SOJOURNERS: WOMEN WITH A MISSION (A STUDY OF WAYS IN WHICH WOMEN LIVING IN FOREIGN CULTURES CAN BECOME MORE EFFECTIVE MEMBERS OF THOSE CULTURES)

By

JOYCE FAYE HARDIN

Bachelor of Science
Abilene Christian College
Abilene, Texas

1957

Master of Education
Eastern New Mexico University
Portales, New Mexico
1963

Submitted to the Faculty of the Graduate College
of the Oklahoma State University
in partial fulfillment of the requirements
for the Degree of
Specialist in Education
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Thesis Approved:

Idella Lohmann
Thesis Adviser

Pirnee Dobson

Gene Acuff

D. Durham
Dean of the Graduate College

766644

PREFACE

This practicum report is concerned with the problems of cultural adjustment faced by the quarter of a million American women now living abroad with husbands who work for the government, business firms, churches, and foundations. Since women must often make a greater adjustment, this study is concerned with isolating elements of satisfactory cultural adjustment and making suggestions as to ways women might achieve such an adjustment.

I would like to take this opportunity to express my appreciation to my committee who recognized my personal and professional interest in the subject discussed in this thesis and, therefore, allowed me to pursue the study.

To Dr. Idella Lohmann, my advisor and committee chairman, I would like to express my special appreciation for her guidance and help. I am also grateful to Dr. Russell Dobson and Dr. Gene Acuff for their assistance and encouragment.

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CHAPTER I

INTRODUCTION

Men have always been migrant creatures, sometimes by choice and at other times having been moved by forces beyond their control. Men have traveled to distant lands looking for adventure, for food, for refuge, or for new worlds to conquer. And, as men have traveled, so have their women.

Women however, may not have demonstrated the same migratory drive. Their instincts seem to be stronger for the security of things as they have known them. They are more inclined by nature to prefer the status quo to discovering new lands, blazing new trails, or fighting wars. In most societies, however, woman's place is beside her man wherever he goes and she has left mother, homeland, and possessions to keep that place.

In the electronic world of today there are few countries yet to settle but there are new trails to blaze. Man continues to search for new horizons and woman continues to follow but no longer finding it necessary to leave possessions, homeland, or even mother for any extended time.

One of the greatest areas in which man is just beginning to pioneer is that of service that extends beyond boundary, language, or culture. In a study of overseas Americans by Cleveland, Mangone, and Adams, it was found that Americans abroad were usually led there

by one of three motives. A small percentage chose overseas duty because of the lure of financial awards or the desire to escape from home but the vast majority were there because of a sense of vocation or service.[1]

Today more and more people are recognizing their humanitarian responsibility in this area of service and are preaching, teaching, and serving in almost every country of the world. Others are preparing to go. These are people with a mission.

Statement of the Problem

Perhaps women, whose major responsibilities are creating the home environment, are more away from home than their husbands. It has been said that a man's work never changes - just the surroundings. A preacher will be preaching whether in Holland or in England and a businessman makes the same business arrangements whether in Seoul or Chicago. This is not to say that there are not cultural adjustments to be made by men as they change their environment for service but simply that there are fewer than those to be made by women.

Since she was a little girl playing with dolls, every woman has had dreams of the life she would enjoy. She perhaps thinks of how she will cook her meals, what foods she will use, the basic lay-out of her house, how she will raise her children, and how she will, in

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[1] Harland Cleveland, Gerard J. Mangone, and John Clarke Adams, The Overseas Americans, (New York: McGraw-Hill Book Company, Inc., 1960), p. 14-15.

general, conduct her life. Suddenly, as the wife of a preacher or perhaps a military man, she finds herself in an environment completely different from anything she has known. The foods she cooks are strange, her house is different in shape and design, she has servants to command, her children speak a second language and learn customs foreign to her, and she cannot even talk her problems over with a neighbor because the neighbor speaks a different language. Her friends are few in number and her social life is limited. Even the small courtesies that are a part of her very existence are unacceptable in the strange environment. Emotional outlets that would normally relieve frustrations are absent and obligations to teach and pressures to identify with the local people are intensified.

The results of such an experience to any woman may be damaging to her personality and detrimental to her life. Unless she overcomes this barrier called culture, the woman may miss the excitement and joy of living in a foreign country, thus the extent of her service will be severely limited. The military wife may cling to the PX and become distrustful and pretentious toward the "natives." The business man's wife may make her house as much like New England or Texas as possible and spend the rest of her time at the American Club. The preacher's wife, feeling guilty at her own reactions may either become as native as possible to compensate or become openly antagonistic toward the people she has come to help. In every case the sojourn may become a trial and not a pleasure.

An individual who is unable to adapt successfully to a given environment is not capable of receiving all the benefits the environment has to offer and may become an ineffective personality relying exclusively on defense mechanisms as a way of coping with an unacceptable reality. An effective person, on the other hand, has been defined as one who actively masters his environment, demonstrates a considerable unity of personality and is able to percieve himself and his world realistically.[2]

Since many stresses and difficulties may arise and become compounded while living in an alien culture, it is not uncommon to find many people, particularly women, who are not able to function as effective persons in the new culture.

Therefore, the problems considered in this study follow: What are the elements of adjustment in a foreign culture? How many women living in such a culture adjust to that culture and become effective persons able to contribute to and benefit from the society of which they are a part?

Theoretical Framework

Whenever an individual travels to another country, he suffers from a condition known as "culture shock" (defined fully in the next chapter of this study). However, briefly, culture shock is simply a removal or distortion of many of the familiar cues that one

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[2] Daniel Blocker, Developmental Counseling, (New York: Ronald Press Company, 1966), p. 61.

encounters at home and the substitutions of other cues that are strange.[3] This absence of familiar cues and the substitution of unfamiliar ones causes a reaction that unless diagnosed and treated may cause the individual to attempt to create a world for himself that is not congruent with reality. This withdrawal, compensation, or defense will result in an unhealthy and ineffective personality.

Although culture shock may be inevitable, its continued existence is not necessary. The theory upon which this paper is based is that an understanding of culture and customs, a command of the native language, and an honest appreciation of the society in which one dwells will replace culture shock with cultural empathy. This honest appreciation presumes a respect for the people of the nation and a desire to incorporate as much of the culture as possible into one's own life.

Definition of Terms

Missionary - Webster defines missionary as a person undertaking a mission. However, as most people use the word, it seems to mean one who is sent out from a particular church to preach. He is thus distinguished from others who might also be serving away from home in that he is directly supported by a volunteer agency whereas military men or businessmen receive support for their mission from other sources. Usually missionary is used to designate only those

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[3] Edward T. Hall, The Silent Language, (Garden City, New York: Doubleday and Company, 1959), p. 199.

who do their preaching in an element foreign to their own. A missionary woman is one who follows her husband to such an environment or who, as a single woman, assumes a responsibility of going to a foreign country as a teacher, nurse, etc.

Actually the only difference between experiences of wives of preachers sent to a foreign culture and other women is physical surroundings. The view from the kitchen of one might be a rice paddy instead of a green lawn, the Whirlpool automatic washer might be replaced by a little woman named Mrs. Kim, and the supermarkets might differ in variety and odor but the work of women the world over is basically the same. They are all women with a mission - to serve those with whom they come in contact.

Sojourner - If the word missionary is not perhaps the best word to describe women who accept the challenge of life in a foreign country, then what word should be used? For certainly these women whose service is common to all women must fulfill that mission in surroundings that cause problems and difficulties alien to those at home.

In the twenty-third chapter of Genesis is a statement made by Abraham as he lived in the country God had given him. He simply said that he was a stranger and a sojourner.[4] In Psalms 119:19 David also calls himself a sojourner on earth.[5] Both of these men

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[4] Genesis 23:4 (R.S.V.)

[5] Psalms 119:19 (R.S.V.)

recognized that their place on earth was temporary; that they were only on earth for a brief sojourn and that their real home was a spiritual one.

Perhaps this word "sojourner" could be used to designate those women living and working away from home. Spiritually all people are sojourners but a person who leaves his homeland to live in another country becomes a sojourner in the physical sense of the word as well.

Sojourners in the physical sense are not limited to missionaries who receive their salaries from churches to work in a foreign country, but include every person who is living his or her life away from home. The woman from New Mexico who finds herself living in New York has many of the problems of adjustment common to one whose life takes her to Germany or Japan. The military wife whose husband's duty takes her to Korea has the same obligation to serve as does the wife of a foreign evangelist. The wife of an oil corporation executive in Venezuela faces the same cultural barriers and the same frustrations as does the Peace Corps Volunteer. Whether a sojourn in a foreign culture is brief or encompasses a lifetime, there are problems to be solved and challenges to be met.

Culture - Culture will be defined as all learned behavior which is socially acquired, that is, the material and non-material traits that are passed on from one generation to another.[6] This

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[6] Eugene Nida, Customs and Cultures, (New York: Harper and Row, 1954), p. 28.

would include knowledge, beliefs, arts, morals, laws, customs, and any other capability or habit acquired by man as a member of society.

Culture Shock - Culture Shock is that condition that invariably arises when an individual faces a removal or distortation of many of the familiar cues he encounters at home and the substitution of them of other cues that are strange.[7] The condition results in certain symptoms, i.e. anxiety, prejudice, regression, neurotic behavior, or actual illness, which emerge as the individual attempts to maintain his psychological equilibrium.

Language - Language is defined as that human attribute that makes it possible for human beings to communicate ideas, thoughts, emotions and experiences through both vocal expression and written symbolic expression, as well as through covert actions, such as gestures, facial expressions, and body posture.

Purpose of the Study

A review of the literature involving mission methods or cross-cultural problems often points out the need for personal adjustment to the nation in which one is serving. Missionary Go Home! by James Scherer dwells at length on missionary failure, linking it to a lack of adjustment and identification.[8] Eugene Nida contends that unless there is an understanding of customs and

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[7] Hall, p. 199.

[8] James A. Scherer, Missionary Go Home! (London: Prentice Hall, 1964).

cultures in the light of the indigenous setting and attitudes there can be no real adjustment.[9] Harold Cook states that when a missionary goes to another country he becomes a stranger and a foreigner and unless he adapts to the native environment in such a way as to eliminate some of the foreignness, he will be unable to work effectively.[10]

A significant observation concerning mission literature is that most publications are directed toward the man with little or no attention given to the role of the wife in the family's adjustment. A bibliography used extensively in a graduate level program in missions includes one volume involving the woman and her difficulties. This book, The Missionary Wife,[11] refers to the strains and stresses of living in a foreign environment but offers few suggestions that might aid in overcoming such frustrations.

Frequently the writer is called to lecture to women on the topic of making cultural adjustments. Also, she will teach a graduate level course this summer to women interested in mission work. Materials that deal directly with this problem are limited. Therefore, the purpose of this study has been to prepare a handbook that

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[9] Eugene Nida, Customs and Cultures, (New York: Harper Row, 1954), p. 279.

[10] Harold R. Cook, Missionary Life and Work, (Chicago: Moody Press, 1959), p. 61.

[11] Joy Turner Tuggy, The Missionary Wife, (Chicago: Moody Press, 1966).

will be of use not only to women planning to enter the mission field as wives of preachers but also to all women, whether they are military wives or business women, who plan to live in a country other than their own.

Since the material will be used in a teaching situation, emphasis has been given to information gained from the literature and experiences and observations of the writer and others which will provide concrete examples of the principles outlined in the various publications. For convenience of review and presentation, the review of literature has been presented under various headings or chapters, i.e. Culture Shock, Culture, Language, The Home Abroad, Children Abroad, The Single Sojourner, and Personal Identification.

Principles and Procedures

This study, descriptive in nature, is the result of a thorough review of the literature pertaining to problems and concerns of women living in a foreign culture. The literature reviewed drew heavily on studies from sociology and anthropology as well as studies of mission life in relation to culture and cultural adjustment. The writer has included personal observations and impressions pertinent to certain aspects of culture based on ten years of service in Korea in the capacity of wife, mother, community worker, and teacher.

CHAPTER II

CULTURE SHOCK

The term "culture shock" came into use in the late fifties[1] at about the same time as did the idea of the "Ugly American." Previously, Americans had ignored their reactions to cultures alien to their own or else placed the blame on the alien culture as being "backward," "anti-American," or "hard-to-teach." The idea that Americans might not be adjusting to a difficult situation was not considered.

The impact of the novel, The Ugly American,[2] made the nation aware that Americans did not always create a good impression and sociologists and others began to study more deeply the reactions of persons living in societies and cultures foreign to their own. The result was a description of a condition called culture shock.

Definition of Culture Shock

Edward Hall defines culture shock simply as a removal or

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[1] Robert Textor, Cultural Frontiers of the Peace Corps, (Cambridge, Mass.: The M.I.T. Press, 1966), p. 48.

[2] William Lederer and Eugene Burdick, The Ugly American, (Greenwich, Connecticut: Fawcett Publications, Inc., 1958).

distortion of many of the familiar cues one encounters at home and the substitution for them of other cues that are strange.[3]

Kalervo Oberg elaborates on this definition in the following comment:

> Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life. When to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues. Most of which we do not carry on the level of conscious awareness.[4]

In discussing the cultural reactions of Peace Corps Volunteers, the term "cultural fatigue" was used to designate a condition more serious than perhaps the word shock implies. Cultural fatigue is the physical and emotional exhaustion that almost invariably results from the infinite series of minute adjustments required for long term survival in an alien culture.[5]

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[3] Edward Hall, The Silent Language, (New York: Doubleday and Co., 1959), p. 199.

[4] Kalvervo Oberg. Quoted by Harland Cleveland, Gerald Mangone, and John Clark Adams, The Overseas American, (New York: McGraw-Hill Book Co., 1960), p. 27.

[5] David L. Szanton, "Cultural Confrontation in the Phillipines," Cultural Frontiers of the Peace Corp. Edited by Robert Textor, (Cambridge, Mass.: The M.I.T. Press), p. 48-49.

Another way of defining culture shock or cultural fatigue is the condition that arises when persons are removed from their cultural frame of reference. Since culture includes the whole gamut of behavior, knowledge, and thoughts,[6] a cultural frame of reference would be a national response to a particular stimulus. This would include everything from feelings about odors to views concerning the world.

For example, presented with the fact of death (a stimulus), the American responds with tears. A certain Indian tribe in Southern Mexico, however, responds to the same stimulus with laughter.[7]

Another illustration of how our cultural frame of reference affects our behavior is that of an American woman who when walking with a man expects to do so in a side by side position. She becomes frustrated, however, without perhaps realizing why when she walks with an Oriental man. Her attempts to maintain a side by side position are thwarted by the Oriental who, in keeping with his cultural frame of reference, succeeds in keeping a few steps ahead of her.

Even our attitudes and feelings about time are a part of our cultural heritage.[8] The American to whom promptness means "7 o'clock

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[6] Walter Goldschmidt, Exploring the Ways of Mankind, (New York: Holt, Rinehart, and Winston, Inc., 1960), p. 13.

[7] Eugene Nida, Customs and Cultures, (New York: Harper and Row, 1954), p. 4.

[8] Hall, p. 40-41.

sharp" will have a difficult time in a society where time is secondary to relaxation and one is not considered late until several hours have past.

Perhaps, the best illustration of how culture determines our frame of reference is that of odor. Smells are not inherently good or bad but are viewed as such due to the cultural background of the individual. Many Americans in Korea have refused to sample Korean kimchi - a fermented cabbage highly seasoned with onions, garlic, and red peppers -- simply because they found the odor offensive. Ironically, Koreans sometimes refuse to eat sauerkraut for the same reason. Likewise, to most Americans, paint has a clean fresh odor but to the Korean it is unpleasant and even sickening. Soltau says that a foreign evangelist, in order to be fully consecrated, needs to have a consecrated nose.[9]

For most Americans abroad, an immediate cultural shock is inevitably associated with money. One has only to watch the American tourist in Mexico with his currency chart and perplexed expression to know that the change from cents to pesos is causing problems. Weights and measurements are another source of pain and one American housewife in Japan said that she had never quite gotten over the feeling that she had been cheated while marketing. She knew that the fault lay in her inadequate command of the metric system but shopping was somehow never the pleasurable experience she expected it to be.

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[9] Stanley Soltau, Facing the Field, (An Arbor, Michigan: Baker Book House, 1959), p. 48.

The list of problem areas in regard to national response is an endless one and those areas in which persons are more closely involved emotionally present greater hurdles than do mere intellectual or physical responses. Since culture is the whole arc of human existence, it envolves not only outward manifestations of behavior but also ethics, religion, and beliefs about oneself.[10] Culture shock or cultural fatigue is a result of attempting to maintain a homeostatic condition in a society where beliefs differ from one's own. The American, for example, who values humanitarianism[11] may never be quite reconciled to a people whose humanitarianism is completely restricted to one's own family. Too, Americans who treat equality as an object of worship[12] are uncomfortable in a society with a definite or prescribed class system.

Symptoms of Culture Shock

Culture shock can perhaps best be described through a discussion of the symptoms it presents. Americans, in particular, are action oriented and inner feelings are often belied by more outward forms of expression. Also, an isolation of symptoms will enable a better

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[10] Goldschmidt, p. 13.

[11] Robin Williams, "Generic American Values," Exploring the Ways of Mankind. Edited by Walter Goldschmidt, (New York, Holt, Rinehart and Winston, 1960), pp. 459-472.

[12] Harland Cleveland, et. al., The Overseas American, (New York: McGraw-Hill Book Co., Inc., 1960), p. 27.

understanding of the ways in which culture shock can be treated and overcome.

Anxiety and Fear

Perhaps the first indication that one is experiencing cultural confusion makes itself known by the presence of fear or anxiety. Anxiety is to be extinguished from fear in that fear is conscious and can generally be related to an object, situation, or event. Anxiety, however, is a rather vague, disorganized fearful reaction that rarely can be related to an object or event.[13]

The fear of the unknown is perhaps the greatest of all fears. One might even say that it is the only fear for as we begin to know, fear is replaced by understanding and gradually diminishes as knowledge increases. Thus as one enters a new society where everything is unknown, fear plays a dominate role in day to day living.

A traveler on a world trip tells of missing his plane connection and finding himself stranded overnight in the teeming city of Hong Kong. At first he was delighted with the opportunity of another day in Hong Kong but as the sun set and the shadows of night grew long and omnimous, his fear began to mount. He took a cab ride around the city but it seemed that everyone was staring at him. The noise of the city seemed to grow and the language, which a few hours ago was interesting and exciting, now seemed to be filled with threats, hate and undistinguishable comments about his person. He clutched his wallet in near panic and returned to his hotel room.

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[13] Garth Blackham, The Deviant Child in the Classroom, (Belmont, California: Wadsworth Publishing Company, 1967), p. 9.

Even the room seemed strange and fearful and he spent a wakeful night with a chair propped against the locked door. The light of morning made him realize that his fears were unfounded and even ridiculous but the feeling of panic was nevertheless very real.

A certain amount of fear is good and necessary. Children are taught to fear being hit by an automobile, which is good. However, if fear of automobiles grew to the phobia stage in which a child refused to ride in an automobile, then the fear would have become abnormal. Likewise, fear and other symptoms of culture shock become serious when they become inordinate to the point of being unrealistic.

Fear of disease or illness is another very real symptom of culture shock. Oberg breaks this down into several special areas: excessive washing of the hands, excessive concern over drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants or great concern over minor pains and eruptions of the skin.[14] Again, it is important to distinguish between fear springing from common sense and fear or anxiety that rules one's existence. To boil drinking water in a hepetitis ridden nation is using common sense but insisting that servants boil water to mop the floor is excessive. If children were allowed to eat anything they wished from the local market it would not be long before their health might be seriously impaired. Therefore, some teaching regarding disease

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[14] Oberg, p. 28.

and sanitation is necessary. However, if one becomes so fearful of disease that life becomes one long battle against germs then perhaps the battle is not so much against germs as it is against the offending culture. Fear of strange foods is often a cultural hurdle that must be overcome and a violent reaction against "native foods" is a strong indication of culture shock. Refusal to eat the nation's favorite foods may, in fact, be a refusal to accept the country itself. When the writer arrived in Korea, she could not force herself to eat rice cakes which appeared to be uncooked dough handled by unsterile hands. Only time and a Korean cooking class taught her that the rice cakes had been steamed for hours and were not only clean but extremely tasty. Soltau reports that many missionaries have been accepted or rejected by the people on the simple criterion that they ate or refused to eat local foods.[15] A Korean once made the remark that only when a foreigner begins to eat rice and kimchi (fermented cabbage) with relish do the people know that he plans to stay.

Fear of robbery or theft is another fear that can become excessive and therefore indicate a cultural disorder.[16] Foreigners in Korea are quick to tell about Korean burglars or "slicky boys" who so adept at their trade that one could have a ring removed from her finger while she slept. The writer's family had not been in Korea long when they begun to discover that various things had indeed been

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[15] Soltau, p. 30.

[16] Oberg, p. 51.

"slickied." A hammer and pliers were missing, clothes were stolen from the front yard and even money was taken without a trace. They became so "slicky boy" conscious that it was a nightly ritual to double check windows and doors and the men often got up at three a.m. to check on the night guard's alertness. However, one morning, the hammer and pliers were discovered behind the couch, the "stolen clothes" turned up in the laundry basket, the toys were discovered hidden under a bush and in the sandpile, and the money was located in a chest drawer. Actually no more had been "slickied" in Korea than in the United States but in countries where thievery is prevelant, no one ever loses an article, it is always stolen! Few families in Chicago refuse to leave their homes for fear of burglary and yet the crime rate there is as high as any city of the world. The American overseas who enjoys the American standard of living may find himself singled out for closer scrutiny by the disagreeable elements of that country but this only means he must exercise greater care and vigilance not that his life be ruled by a fear of theft.

The American who thru two world wars has seen his country remain safe and secure often finds the political insecurities of the developing country unnerving and often frightening. Wars and rumors of wars have been with us from the beginning of time and fear has done little to prevent either. Perhaps the best antidote for this symptom of culture shock is simply a realistic evaluation of our own nation. The country whose cities were unmarked by World War II now finds those same cities torn by racial strife, rioting and criminal acts of every description. A story told not long ago about the Peace Corp Volunteer from Detroit who wired her parents from Africa: "Have

heard about riots. Am concerned about your welfare. Please wire regarding health and home!" illustrates this point.

Another symptom of culture shock is that of an anxiety or fear that is produced by a foreign language. Without communication humans would not be able to survive.[17] And it is this threat to survival that makes foreigner react in fearful ways when presented with a language in which he cannot communicate. Often the individual will rebel against the language, ridiculing the strange sounds or refusing to allow it to be spoken in his presence. He may even become convinced that it contains threats against his physical body because he cannot understand the strange sounds. The fear connected with an "unknown tongue" is a very real one and can only be overcome by a systematic study and understanding of the lnaguage itself.

Prejudice

Allport defines prejudice as an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group.[18]

For many Americans, prejudice has come to mean only feelings between the Negro and White not recognizing that prejudice may also be involved in the hostilities they feel toward their boss or the superiorities they exhibit in dealing with the illiterate. For the

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[17] Virginia Satir, Conjoint Family Therapy, (California: Science and Behavior Books, Inc., 1967), p. 63.

[18] Gordon Allport, The Nature of Prejudice, (Cambridge, Mass.: The Beacon Press, 1954), p. 9.

American abroad, prejudice may very well be involved in every relationship he has with the local people. An experienced missionary in Iran made the statement that if the individual has an animosity toward any group other than his own, it tends to carry over to all foreign groups.[19] Dozens of Americans interviewed overseas placed lack of racial prejudice at or near the top of their lists of important qualities which anybody, no matter what their job is, should possess for service abroad.[20]

Perhaps prejudice should be discussed under the general topic of fear for fear and prejudice are so closely related as to become almost inseparable. That which is feared is that which prejudice is aimed against. Only understanding and knowledge can eliminate fear and replace prejudice with acceptance.

The presence of prejudice makes itself manifest in overt ways such as violence or open hostility or in covert ways such as the pitch of voice or attitude of body.[21] One of the best criterion for determining whether a resident abroad has feelings of prejudice against members of his host country is to listen to how he talks about those members. Mission methods classes often devote some time

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[19] Cleveland, et. al., The Overseas Americans. p. 35.

[20] Ibid., p. 35.

[21] Ruth Landis, "Cultural Factors in Counseling," Journal of General Education, Vol. 15 (April, 1963), pp. 55-67.

in discussing the best word to use in discussing the people with whom the evangelist will work. "Native" is used by some[22] but this seems to imply a primitive people and certainly could not be used in discussing the Koreans, the Brazilians, or the Irish. "Indigenous personnel" is used by the army but this gives a feeling of detachment and impersonality. Many favor "Nationals"[23] but to people from the Southwestern United States, this word has unpleasant overtones.[24] It would seem that the simple use of "Koreans" or Japanese" or "French" would solve the difficulty but even here one cannot get away from undertones of prejudice. The writer's oldest daughter returned home in tears once from visiting some American friends in Korea. When asked what was the matter, she replied that the children at that home had called her sister a Korean. Since the sister is a Korean by birth and the family often used the word Korean in refering to her, they were amazed at the older sister's distress until they listened to the way she said "Korean" in repeating what her friends had said. There was no mistaking the fact that it had been used to designate something undesirable and definitely inferior.

Any term or word that seperates one person from another creates a barrier between them. Prejudice will disappear only when people

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[22] Roland Allen, Missionary Methods, St. Paul's or Ours? (Grand Rapids, Michigan, 1962), p. 165-166.

[23] Soltau, p. 67.

[24] Note: In the Southwestern part of the United States, particularly Texas and New Mexico, "National" is used in a derogatory manner in speaking of Mexican laborers.

have learned to deal with others not as Americans or Mexicans but simply as Mary or Maria or Mrs. Pak or Padmini. When the sojourner deals with persons as individuals prejudice will be overcome by acceptance.

The question is not so much "if" a person has prejudice but how much he allows it to rule his life. Nida states that prejudice (i.e. in-group and out-group) is universal.[25] The individual is a product of his past which is bound to go with him wherever he journeys in life.[26] It is necessary to be aware of one's own history - national, social, and individual - so that prejudice can be diagnosed and placed in its proper perspective.[27]

Generalizing

Related to prejudice is another common reaction by those living in a foreign culture. This reaction which is called generalizing is caused by a limited knowledge and a lack of real understanding and manifests itself in verbal or mental statements about the people of the adopted country. In making generalizations, the individual exhibits a desire to categorize and systemize people in order to deal with them. To say that "all Swiss are good" and all "Arabs are thieves" or vice versa may give one a sense of satisfaction and security but it may prove inadequate in person to person relationships.

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[25] Nida, Customs and Cultures, p. 55.

[26] F. W. Dillstone, Christianity and Communication, (New York: Charles Scribner's Sons, 1956), p. 103.

[27] Ibid., p. 107.

It is true that people react in congruence with their cultural frame of reference but it is illogical and unrealistic to expect all individuals to conform to any specific generalization. Nida says that when "we have been convinced that people all over the world are human -- that they are people, just like we are, with virtues and follies, insights, and limitations and that their way of life has continuity and meaning -- then we will learn to look beneath the surface of actions."[28] It is beneath this surface that we will find individuals and cease to need generalizations.

Regression

Another phase of culture shock is termed regression.[29] The home environment suddenly assumes a tremendous importance. To the American, everything American becomes irrationally glorified. All the difficulties and problems are forgotten and only the good things back home are remembered. There is a terrible longing to be back home, to visit with relatives and talk to people who really make sense. When foreigners cluster together to compare the homeland with the host country, it becomes obvious that they are in the throes of culture shock.

The individual suffering from regression often has a feeling of helplessness and a desire for dependence on long time residents of

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[28] Nida, Customs and Culture, p. 14.

[29] Cleveland, et. al. The Overseas Americans, p. 27.

one's own nationality.[30] Even an unattractive or obnoxious compatriot is preferred to an attractive citizen of the offending culture.

Items from the home country become a thing to be desired and are preferred to the same item grown or manufactured in the host country. The American family who will eat only American grown rice while living in the Orient or the Japanese student in American who orders soy sauce from Tokyo illustrates this point. Even the lowest quality of goods from home become superior to the best the adopted country has to offer. Cleveland states that it often takes a trip back home to bring one back to reality in this area.[31]

Neurotic Behavior

Individuals experiencing culture shock or cultural fatigue may actually exhibit behavior that borders on the neurotic. They may appear irrational and seem to have changed personalities.

Many a foreigner has discovered the extent of his temper for the first time when dealing with custom officials or local red tape. Tempers may flare over delays and other minor frustrations[32] and the reaction may be out of proportion to the event itself. David Szanton in discussing the Peace Corp Volunteer in the Philippines states that many Filipinos suffered considerably at the hands of the Volunteers in this area. Often anger presented itself in the form of

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[30] Cleveland, et. al., p. 28.

[31] Ibid.

[32] Ibid.

sarcasm, hostility, or open-criticism.[33] Anger, of course, is not neurotic in itself but becomes so when unimportant and insignificant events can cause its violent erruption.

Another symptom of culture shock described by Oberg is an absent-minded, far away stare, sometimes called the tropical stare.[34] Related to this is depression which cannot be accounted for in rational terms. For a woman, tears may become almost a way of life. A broken piece of china, a letter from home, or a torn dress may instigate an emotional upheaval disproportionate to its cause.

Irrational or inconsistent behavior by those living in a foreign culture may also be directly related to culture shock. The woman who spends her entire month's budget at an American clothing sale is not actually rational. Nor is the individual who believes he is being persecuted by the local government who insists he show his driver's permit. Likewise, the family who "goes native" one month and then the following month refuses to accept anything from the local economy is not acting consistently and is exhibiting great evidence of a cultural disorder that may well develop into a serious mental disorder within the family unit.

Actual Illness

The records of mission boards are filled with names of those who returned home due to ill health. Translated, this generally means

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[33] David Szanton, p. 51.

[34] Oberg, Quoted by Cleveland, et. al., The Overseas Americans, p. 28.

that the individual could not cope with culture shock and eventually suffered a complete physical breakdown. Nida tells of the case of a missionary woman in Africa whose long illness was diagnosed by the Africans as being caused by "unhappiness." When the woman returned to her homeland the illness quickly disappeared.[35]

The disease that plagues travelers the world over and called by many names, i.e. turisticos, Egyptian tummy, Oriental Bug, etc. is a minor dysentery which seems to attract the careful eaters and indiscriminate gluttons alike.[36] Since the dysentery appears just as mysterious as the common cold, it may well be a physical manifestation of the culture shock that the body has felt in an emotional way.

Although the general experience overseas is that very little time is lost on illness in the field,[37] mental breakdowns are uncommon and cultural fatigue is the rule rather than the exception. Since cultural fatigue and culture shock may produce symptoms that correspond with mental illness and failure to cope with the symptoms may indeed produce emotional disturbances, it is important for those planning to live abroad to be as emotionally stable as possible.

Peace Corp Volunteers take extensive psychological tests and receive training in understanding their own mental health.[38]

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[35] Nida, <u>Customs and Culture</u>, p. 12.

[36] Cleveland, et. al., <u>The Overseas Americans</u>, p. 50.

[37] Ibid., p. 51.

[38] George M. Guthrie, "Cultural Preparation for the Phillipines," <u>Cultural Frontiers of the Peace Corps</u>, Edited by Robert Textor, (Cambridge, Mass: The M.I.T. Press), p. 15-33.

Cleveland suggests that psychological tests be given to all persons undertaking employment overseas.[39] However, since most psychological tests have proven inadequate along this line, he further suggests that the interviewer look for facts about personality, background, education, and experience that would provide concrete basis for determining the individual's ability to cope with cultural frustrations.[40] These fall under four major headings:

1. In assessing personality, give preference to the person who seems more than usually resourceful and bouyant, whose emotional gyroscope enables him to snap back rapidly from discouragement and frustration.

2. In examining a person's background look for environmental mobility, for the information that early in life he has been exposed to many kinds of people at different levels of society.

3. In a person's education look for evidence of intellectual curiosity beyond minimum requirements of academic duty.

4. In a person's work experience look for signs of a talent for building institutions.

Many church groups sending out missionaries also require psychological tests and at least one group requires its newly appointed missionaries to correspond regularly with a qualified psychologist who is able to spot problem areas and avoid mental breakdowns.[41] Still others require that missionary candidates work

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[39] Cleveland, et. al., The Overseas Americans, p. 172.

[40] Ibid., p. 173.

[41] Harold Cook, Missionary Life and Work, (Chicago, Illinois: Moody Press, 1959), p. 19.

with a local church group in a period of observation and trial.

Too often psychological tests and interviews are given to the wage earner who is generally male and very little attention directed toward the wife who will also be frustrated -- perhaps beyond the point of mental and physical endurance.

Dealing with Culture Shock

When a foreigner meets the cultural barrier of the host country and experiences the inevitable culture shock, the body's need for homeostasis forces him to make some sort of adjustment to compensate for mental and physical disequalibrium.

In studying the reactions of Peace Corps Volunteers to trans-culturation, Dr. Maurice Sill found four distinct stages of adjustment:

1. Discovery in which the volunteer remains a foreigner, looking but not seeing. It is here that culture shock is most prominent and most frustrating.

2. Self-alignment which begins when a volunteer decides to cross the threshold between an American value Orientation and a host country value orientation.

3. Participation in which the volunteer is able to see himself as contributing something to the society of which he is a part.

4. Devolution in which the volunteer begins to identify with the people with whom he works so that he not only teaches but also learns.[42]

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[42] Maurice Sill, "Transculturation in Four Not-so-easy Stages," The Peace Corps Experience, (New York: Clarkson N. Potter, Inc., 1968), p. 246-267.

Ben Perri in writing about missionary culture shock breaks these four periods into two crises: the crisis of engagement (initial shock) and the crisis of acceptance (which takes place about a year after arrival on the field) and comes as the missionary must face up to his adjustment problem.[43]

Ways of dealing with culture shock and making cultural adjustments can be placed on a continuum. At one end of the continuum would be complete submergence with the host culture and at the other would be a complete rejection of the new culture. In between would be various stages of adaption, acceptance, and rejection. For purposes of discussion consideration will be given to the extreme ends and the middle of the adjustment continuum.

"Going Native"

A typical reaction to culture shock is an attempt to overcome all barriers presented by the local culture by absorbing and being absorbed by that culture. Cleveland states that "in the mirror of Asians remarks about the recent American invasion of Asia the sharpest comments are reserved for the 'snugglers'[44] -- those Americans who feel that the only way to overcome culture shock is to reject America and melt into a new adopted nationality and culture.

In an attempt to "go native" the individual or family moves into a local dwelling, often at the "village level."[45] They wear native

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[43] Ben Perri, "The Missionary and Cultural Shock," Christianity Today, Vol. XII, No. 18 (June 1, 1968), p. 14-15.

[44] Cleveland, et. al., The Overseas Americans, p. 28.

[45] Ibid.

clothing, speak nothing but the local language, rave about the national food and use every opportunity to deride their homeland and praise the local customs. It is often these "snugglers" who appear in literature as heroes who have become completely identified with the local society. If they really go native, however, they often find their effectiveness is blunted. They have usually been sent not to embrace the whole of the local culture but to effect fundamental changes in that culture, in the direction of religion, medicine, and agricultural or business practices.[46]

Imitation is not identification and when these individuals realize that they cannot "pass" as Japanese, Indian, or Arab, when they realize that they will always be outside looking in, they may neurotically turn their wrath and resentment on those who would not permit an American to escape his Americanism.[47] Often the result is physical ill health, i.e. dysentery, hepetitis, etc., as well. The end result is usually a rapid return home with a story of discouragement and disappointment at being unable to be accepted.

"Withdrawal"

At the opposite end of the adjustment continuum from "going native" are those foreigners who "never leave home." In their attempt to ignore the culture and the barrier it presents and in their single minded ethnocentricism, they do not even attempt the beginnings of

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[46] Ibid., p. 29.

[47] Ibid., p. 29.

adjustment and are often more concerned with adjusting the ways of others to their national norms.[48]

The most outward manifestation of withdrawal is the cluster of American style houses outfitted with American furniture, comforts and conveniences.[49] These are often surrounded by a wall that keeps the local culture out and emphasize the "foreignness" within. The local citizenry usually knows which gate to enter and may even find it necessary to show identification or present a written invitation before gaining entry into the "Little America" as these areas are often called.

Withdrawal is also seen in a refusal to learn the language of the country and in associating only with those who have learned to speak in English. The local food is scorned and all shopping is done via Sears Catalogue or in the PX and Commissary. An experience which might cause emotional or mental discomfort is avoided and the result is often a narrow routine of work and friends. It is not uncommon to find military people, for example, who spend their entire overseas tours without ever leaving the confines of the military reservation. The individual may succeed in creating for himself a homeland in the midst of enemies but his sojourn will be neither as beneficial or as pleasurable as it might have been.

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[48] Cleveland, et. al., The Overseas Americans, p. 29.

[49] Wendell Broom, "Culture Shock, What's That?" Contact, Vol. XIV, No. 1 (Summer, 1967), p. 6-7.

Identification

Somewhere in between the two extreme reactions to culture shock lies an area in which families and individuals attempt to accept and understand as much of the local culture as possible in order to make living both enjoyable and less frustrating. Such an adjustment begins with an openness to experience and an awareness of others which is the essence of identification.

Identification is defined by Webster as the "unconscious placing of oneself in the situation of another person and assuming the character of that person."[50] It involves human relationships and presupposes that there is something worthy of respect and acceptance in the society or individual with whom one is identifying.

The path to identification and cultural adjustment is not an easy one. It will cost the individual his national pride and his cultural differences.[51] It is not a question of houses or wealth or even customs although these may very well change as the process of identification takes place. Rather it is a question of attitudes.[52]

Identification does not come automatically but rather must be fostered and encouraged. The first step is the realization of the existence of a barrier, that is culture, which makes identification

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[50] Webster's New Collegiate Dictionary, (Springfield, Mass.: G. and C. Merriam Company, Publishers, 1967).

[51] Dewayne Davenport, "Identification: The Bridge Between Missionary and National," Contact, Vol. XV, No. 1 (Spring, 1968), p. 8-11.

[52] Harold Cook, Missionary Life and Work, p. 164.

difficult. A barrier gives us the feeling of a wall -- with the foreigner looking in. To overcome the barrier it is necessary to gain the acceptance of the people on the other side and this is done by an honest respect and appreciation of their culture.

An appreciation of a culture makes itself manifest in many ways -- communicating in the local language, eating and cooking native foods, using national products, being interested in local politics, sharing a hobby native to the host country, living and participating in local community life and adopting the local customs which can be comfortably used and accepted.

Perhaps the secret to identification can be summed up in the statement that the foreigner must feel a genuine regard and respect for the people with whom he or she is working. It is this warm, accepting relationship that melts the cultural barrier and makes it possible for the sojourner to enjoy life in a foreign culture as both a rich experience and an opportunity to serve in a greater capacity than ever before.

Summary

Culture shock or culture fatigue is a predictable part of every sojourn in a foreign culture. The symptoms are obvious and the sojourner will find it necessary to cope in some way with this cultural disorder. The coping may be in the form of "going native" or withdrawal, neither of which completely solve the problem. The sojourner may, however, through an honest appreciation of the alien culture, adjust to that culture in a way that will be mutually beneficial. One may never be completely rid of culture shock, but it is possible to cope with it in a healthy and developmental way.

CHAPTER III

CULTURE

The woman who becomes a sojourner in a land foreign to her own soon realizes that the main obstacle to her adjustment and the adjustment of her family is that of culture. In the discussion regarding culture shock it was pointed out that individuals live and move within a cultural frame of reference and if one is to become identified with individuals of a different culture it will become necessary to understand those persons in the context of their cultural frame of reference.

Definition of Culture

Culture is defined by anthropologists as all learned behavior which is socially acquired, that is, the material and non material traits which are passed on from one generation to another.[1] This would include knowledge, beliefs, arts, morals, law, customs, and any other capability or habit acquired by man as a member of society.

Nida says that in a sense "culture" is an abstraction for it is a way of behaving, thinking, and reacting. We do not see culture. Rather, we see manifestations of culture in particular objects

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[1] Eugene Nida, Customs and Cultures, (New York: Harper and Row, 1954), p. 28.

(things made or used by people) and actions (what people do or say.)[2]

Although one may differentiate between "primitive" (or non-literate) societies and "civilized" ones,[3] the differences lie in technology rather than in a simplicity or complexity of the culture itself. There does not seem to be a simple culture but rather all cultures appear to have certain fundamental characteristics. Actually, it can be said that human behavior is very similar and "in a real sense we are all brothers under the skin."[4]

Goldschmidt defines culture through a discussion of its characteristics.[5] These characteristics of culture itself may facilitate an understanding of the nature of culture.

1. Culture is learned. It is not inherent within the nature of man. If it were inherent then the differences among peoples would not exist. However, individuals act in certain ways because that is the way they have been taught to act. The Westerner, for example, reacts to the touch of a single fly while the African tribesman pays no attention to the ten flies that might be clustered on one cheek. Even feelings and sensitivities are culturally, not biologically conditioned.[6]

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[2] Ibid., p. 29.

[3] Ibid., p. 30.

[4] Nida, Customs and Cultures, p. 30.

[5] Walter Goldschmidt, Exploring the Ways of Mankind, (New York: Holt, Rinehart, and Winston, Inc., 1960), p. 12-20.

[6] Nida, Customs and Cultures, p. 35.

2. Culture is shared by a group known as a society. Society is defined as a body of people who think of themselves as a group. In a small homeogeneous group, society and culture may be the same. In larger, more heterogeneous groups, several societies may be a part of a larger culture. The way houses are built are society founded as are foods, clothing, and even role definitions. The American culture, for example, generally defines the man's role as that of a bread-winner but that is not true in other societies where the husband may care for the children while the wife earns the family's living.

3. Culture is accumulated. It is this capacity to pass on experience and therefore accumulate knowledge that gives man his strength.[7] Sometimes this accumulated knowledge may be useless or outdated such as the buttons on the sleeve of a man's suit coat or it may be the necessary link to a new discovery or knowledge such as the invention of the wheel to all modes of modern transportation.

4. Culture is diverse. That is, culture takes many different shapes and forms dictated by geography, climate, or history. The climate, for instance, instigated the Mexican siesta of the south and the dog sled of the north. The clothing of the American Indian grew out of the abundance of the buffalo while the Chinese had the silk worm and silk. Their location near the sea made seamen out of the Norse-men while the isolation of the Australian aborigines contributed significantly to their lack of change. The American culture because of its history is tied to many different peoples and many different

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[7] Goldschmidt, p. 16.

times, making it very complex and often inconsistent.

5. Each cultures is an integrated whole. Each has premises, goals, and values which give it unity. Goldschmidt calls this internal consistency.[8] To give an example, people accustomed to driving cars on the right usually walk on the right. Even in the broader area of social action, there is some notion of carry-over from one situation to another so that, for instance, the attitudes a child develops towards his father will tend to be carried over to all relations with senior males. This is not to say that there will be no inconsistencies in a culture but rather that inconsistencies are generally the result of a rapidly changing society and may disappear as the society becomes more stable. Koreans, for example, drive on the right but walk on the left, an inconsistency due to the acceptance of American driving habits superimposed on generations of keeping to the left. It is the consistency or unity of a culture which comes in "response to external pressures of efficiency and human tendency that renders the society, and the world, orderly."[9]

Cultural Empathy

The problem of cultural understanding or misunderstanding is not a new one. It was evident among the relationships between the Aztecs of Mexico and the Spanish, between the French and the English, and between the Jews and the Samaritans, to mention a few. Dwight

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[8] Ibid., p. 15.

[9] Goldschmidt, p. 16.

Eisenhower summed up the need for cultural understanding when he made the following statement:

> If we are to develop the kind of understanding that will avoid the great catastrophies of war, we must know about the cultures of these countries -- the history of them. And, above all, why do they react to certain actions, certain considerations and circumstances in this world in a different way in which we do.[10]

Cleveland, et. al. calls this understanding of other peoples "cultural empathy." Such empathy is the skill to understand the inner logic and coherence of other ways of life plus the restraint not to judge them bad because they are different from one's own ways. Cultural empathy is not merely a matter of 'liking people' or 'getting along with the locals' in some superficial sense of these overworked phrases. Rather it has to do with perceptiveness and receptiveness.[11] Being perceptive is indicative of an openness to experience and an awareness that others also have feelings, goals, emotions, and attitudes. Receptiveness means a willingness to receive as well as give, to learn as well as to teach.

Cultural empathy requires a change in an individual's frame of reference. He must free himself from the bounds of his own culture

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[10] John J. Honigmann, Understanding Culture, (New York: Harper's Row, 1963), p. 5.

[11] Harland Cleveland, et. al., The Overseas Americans, (New York: McGraw-Hill Book Co., 1960), p. 136-137.

and develop an understanding which will serve as a guide for analyzing and interpreting cultural difference and behavior whether at the individual or societal level.[12]

Cultural empathy is not easily and haphazardly acquired. It is based upon understanding and acceptance which in turn rely upon knowledge and experience. The sojourner must systematically set out to acquire knowledge and experience that will allow empathy to emerge.

Developing Cultural Empathy

Understanding One's Own Culture

Basic to an understanding of the cultures of other people is an understanding of one's own culture. Peterson in discussing the American's attempts at understanding foreign culture feels that such an understanding is indeed impossible without first an understanding of one's own culture. He states that unless the American is more than vaguely aware of the several significant aspects of his own culture, he cannot apprehend a new one.[13]

Most Americans do not know how they are different from foreigners,[14] and until they can understand their own culture's values, attitudes, attributes, etc., they cannot successfully compare

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[12] Theodore W. Parsons, "Cross Cultural Understanding: Another Look," Educational Leadership, Vol. 19 (May, 1962), p. 490+.

[13] Fred Peterson, "The Foreign Culture: Can It Be Apprehended without an Understanding of Our Own?" Journal of Higher Education, Vol. 37 (November, 1966), p. 429-434.

[14] Peterson, p. 429-434.

it with another. Such statements as "How much is a peso in real money?" or "The U.S. leads the world because it is morally superior to other nations." indicate a lack of comprehension of the real world which "lies where people live."[15]

Peterson suggests that an American seeking to know a foreign culture should study at least the following aspects of his own culture in order to better understand himself and others:[16]

1. The sojourner should study the United States' remote past. That is, the fact that the United States is a conglomeration of many cultures -- Indian, English, Italian, Scandanavian, Spanish, etc. Because of this unique past, the American is irrevokably tied to other peoples and other times, a condition unique to the rest of the world.

2. The sojourner should understand the part movement and the Western tone has played in the American culture. The United States was built by people on the move and the pioneer spirit exemplifies much of the American tradition. The age of the cowboy, though brief in years, has had a lasting effect on our thinking and our values.

3. The sojourner should realize something of the size and space of the United States. The main reaction the writer had upon returning to the United States after several years in the over-populated Asia had to do with the vastness of the United States and the availability of space. It is almost impossible for Americans to realize the value they place upon freedom and independence until they can understand something of the bigness of the country itself.

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[15] Ibid., p. 430.

[16] Ibid.

4. The sojourner should realize the place that science has played and continues to play in American society. Other nations, particularly technically underdeveloped ones, are not so completely ruled by science and technology but in Western culture, it pervades every phase of life -- living standards, buying habits, entertainment, education, transportation, etc.

Because culture in a sense makes a certain type of human being,[17] it becomes necessary to know the effect that culture has upon personality in order to understand one's own culture. Redfield points out that there is a code of values which dominate a culture and controls the behavior of the people.[18] Each culture has as its basic goal of socialization a picture of an ideal adult. This ideal emerges from what the culture values as behavior, characteristics, and capacities. For example, American culture seems to value getting along with others, independence, material success, achievement, and work orientation. The modal personality of Americans, therefore, is characterized by motivation to get ahead and excel.[19] The opposite traits are cultivated in Samoa, for example, where the culture values self-minimization and non presumptive behavior.

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[17] Hilda Taba, Curriculum Development: Theory and Practice, (New York: Harcourt, Brace, and World, Inc., 1962), p. 51.

[18] Robert Redfield, The Little Community, (University of Chicago Press, 1955), p. 5-6

[19] Taba, p. 51.

The ability to respond to an alien culture is generally limited by a culturally conditioned incapacity to see members of that culture in terms of that culture's values and standards. Response is made ethnocentrically, that is, in terms of one's own values and culture. Procrastination becomes laziness in the eyes of a person reared in a work worshiping culture.[20] And, a gadget minded American may regard some one as inferior who does not possess an electric refrigerator or at least an automobile.

Often Americans are unable to realize that they themselves have a culture. When the writer and her husband first went to Korea they were bombarded by statements such as "to take off shoes at the door is the Korean custom," "it is Korean custom to bow," "it is the Korean way to humble oneself," "in Korea it is the custom to take a gift when visiting a friend," etc. Their reaction was one that many sojourners have: that the adopted culture was very complex while the United States is really more flexible and actually has no set customs. However, an objective look at American culture reveals just as many customs and traditions. Perhaps a good project for one planning to become a sojourner would be to explain her way of doing things to a visitor to her country (or write an essay explaining some American ceremony such as a wedding or a birthday party). For example, it is the American custom to arrive at an appointment on time. It is also the American custom to open doors for women, pull out chairs for them, etc. Americans believe in silence at weddings and funerals and

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[20] Taba, p. 52.

one should always write a thank you note for a gift. Perhaps the existence of American customs can best be illustrated by the American's method of using a knife and fork that seems ridiculous to most other peoples. With the elbows close to the sides, the left hand grasps the fork, prong down, in a portion of meat. This portion is then severed from the rest of the meat by the knife which is held in the right hand and then balanced precariously on the upper edge of the plate while the left hand remains unmoved. At this point, the bite of meat is held in place on the plate while the handle of the fork is transfered from the left hand to the right hand with a twisting motion which reverses the prongs to an upward position. The left hand is then placed in the lap while the right hand directs the bite of food to the mouth and then carefully lowers the fork back to the plate. Only custom would dictate such a complicated method of feeding oneself!

An understanding of one's own culture is a definite prerequisite to comprehending a culture in which the individual has not been conditioned or socialized. Until the sojourner can have some grasp of her own way of life, it would be impossible to discern or appreciate the merits of other cultures.[21]

<u>The Study of Anthropology</u>

Anthropology has been called the "study of man,"[22] but perhaps

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[21] Peterson, p. 429-434.

[22] Dewayne Davenport, "Indentification: The Bridge Between Missionary and National," <u>Contact</u>, Vol. XV, No. 1 (Spring, 1968), p. 8-11.

a more correct definition would be "the science of human culture,"[23] or as Kroeber has defined it "the science of groups of men, and their behavior and productions."[24] Since the sojourner is interested in developing cultural empathy through understanding and identifying other cultures, a study of anthropology is imperative. Smalley comments upon the relationship of anthropology and identification when he states that "one of the most important roads to mutual understanding and respect is the insight which anthropology can offer."[25]

Most women who live abroad usually do so because of their husband's profession. They themselves may not be directly involved in a professional way with the citizens of the host country and the suggestion that they study anthropology as a prerequisite for life in that country may seem unreasonable. However, the writer is not suggesting a graduate course in anthropology (although such would certainly benefit the sojourner) but rather a basic knowledge of the science in order to use the principles it presents as a systematic way of viewing and studying culture.

Nida suggests that the science of anthropology is concerned with three basic questions, the answers to which will enable the student to gain insight into the culture under study:

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[23] Nida, Customs and Cultures, p. 25.

[24] A. L. Kroeber, Anthropology, (New York: Harcourt, Brace and Co., 1948), p. 1.

[25] William A. Smalley, "Anthropological Study and Missionary Scholarship," Practical Anthropology, VII (May-June, 1960), p. 119.

a. <u>What makes a culture click?</u>
What are the various features (such as food, shelter, transportation, family organization, religious beliefs, and language) and what are the dynamic drives (e.g. goals, ambitions, value systems, and prestige which provide the spark for human society)?

b. <u>What makes a particular member of a society act as he does?</u>
All persons in any society do not act alike. Why is this? What are the possibilities for diverse behavior? What is the relationship of the person to the culture? Does he have a chance for alternative behavior (such as in our Western, urban culture) or is the mold rather rigidly fixed and are people expected to conform closely to it (as in so many primitive cultures)?

c. <u>What are the factors involved in the culture's stability or change?</u> [26]
What are the dynamics of cultural conservation and change?

The cultural anthropologist generally views a culture in terms of certain specific areas or topics. Peace Corps Volunteers were urged to study anthropology under these topics and at the same time make comparisons with the American society. This would seem to eliminate some of the harshness that differences would present when confronted for the first time on the field as well as give the Volunteer a better understanding of his own culture. To help the reader understand something of how a systematic study of anthropology will help give an overview of the culture under study, the topics will be briefly illustrated with examples comparing the American society with the Korean culture. It is hoped that after reviewing the topics, the reader will have some insight into the Korean culture, hence an example of how anthropology can facilitate a study of culture.

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[26] Eugene Nida, <u>Customs and Cultures</u>, p. 27.

Environment and Physical Type. This includes a study of geographic conditions and climate. It also involves an understanding of the genetic background of the people themselves. The United States is a large nation with variations in climate, peoples, and geography. Korea, on the other hand, is small and its people homeogeneous in background, history, and genetics. The Koreans are not by-products of the Japanese or the Chinese but have been Koreans for many centuries. This fact alone helps the sojourner to understand something of the nationalism and partiotism that the Koreans feel.

Language. Language is the human attribute that makes culture possible and an understanding of the culture is impossible without a knowledge of the language of the people. However, since the next chapter of this study will be devoted entirely to the topic of language, it is sufficient to say here that it is necessary to know how the language is put together and how it is used in order to understand the culture. In the United States, although we may have 'baby talk,' generally the same language is used for children and adults alike. However, in Korea, there are five different levels of language and one must be careful to choose correctly when talking with a child, a peer, a superior, or a teacher -- all of whom are treated differently in accordance with Confucian ethics.

Technology. Goldschmidt says that if "language is the attribute that makes culture possible, technology is the characteristic of culture that makes it advantageous to man."[27] A culture's technology involves any socially standardized technique including its

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[27] Goldschmidt, p. 116.

associated artifacts and tools and as such is inseparable from culture itself. Imagine trying to explain the American way of life leaving out any mention of the automobile. Likewise, to know Korean culture one must appreciate the technology of rice farming and the uniqueness of the heated ondol floor.[28] However, a study of technology cannot be limited to the present. Korea, after the Korean war seemed to be a nation without technology, but a careful study indicates that Koreans have always been highly technical -- they built an observatory long before Galileo, they had moveable type fifty years before Gutenberg, they taught the Japanese the art of pottery making, and fought with iron clad warships before the United States used them in the Civil War. A study of technology will help the sojourner to understand how and why people live as they do.

Education. Kluckhohn says that the characteristics of the human animal which help make culture possible are "the ability to learn, to communicate by a system of learned symbols, and to transmit learned behavior from generation to generation."[29] Since culture is learned behavior, education is critical to the cultural mode of life. In a literate society, the school generally performs the function of enculturation along with the home and perhaps the religious

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[28] When the Korean digs the foundation for his houses, he digs trenches beneath each floor. He covers these with a type of flag stone then lays a layer of cement and finally a layer of heavy oiled paper. A fire is built in a firebox on one side of the floor and the heat travels to a chimney on the other side. Hence, a heated floor.

[29] Clyde Kluckhohn, "The Educational Process," Exploring the Ways of Mankind, Edited by Walter Goldschmidt, (New York: Holt, Rinehart, and Winston, 1960), p. 179-187.

organization. In primitive socities, learning may take place entirely within the framework of the family unit. In Korea the educational system closely resembles that of the United States. However, the influence of the extended family upon the child is perhaps greater. In the United States education is taken pretty much for granted but in Korea it is not uncommon to find one family sacrificing everything in order to give one son a good education and should that son fail at any point in his educational career, the whole family may commit suicide because to them all hope of success has been removed.

Family and Kinship. People everywhere are surrounded by kin and regard their kin in special ways. The basic elements of every culture are first transmitted to each normal member of a community by his family.[30] However, those persons of whom the family consists may differ from culture to culture. Most cultures view families from two different angles: (1) the nuclear family (in the United States this is usually one adult male, one adult female, and a number of preadults of either sex) and (2) a broader set of kindred (i.e. aunts, uncles, cousins, etc.). However, the make-up of these sets of kindred may differ from culture to culture.

In the United States, for example, the nuclear family is a separate unit counting kinship through both the father and mother. Although aunts, uncles, etc. are looked upon as relatives, they do not generally exercise any great influence upon the nuclear family. In Korea, on the other hand, the nuclear family is a definite part of

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[30] Goldschmidt, p. 221.

a larger, more extended group. It is a patrilinial society in that children belong to the father -- not the mother -- and kinship is counted only through the father's line. Family ties extend to all who carry the same family name and jobs or favors are often extended on the basis of family relationships rather than on merit or ability.

A knowledge of kinship as well as marriage customs (i.e. in Korea two people with the same last name will not marry regardless of the distance of the blood relationship) will enable a sojourner to better understand the people with whom she is living.

Groups. Another way of viewing a society is through a study of its groups. A group is defined as a body of individuals who sense their unit of commonality.[31] Groups have a focus of interest and are organized. An individual may be a member of many groups, all of which have an influence upon his behavior, i.e. family group; spatial group such as town, states, etc.: special interest groups, etc. The Korean who has lived his life in a village setting with a strongly patriarchical family differs greatly from the mobile American who has no close family ties. Studying a culture in the context of its group will prove a valuable aid in achieving a global impression of the people of that society.

Status and Role. The differentiation of social positions and the regulations of behavior appropriate to them are called status and role. Linton says that role and status are inseparable and that there

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[31] Goldschmidt, p. 271.

are no roles without statuses or statuses without roles.[32] An individual may have several statuses and numerous roles but all of these are culturally founded.

Some statuses and roles are ascribed without reference to their innate differences or abilities such as those having to do with a woman's place in the society, parenthood, or the caste system. Others are achieved through special abilities or qualities, such as professional degrees, the Presidency, etc.

When living in an alien culture it is difficult not view status and role in one's own cultural framework. For this reason it is necessary to know how that culture ascribes and achieves status. The American to whom all honest work is regarded as something honorable becomes confused at the way the Oriental views hard labor. Status, for the Oriental, comes with education and a white collar job. The unemployed college graduate may have more status than a hard working, steadily employed plasterer or -- the lowest of all roles -- the butcher. Understanding the importance of roles and status paves the way for understanding which will lead to acceptance and empathy.

Authority. Every society finds it necessary to reach decisions which are binding on the whole or some segment of the whole, to provide for resolution of internal dissent, to reenforce its rules by punishing those who disobey them and, on occasion, to back those decisions with force.[33] Therefore, to understand a society, the

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[32] Ralph Linton, The Study of Man, (New York: D. Appleton-Century, Inc., 1936), Chapter 8.

[33] Goldschmidt, p. 366.

sojourner must also have some comprehension of how authority is reckoned. In the United States we operate on the premise that a man is innocent until proven guilty. In Korea, the reverse is true. Although Korea has a democratic form of government its concept of democracy differs greatly from the American concept. Their two party system is made up of the 'in-group' and the 'opposition.' It is very rare to find any cooperation between individuals of different parties such as might be found in the U. S. Congress or the Senate. A close scrutiny of a society's system of authority will enable the sojourner to make a more logical and realistic appraisal of that society.

Values. In order for a person to gain acceptance by his fellow amn, his behavior must conform to certain expectations -- that is, it must be measured in terms of the culturally established values. Perhaps here, more than any other area, the foreigner runs into difficulty for values permiate every other phase of life. Florence Kluckhohn, an anthropologist, devised a series of questions to discover the values of society.[34] Each of the questions can be answered in one of three ways which will help clarify value thinking:

a. What is the characteristic of innate human nature? (Evil: Mixture of Good and Evil; or Good?) The modern American generally sees man as a mixture of good and evil but in an earlier time, Puritans viewed man as basically evil.

b. What is the relation of man to nature? (Mastery over nature; Subject to nature; In harmony with nature?) The American sees himself as a master over nature whereas the Oriental who is often the victim of famine feels subjected to nature.

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[34] Florence Kluckhorn and Fred B. Strodbeck, Variations in Value Orientations, (Evanston, Illinois: Row-Peterson, Inc., 1961), Chapter 1, pp. 1-48.

c. What is the temporal focus of human life?
(Past; Present; future?)
Koreans are past oriented with ancestry worship and many ancient traditions. The United States is future oriented as exemplified by retirement plans, savings accounts, etc.

d. What is the modality of human activity?
(Doing; Being; Being in becoming?)
The American is action oriented and is not satisfied unless he is doing something. The Oriental, however, is satisfied just to "be", to sit, or to meditate.

e. What is the modality of man's relationship to other men?
(Linial, Collateral, Individual?)
The Korean sees himself as a family member first, a Korean second, and an individual last. The American values individuality and independence.

For the female foreigner to become tolerated in an alien culture she must at least know the values of the culture to avoid open conflict with that society. However, to be accepted, she may find it necessary to incorporate those values to some extent into her own value system.

Ethics. Human existence requires that each person recognize the rights of others and that at times he forego his own interest in recognition of other people's interests.[35] The sojourner in order to find life acceptable in a strange environment must know something about the ethics of the society in order to conform to that society in a way that will be acceptable. The American Judeo-Christian ethic requires that if a man is hurt, one must render aid. However, the Korean Confucian ethic states that if one offers such aid, he thereby becomes responsible for the wounded man, even to paying hospital bills and feeding his family. The sojourner who is unaware of such an ethic may wonder at the callousness of the Oriental who refuses to give help or is angered when she finds herself involved more than she intended

[35] Goldschmidt, p. 528.

when she offered assistance.

Religion. Man everywhere has religion and to know a culture is to understand its religion. The American culture and the Judeo-Christian religion, for example, are almost inseparable. It may be necessary to do away with preconceived ideas of religion in studying a culture and view religion instead as simply a belief in the supernatural and the attitudes and conducts associated with this belief. Missionaries, the world over, have made tragic errors in assuming that because a group has no organized religion that it has no religious beliefs. Korea as a nation has no accepted religion but its people are deeply involved in spirit worship and even have the concept of an all-powerful God inherent in their culture. Religion is a personal thing and must be studied in a personal way.

Art. Humanity is never satisfied with the mere practical but, rather, man everywhere embellishes his life activities with special flourishes which give esthetic satisfaction. Art takes many forms and in one form or another it is universal.[36] Since beauty is in the eye of the beholder, art cannot be called beautiful by any universal standards but often a study of a particular art form will develop an appreciation which will lead to a new concept of beauty. To know a culture is to know its sculpture, its paintings, its pottery, its folklore, and its music for it is here that the true spirit of the people prevail.

Conclusion. Many anthropological studies dealing with specific

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[36] Goldschmidt, p. 580.

cultures are available and will give the sojourner a good insight into the lives of the people with whom she will live and will also serve as a foundation in understanding the use of cultural anthropology. The Forest People by Colin M. Turnbull[37] is an excellent example of such a study. Mr. Turnbull deals with the pygmies of Africa in such a way that one does not think of them as primitive savages but actually may come to admire and even envy their freedom and way of life.

A study of culture through an anthropological viewpoint will facilitate a more systematic understanding of the people and their culture. It is hoped that such a study will start before a sojourn begins and continue as long as the sojourn lasts. One can never completely apprehend another culture but it is possible to achieve some measure of understanding from which empathy can emerge.

Reading Literature From and About the Culture

The wealth of information and knowledge concerning cultures that can be gained from books is limitless. The use of anthropological studies has already been mentioned. There have even been "arm-chair anthropologists" whose contributions to cultural understanding have been gleaned through the use of literature. An individual planning to live in a second culture would do well to read extensively concerning the people with whom she will dwell.

Naturally a study of history is necessary in collecting information about a people but to stop with history would do the sojourner and the people under study a great injustice. John Steinbeck tells

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[37] Colin M. Turnbull, The Forest People, (Garden City, New York: Doubleday and Company, Inc., 1962).

of talking with an American in Russia who was eminent in the field of politics. He asked the man what he read and was told that his reading consisted of history, sociology, economics and law.

"How about fiction -- novels, play, poetry?" Steinbeck asked.

"No," the man replied, "I have never had time for them. There is so much else I have to read."

Steinbeck's reply might well be heeded by all those seeking to know another people: "Sir, I have recently visited Russia for the third time, I don't know how well I understand Russians, but I do know if I had only read Russian history, I could not have had the access to Russian thinking that I have had from reading Dosteveski, Tolstoy, Checkhov, Pushkin, Turgenev, Sholokhov, and Ehrenburg. History only recounts with some inaccuracy what they did. The fiction tells or tries to tell why they did it and what they felt and were like when they did it."[38]

This is not to place fiction over history but it does suggest that both are required for any kind of understanding. Pearl Buck's novels dealing with China or the ancient tragedies of Greece offer insights into the Chinese and Greeks that when coupled with facts can help create a sympathy and identification with the people concerned.

First Hand Observations

Certainly a study of the culture is desirable before beginning life in a new environment. However, there is no substitute for personal contact and the understanding that can come from seeing and

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[38] John Steinbeck, America and Americans, (New York: Viking Press, 1966), p. 135.

hearing. The knowledge that has been gleaned from literature and other sources will come alive as the sojourner experiences first hand the things of which she has read and heard.

To begin with there should be some way of recording what one sees and hears. A notebook or a daily diary will provide a way of rethinking and evaluating first hand observations. The tape recording can also be used as a way of clarifying and preserving what one has experienced.

Davenport lists several rules to be followed in making observations.[39] These are listed below together with some illustrations and elaborations.

1. Listen more than you talk. The American who is primarily interested in telling others how she does it in America is going to find that she gleans little in return information.

2. Learn to ask questions without appearing too inquisitive. Most people are proud of their heritage and willing to share it with others. However, care must be taken to word questions in such a way as to appear interested without being derrogatory or appearing to be snooping. To say "This food is delicious, how long does it take to prepare it?" will elicit a better response than "What's in this, anyway?"

3. Don't read your own ideas into your observations and don't ask questions to prove your point. Try to be as objective as possible and do not make hasty conclusions without all the facts.

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[39] Davenport, p. 9.

Some of the Americans in Korea who had observed children with butterfly nets immediately concluded that the Koreans were so poor that they had to catch and eat insects. In actuality, the children were catching and mounting specimen for a school project (Korean children know all the names of the insects by the time they are in the sixth grade).

4. Record your observations at the time instead of depending upon your memory. This will eliminate guessing and piece meal fact finding and will enable the observer to clarify what she sees and hears. However, the note taking should not interfer with socializing.

5. Don't exclude any fact because it doesn't fit the general pattern. After all, in the long run, the sojourner will be dealing with the society on an individual basis and individuals within the culture will differ.

6. Patiently check every observation for possible error. If possible, try to duplicate the same event or experience at another time or place to compare data. A practice of one Vietnamese family during the Tet celebration may not be true of all Vietnamese families. However, a comparison of two or more Tet celebrations may reveal similarities and characteristics from which the sojourner can generalize.

7. Don't set down as general principles what may be exceptional cases. To judge a nation on the basis of an isolated event or person is unfair and unrealistic, just as it would be unfair to state that the United States is a nation of thieves on the basis of one burglary.

First hand observations are effective learning devices and should be continually utilized, not overworked at the beginning of a sojourn and then discontinued as the new wears off. People tend to accept their surroundings pretty much without question even to the point of becoming unaware of them. To illustrate this, try describing the houses in the next block without first looking at them. Even though the neighborhood must be completely familiar such a description may be difficult to give. Likewise, the sojourner, after a few months in a new culture, may cease to be aware of her surroundings unless a conscious effort is made to maintain the viewpoint of an observer. A friend who spent several years in India told of being concerned about how the poverty and disease would affect her children. However, she said that she should not have been concerned for after the first few weeks, the children no longer saw the disease and paid no attention to the poverty. The sojourner who wishes to develop empathy will need to keep an open and searching mind toward the culture and environment of which she is a part.

Use of Local Friends and Informants

One of the most effective ways to gain information and insight into a culture is through dialogue with citizens of that culture. Colin Turnbull writes of the pygmy Kenge who was his friend as well as his informant.[40] In the writer's own case, her greatest enlightenment concerning the Koreans came as she became close friends with a Korean woman just her own age. Mrs. Han was a typical, middle-class

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[40] Turnbull, p. 21.

Korean housewife and very willing to share her life and experiences with the American. For the first time, the writer was really able to know the interrelationships, for example, in a Korean family. She discovered that Korean women get angry at their husbands, have servant problems, and in many ways are quite similar to their American counterparts. Mrs. Han was also willing to correct Korean grammar, teach Korean cooking, introduce Korean games, and share the local gossip. The writer feels that she learned more about Korea from Mrs. Han and other Korean friends than from any other one source.

The choice of an informant is not an easy one and may not even lie with the foreigner. Rather, the informant may single out the newcomer and offer friendship and counsel. One must take care, however, in blind acceptance of such an offer. One missionary woman alienated herself from the majority of her congregation because she accepted the advice and sponsorship of one who was not accepted by the rest of the group. Another foreigner's efforts at doing good were sabotaged by an informant who deliberately told him to do things which would antagonize others.[41]

Soltau feels that the problem of favoritism may arise if the foreigner singles out a single local citizen for attention or even information gathering purposes.[42] Therefore, it would seem feasible to have a wide variety of contacts and informants. Too, only one

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41 Stanley Soltau, Facing the Field, (Grand Rapids, Michigan: Baker Book House, 1965), p. 70.

42 Ibid.

informant may give a one-sided viewpoint particularly in countries where there may be extreme cases of wealth and poverty. To talk about religion with an Indian from the Brahmin caste, for example, would more than likely reveal an entirely different picture than the same conversation with an "untouchable."

The sojourner must be sincere in her relationship with the local people. If she is genuinely interested in people she will have no difficulty finding those willing to share their culture with her.

Acceptance of Local Customs

Ruth Benedict made the following statement in regard to customs: "There is no social problem that is more incubent upon us to understand than this role of custom. Until we are intelligent as to its law and varieties, the main complicating facts of human life must remain unintelligible,"[43]

Soltau says that it is in customs that people reveal themselves and their mode of thought. It is also in the light of their customs that they judge others.[44] Since one can be accepted or rejected on the basis of customs it would seem logical that if the sojurner wishes to be accepted, she must accept as much of the local customs as she honestly and sincerely can.

The key to the use of customs lies in the word "sincerity," for if the custom is adopted without any appreciation of its merit the

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[43] Ruth Benedict, Patterns of Culture, (New York: The New American Library, 1960), p. 18.

[44] Soltau, p. 23.

local people will soon sense the hypocracy behind its use. The Oriental is pleased when the foreigner assumes the habit of removing his shoes at the door particularly if he feels that the foreigner really appreciates the fact that this is more comfortable and more sanitary.

The problem of whether or not to wear the local dress often is a real one for women particularly when the dress is an exotic one such as the kimono or sari. The writer once observed a group of Korean women at a wedding feast when several American women appeared in Korean dresses.The Koreans laughed and poked fun at the awkward foreigners attempts to walk and sit in the graceful Korean dress. It was obvious that they did not appreciate the efforts of the Americans to identify in this outward way. A missionary woman was branded "low class" because she wore the local dress without regard to fashion, fabric or cost and did not know the way to sit or to walk.

A rule of thumb regarding dress might be: Wear the local dress only if you can do so without any self-consciousness, awkardness, or the feeling of wearing a costume. Perhaps an even better rule might be that if the dress is particularly exotic or different from the Western dress (certainly anyone could safely wear a Mexican shawl or a Paris original), then the dress should not be worn by the foreigner. Save the dress to model when on a return visit to the United States.

A knowledge of the local holidays and the activities on those days will also aid in building friendships and identification. Eating rice bread on the Lunar New Year would have as great effect on the Orientals as it would to Americans to find the foreign family in the neighborhood served turkey on Thanksgiving Day. Many misunderstandings

have developed when foreigners, unaware of local holidays and their customs, have violated good manners or perhaps refused to allow employees to celebrate.

Especially in the Orient, a tremendous importance is attached to external form[45] and the sojourner must make every effort to understand and practice the proper behavior. The customs may seem ridiculous or meaningless such as having to extend an object, even a piece of paper, with both hands or being careful not to assume a higher position than one's guests or not stretching one's legs out in front while sitting on the floor but to the people who practice them they are as important as saying "thank you" or taking a man's hat off in a building. Acceptance of local customs can create a bridge of understanding between people and pave the way for a more complete acceptance of all parties involved.

Important as a knowledge of customs and cultures may be, the sojourner must take care to avoid some obvious pitfalls. Fradier in discussing Orient-Occident relationships states that information concerning culture may build up a sense of blase complacency in which one becomes too quick to believe they know and understand.[46] Cultural information may also cause one to oversimplify situations and problems and create a tendency to class individuals as whole nations and whole nations as one cultural group.

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[45] Soltau, p. 25.

[46] George Fradier, "Orient-Occident: A Study in Ignorance," UNESCO Courier, Vol. 16, (April, 1963), p. 4-7.

Summary

An outward acceptance of customs and culture is not enough. Soltau feels that a person's attitude governs his whole viewpoint and sense of values and therefore influences his entire course of action.[47] While the sojourner may not be aware of her attitude toward those around her, they will not be long in ignorance of it and their response to her will in a large measure depend upon their understanding of her feelings toward them.

Nida speaks of identification in terms of "outer and inner" identification.[48] It is possible to identify physically, i. e. "go native," but this may not mean that one has achieved psychological or inner identification. The goal of the sojourner should be that of cultural empathy or inner identification -- not that it is necessary to accept blindly all that the culture has to offer but that the culture and the value system it represents be taken seriously. Nida sums this up by saying:

> Finally, the indispensible ingredient in identification is a genuine love for people. This love must not be a sentimental romanticizing about a certain group of people in general, but a profound appreciation of certain individuals in particular. We must genuinely enjoy their presence and experience a growing sense of mutual indispensibility. Only in this way can we really identify, for we become like those we love.[49]

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[47] Soltau, p. 47.

[48] Eugene Nida, _Message and Mission_, (New York: Harper and Row, 1960), p. 163-164.

[49] Ibid, p. 170.

CHAPTER IV

LANGUAGE AND COMMUNICATION

Language is so much a part of daily existence that it is almost looked upon as automatic or as natural an act as breathing. Of course, when the matter is considered at all it is obvious that there is nothing automatic about language.[1] Children must be taught their native tongue. They must carefully learn all aspects of their language if they hope to communicate with others.

Goldschmidt feels that if culture is seen to be the unique characteristic of man, then language must be viewed as the particular human gift that makes culture possible.[2] For without the human experience to communicate intricate patterns of thought -- to recreate experiences in words -- culture could not exist. There are even those who believe that "it is language which is the truly distinguishing feature of man and that culture is a mere by-product of this human attribute."[3]

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[1] Harry Hoiju, "The Nature of Language," Exploring the Ways of Mankind, (New York: Holt, Rinehart, and Winston, Inc., 1960), p. 78.

[2] Walter Goldschmidt, Exploring the Ways of Mankind, (New York: Holt, Rinehart, and Winston, Inc., 1960), p. 64.

[3] Ibid.

What is Language?

Spoken Language

Although many animals make sounds and through sounds convey meaning, only man is endowed with speech. It is this ability to communicate ideas and thoughts that allows man to perpetuate his culture.

The essential ingredient of human speech is the capacity for symbolization. Although symbolization affects all aspects of human culture, expecially social and religious life, it is nowhere as centrally important as in the area of language. Languages are symbolic because words do not stand for a single event or thing but for a category of events or things.[4] The word animal, for example, stands for a wide variety of creatures. The word dog stands for a specific species of animals while dachshund is symbolic of a particular class of dogs. But, to designate one particular dog it is necessary to say the Smith's dachshund named Heidi. Vocabulary and language reflect culture by providing labels for what the culture knows and what is important to the culture.

Since all mankind can speak, it is important to note that there is no evidence that there are primitive or simple languages. Rather, all languages have specific sounds, all languages have rules or grammar for placing those sounds in a usable order, and all languages are adequate for their users need for communication.

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[4] Goldschmidt, p. 66.

Language then, according to Goldschmidt is "an elaborate structure of vocal symbolization, capable of infinite variation, through which ideas, understanding, and feeling are communicated and through which we tend to perceive the world."[5] As the linguist and anthropologist Edward Sapir has said, "The world in which different societies live are distant worlds, not merely the same world with different labels attached."[6]

If language is a reflection of the society from which it springs, an understanding of language must come in the context of the customs and culture it represents. The following examples will illustrate this point:[7]

1. Language is a function of time. In the English language, the words ox, calf, sheep, and swine are used to designate a type of animal but are only used when the animal is alive. If meat from these animals is used the words beef, veal, mutton, and pork are used to designate a difference in time. Time and language are culturally inseparable as evidenced by the use of past and future tense, special words for morning and evening greetings, etc. The way a person views time is also influenced by culture which is reflected in the language. For example, Koreans say "the past is in front" and

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[5] Ibid., p. 68.

[6] Edward Sapir, cited by Walter Goldschmidt, Exploring the Ways of Mankind, (New York: Holt, Rinehart, and Winston, Inc., 1960), p. 68.

[7] Marjorie Schweitzer, "Comparative Cultures," Sociology 4883, Oklahoma State University, Spring, 1968. (Class notes.)

the "future is behind" while Americans think of the past as behind and the future ahead.

2. Language is a function of age. In every society adult speakers of the language and children speak differently. In some languages, such as Korean, an entire children's language may evolve with its own word endings, grammar, rules of usage, etc.

3. Language is a function of sex. In some languages (Korean, for example) there has developed a special level of language used almost exclusively by one sex or the other. However, even in English, sex plays an important part in word usage. If a man greeted another man with the statement, "My dear, you look radiant in that adorable outfit!" the sentence would sound strange and out of place. But a woman could use the same sentence with another woman with complete acceptance.

4. Language is a function of occasion. In many languages greetings are given with regard to time of day, i.e. good morning, good night, etc. Likewise, special words are used to express sorrow or happiness depending upon the occasion involved. In the Orient congratulations are in order after the birth of a son but no one would think to congratulate a parent on the birth of a lowly daughter.

5. Language is a result of a particular society. Since words are formed to express that which is important or needed in the culture, they will vary in degree and kind from society to society. The Hawaiians had no need for a word for snow so it was absent from their vocabulary. However, to the Eskimo, snow is very important and he has many words for snow, i.e. a word that means newly fallen snow,

a word that means hard snow, a word that means light snow, icy snow, etc.

6. Language is a reflection of custom. It is in the use of language that philosophies of life are revealed. The same is true for cultures. The language of a culture reveals the way that culture feels about and reacts toward the world. For example, when a child misbehaves in the English or American culture, the parent will say, "John, be good." However, a French parent will say, "John, be wise;" the Swedish say, "John, be friendly;" the German, "John, get in step;" the Hopi, "John, this is not the Hopi way," and the Korean, "John, it does not become."

Nida sums up the differences in language by saying that languages are arbitrary systems and that there is nothing in the nature of sounds themselves which makes it obligatory for them to carry particular meanings.[8] To the English speaker "nay" means no, to the Korean it means yes. American dogs bark "bow-wow," the Korean dogs say "mung-mung" and in Kenya, the dogs say "u'u". Even exclamations show no basic similarities.[9] Americans shout "hurrah!" the Japanese "Bonzei!" and the Mexicans "Olay!" Arbitrariness includes not only sounds and their corresponding meanings but also grammatical structures,[10] i.e. in English one says 'I go to town,' in Korean, 'I town to go.'

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[8] Eugene Nida, Customs and Cultures, (New York: Harper and Row, 1954), p. 205.

[9] Ibid.

[10] Eugene Nida, Customs and Cultures, p. 205.

It is not even feasible to assume that other people describe experiences as English speaking peoples do. Americans say that they feel with their hearts but the Korean feels with his liver. Americans thread the eye of the needle, but the Otomi of Mexico insist it is the ear of the needle, while others call it the nostril of the needle, the hole of the needle or even the foot of the needle.[11]

A final characteristic of the spoken language has to do with change for as Hoiju says, all languages are in reality undergoing constant change.[12] One has only to read from the King James version of the Bible to realize the change in the English language in a few centuries. In rapidly developing nations, the language may be changed by borrowing and adding words from other languages all over the world. In the Orient one can find literally hundreds of English words being incorporated into the local languages, i.e. ice cream, radio, T.V., cocktail, etc.[13] English speaking peoples have borrowed such words as spaghetti (Italian), patio (Spanish), Kimona (Japanese), archaeology (Greek), etc. Languages may also keep certain words but change their meanings or coin new words entirely. Awful originally meant 'filled with awe' but now denotes something bad. The sentence

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[11] Ibid., p. 206.

[12] Hoiju, p. 78.

[13] Daniel Hardin, "The Koreanization of English Loan Words," (unpublished Master's thesis, Central University, Seoul, Korea, 1963).

"Yippies go against the establishment and do their thing." would be incomprehensible to the American of a century ago.

Man has possessed language as long as he has possessed culture;[14] and language, like culture, will continue to develop, to change and to reflect man's attitudes.

The Silent Language

Communication embraces a larger area than people usually attribute to it. Since language is one of man's most distinctive characteristics, it is often assumed that all communication must be verbal communication. However, this is not true and to persist in such a view would be to ignore the "muted language"[15] or the "silent language"[16] in which humans speak to each other just as eloquently as with words.

Halpin, in discussing the "muted language" refers to the adage "actions speak louder than words" to alert readers to the subtle ways in which nonverbal behavior speaks more eloquently than our most emphatic words.[16] Indeed the language of words is only a small part of the language people use in communicating with each other. Communication is made with eyes and hands, with gestures, with posture, with various motions of the body, and with facial expressions. Arthur Ogden, in an article called "Looks and Glances" states the problem

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[14] Hoiju, p. 78.

[15] Andrew W. Halpin, Theory and Research in Administration, (New York: McMillan Co., 1966), p. 253.

[16] Edward Hall, The Silent Language, (New York: Doubleday and Co., 1959), p. 199.

in this way:

> Frowns, smiles, blushes, quivering skin, dwindling pupils, bristling hair, knitted brows -- these gestures only partly under our control, make up the repertoire of facial utterance. We call it a language but that is only a courtesy. It voices no concepts, submits no reasons. But it endlessly publishes the shifts of attention, the entreaties and alarms, of inner life. We often misunderstand it, but we dare not disregard it.[17]

In the preceeding paragraph, Ogden is refering primarily to facial utterances that may be almost preconscious yet still serve as cues to be used in translating behavior and actions. Perhaps the word language cannot be applied to such phenomena since they arise in the subconscious and are not necessarily learned as language is generally assumed to be learned. They do, however, serve to embellish or punctuate language and, as such, may be regarded as language.

Beyond these uncontrolled acts such as dilated eyes or blushes are more outward forms of the muted or silent languages. These are learned in much the same way as verbal language is learned. Edward Hall's excellent book entitled _The Silent Language_[18] discusses this aspect of communication in the cultural context. The difficulties of communication are compounded when the individuals involved are not only finding difficulty in using the language of words but whose cultural backgrounds have also taught them separate silent languages.

To illustrate this point, Hall refers his readers to Dr. Sherlock Holmes' great ability to decipher clues about people that would tell

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17 Arthur Ogden, "Looks and Glances," _Harper's Bazaar_ (June, 1961), pp. 84, 109-110.

18 Hall, _The Silent Language_.

him their occupation, their background, class status, etc.[19] Although Dr. Holmes had talents in this area far beyond the average individual, everyone uses such cues to help relate and communicate with people. For instance, the way a woman dresses will tell something about her age, her education, her class status, and even her morals. However, regardless of how apt Dr. Holmes talents were for deciphering the silent language, he would have found them almost nil in a culture alien to his own.

John Holt in How Children Fail discusses children as strategists or translators of the silent language.[20] Children learn to decipher cues given by adults in order to know correct behavior or the right answer. The tone of voice indicates more than the words that parents use. A baby, for instance, will cry when told "I love you" if the parent uses a forbidding or disapproving tone. Likewise children in school learn that the teacher's posture at the board or other overt actions can help them know the right answer. Holt tells of one teacher who unconsciously assumed the position under the right column when testing children at the board.[21] The children were quick to accept and use this aspect of the silent language. By the time children are adults they have mastered the art of communicating in

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[19] Hall, pp. 41-43.

[20] John Holt, How Children Fail, (New York: Pitman Publishing Company, 1964), pp. 3-34.

[21] Ibid., p. 14.

this unwritten language and when a sojourner finds herself in a foreign culture, communication is hindered and limited by her complete ignorance of the silent language utilized by the local people.

It is impossible to discuss every aspect of the silent language but in order to help the sojourner become aware of the problem, some aspects will be listed and discussed briefly.

Laughter and Tears. The expression is often heard that tears and laughter are the only universal languages, but even this in not necessarily so. In the Orient, the Westerner is often angered when the Oriental laughs after committing an error. The Westerner translates this laughter as an indication of a lack of remorse when actually it may indicate just the opposite. In the same way, tears are also a part of the hidden language and cannot always be interpreted by one's own cultural background.

Facial Expressions. The Oriental often says that the American can be read like a book for his emotions are shown clearly on his face. The Japanese, on the other hand, perhaps due to living in crowded conditions, has learned to control his facial expressions and American businessmen often claim that the Japanese have no feelings.

Gestures. The writer's daughters informed her one day that the little Korean boy they were keeping could wave "bye-bye" in Korean and in English. Not fully understanding how one could wave in two different languages, she asked for a demonstration. Sure enough, when the little boy was told "bye-bye" he moved his hand up and down, American style. But when he was told "anyang" (Korean, for good-bye), he moved his hand from side to side, Korean fashion. When even gestures are culturally founded, it is no wonder that sojourners

become frustrated when trying to communicate.

Time. Edward Hall states that time talks, that,in fact, it speaks more loudly than words.[22] It is in the silent language of time that the sojourner finds the most difficulty in understanding and communicating with other cultures.

It takes the average child in America something more than twelve years to master time and Hall believes that even then, the child has not fully "internalized either the details or the emotional overtones of the American time system."[23] The reason for this length of time to learn what on the surface seems to be a simple process is because Americans deal both with formal and informal time.[24] Formal time can be counted in terms of days, months, or minutes, whereas informal time might be 'in a little while' or 'just a minute' or 'forever.'

Americans who are predominately future-oriented tend to segment and schedule time. Time is like a material, it is earned, saved or wasted. To the Latin American, on the other hand, the present is more important than the future and time is enjoyed if indeed considered at all. Americans are schedule conscious and clock-controlled and any venture into another culture which views time from a different cultural viewpoint will be painful and frustrating until the sojourner is able to adapt his American time to the time of the South Americans, Asians, or whatever.

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22 Hall, p. 23.

23 Ibid., p. 166.

24 Hall, p. 166.

Space. Spatial changes, states Hall, also give a tone to communication, accent it, and at times even override the spoken word.[25] The distance between people as they interact with each other is a part of the communication process. Americans, for example, have developed certain unwritten rules concerning distance, space, and communication. Other countries may not place the same emphasis on distance and, indeed, may even operate under complete opposite rules.

The following exerpt from The Silent Language illustrates the misunderstandings and difficulties that may arise due to the use of space:

> In Latin America, the ineraction distance is much less than in the United States. Indeed, people cannot talk comfortably with one another unless they are very close to the distance that evokes either sexual or hostile feelings in the North American. The result is that when they move closer, we withdraw and back away. As a consequence, they think we are distant or cold, withdrawn, and unfriendly. We, on the other hand, are constantly accusing them of breathing down our necks, crowding us, and spraying our faces.
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> Americans who have spent some time in Latin American without learning these space considerations make other adaptions, like barricading themselves behind their desks, using chairs, and typewriter tables to keep the Latin American at what is to us a comfortable distance. The result is that the Latin American may even climb over the obstacle until he has achieved a distance at which he can comfortably talk.[26]

Why Study the Language?

Unless a sojourner is particularly interested in and adept at

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25 Ibid., p. 204.

26 Hall, p. 209.

studying languages, she may not look forward eagerly to studying a foreign tongue. Particularly if she is a housewife she may not feel that the energy spent in language study is worthwhile. Therefore, the question "Why study the language?" becomes important.

First of all, communication is vital to survival. Satir believes that people must communicate clearly if they are going to get the information they need from others, that without communication, we would not be able to survive.[27] Communication is necessary to find out about the world, to differentiate and relate to objects by learning how to label them, and by learning through words and experiences what is expected of oneself and from others.

Thus, the sojourner, if she hopes to overcome the emotional and physical disorder called "culture shock" must learn how to communicate in that culture in such a way as to interpret the culture's cues and to know what is expected of herself and others. This can only be done through language.

Second, communication is necessary to impart information. Satir also states that people must communicate clearly if they are to give information to others.[28] Language, both verbal and silent, is necessary to let others know what is going on inside of onesself.

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[27] Virginia Satir, Conjoint Family Therapy, (California: Science and Behavior Books, Inc., 1967), p. 63.

[28] Satir, p. 64.

The sojourner who wishes to be of service to others cannot hope to accomplish this task without an understanding of language. The teacher, for example, cannot expect to be a model of identification if she cannot communicate in the language of the local people. The writer recalls her first experience at teaching in Korea. She discovered that Bible school in Korean churches consisted of one large class of children ranging in ages from 4-16 who were given a lecture type lesson. Eager to make changes, she recruited several teachers, commandeered an empty building, and set up a 'demonstration' Bible school. The teachers met once a month to prepare lessons using a wide variety of visual aids and it seemed as if the school was a tremendous success. However, after the writer had to be absent for a month or so, she returned to find the building in use by another project, the teachers and children gone, and the materials vanished. Her teaching had been through an interpreter and although she thought she had taught, she had not communicated and it was obvious that such communication could only come through a study of the language.

Third, communication is vital to understanding. If a sojourner hopes to apprehend another culture it can only be done through a study of the language. In fact, there are those who feel that a study of culture should not even be undertaken without a command of the language in both its written and silent forms.

Since communication is a two way process, the use of an interpreter, even a highly skillful one, interferes with the flow of feeling between the parties involved. Until the sojourner is able to give and receive communication, any attempt at understanding will

not likely be successful.

Fourth, communication demonstrates empathy. Harold Lindsell states that the "success which the missionary attains in the language will determine whether he will remain a 'foreigner' to the people or become one of them"[29] Certainly if the sojourner wishes to develop an empathy with the local people, communication is a necessity.

In most societies even a feeble attempt to speak the local language is met with enthusiasm and an increased acceptance by the local people. To illustrate, in one foreign city, a tourist had learned only how to say 'thank you' and 'hello' in the local language but used these expressions often and well. She purchased a small item one day at a shopping bazaar and was amazed a few minutes later when the shopkeeper sought her out and returned more than one-half of what she had paid for the item. His explanation was that her 'thank you' in the native tongue had made him ashamed of having tried to cheat her. Of course, if after a year in the city she could still only say 'hello' and 'thank you,' no doubt the shopkeeper's attitude would have been different. Attempts at communication will not go unrewarded both in acceptance and in growth of language skills. Language may not be a panacea for all inter-cultural problems but it will serve as an adequate foundation upon which sincerity and genuine regard for the people can be developed and expressed.

Nida states that "although absolute communication is not possible, effective communication is always possible even between

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[29] Harold Lindsell, Missionary Principles and Practices, (Westwood; New Jersey: Fleming H. Revell Co., 1955), p. 183.

persons of different cultural backgrounds."[30] The reasons for this fact are (1) that the processes of human reasoning are essentially the same, irrespective of cultural diversity; (2) that all people have a common range of human experience; and (3) all peoples possess the capacity for at least some adjustment to the symbolic "grids" of others.[31]

Language is a necessary tool for the sojourner if she hopes in any way to serve the people of her adopted land. This is illustrated by the story of an American preacher in a foreign country who was asked by a visitor if he had learned the language of the people. The preacher replied that he had so many projects to oversee that he had no time for language study. The visitor said that the preacher reminded him of the farmer who was cutting grain with a dull sickle. When asked why he didn't stop and sharpen it, the farmer replied, "I haven't got the time -- there is too much grain to cut!"

A missionary, teacher, or a nurse, of course, would be unable to render any lasting service at all without a command of the language, but even the housewife will find that language is just as necessary to her as she carries out her duties in serving her family in a foreign land. Without language, she could not shop or give instructions to her servants or even communicate with her friends. Any sojourner, regardless of vocation or length of stay in a foreign culture will want to learn as much of the language as possible in order to lead a more effective and beneficial life in that culture.

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[30] Eugene Nida, Message and Mission, p. 90.

[31] Ibid.

How To Study Language

Since language is vital to an effective sojourn it becomes necessary to know how language study can best be accomplished.

The depth and intensity of language study will, of course, depend upon the needs of the individual. If the sojourn will only be a brief one it is doubtful that the sojourner will want to spend all of her time in language study. However, if the sojourn is to be a long or permanent one, the few months or even years spent in language study will be of lasting benefit.

Cook says that everyone can learn a language. Some learn with greater ease than others but all can learn. Failure to learn almost always comes from two things, either lack of interest and sustained effort or from wrong methods.[32] Of the two, the first is the greater contributor to failure. A prerequisite for language learning is a desire to learn and a need to communicate. If one is interested in learning a language, then persistence and accomplishment will follow.

There is no best method of language learning for all people. Some learn best in a school setting, others find a private tutor to be the best solution and still others, although few in number, may teach themselves the language. The sojourner should evaluate her past learning experiences and select a language method best suited to her learning style.

Language study should begin before one enters the foreign country.

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[32] Harold Cook, Missionary Life and Work, (Chicago: Moody Press, 1959), p. 42.

Although some objections have been made to language study in the United States, i.e. teachers are often not natives and may teach improper pronunciation and may encourage the sojourner to begin talking before she knows what is wise to say,[33] the objections are far outnumbered by the advantage of knowing some language before arriving. This knowledge will aid language study on the field and give encouragement in the initial stage of culture shock and will be deeply appreciated by the people of the host country. People will accept and appreciate those who can speak to them in their own tongue from the beginning even though the speech is imperfect.[34]

There are certain principles that the sojourner may find will make language learning more effective. The following are suggestions along this line. They will not guarantee efficient learning but should be of practical help:

First, a preliminary study of linguistics, the science of language, will enable the language student to understand something of the structure of languages and how the language may be decoded by learning sound and grammatical patterns. Similarly, a study in phonetics will facilitate recognition and use of new sounds. Finally,

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[33] Harold Cook, An Introduction to the Study of Christian Missions, (Chicago: The Moody Press, 1954), p. 132.

[34] Harold Cook, An Introduction to the Study of Christian Missions, p. 133.

a study of semantics, the science of meanings, will help the student anticipate some of the difficulties involved in symbolization and meaning.[35]

Second, there should be a systematic and regular effort at language study.[36] Language is not acquired haphazardly and there should be a designated time and place for study.

Third, the mastery of any language is attained only by persistent, steady effort. One often hears foreigners refer to the wonderful day when they will "get the language!" It is doubtful that these foreigners will ever wake to that day but rather they will find language growth will come gradually and, if persistently pursued, consistently.

Fourth, language acquisition comes about only through usage and the sojourner should seek to put new words and phrases into use as soon as they have been learned.[37] One may feel rather foolish refering to the 'chair' or 'asking for the bread' several times a day but only through repeated usage do words become the user's own. Practicing what they have learned is one of the secrets of rapid learning of little children.[38] They do not hesitate to repeat what they hear in every conceivable situation. By practice and trial and

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[35] Stanley Soltau, Facing the Field, (Grand Rapids, Michigan: Baker Book House, 1965), p. 18.

[36] Ibid., p. 18.

[37] Soltau, p. 18.

[38] Harold Cook, Missionary Life and Work, p. 47.

error they find what they can and cannot do with language and they do not worry about mistakes which are a part of the learning process. If one waits until she can speak perfectly, she will never speak at all. The person who is not afraid to talk is the one who learns most rapidly.

Fifth, the student in language study should become accustomed to speaking to new people and using their newly found language skills. The writer has not found language study easy and is often embarrassed at using poor Korean in talking with friends. However, she has found that it is sometimes easier to make mistakes with strangers and has thoroughly enjoyed practicing Korean with passing acquaintances, particularly with taxi drivers who often enjoy talking and listening and are not bothered by incorrect pronunciation.

Sixth, in learning the sounds of a language, the student should use her eyes as well as her ears.[39] The ear can only tell the impression that the sound makes but the eye can tell the sojourner how the sound was produced, i.e. mouth closed, teeth together, etc.

Seventh, the student should try to get in the habit of mimicing the teacher and all others that she comes into contact with. This will help her give the right emphasis to sounds and approach a more natural form of speaking.

Eighth, the use of tape recorders and other audio equipment can help language study. By recording the language lesson and language practice, the student can hear her own mistakes and know how to

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[39] Ibid., p. 46.

correct them. Most language teachers recommend studying language lessons aloud for this aids both memory and performance in the language.

Ninth, the language student should listen attentively when others speak. All language study is not in the textbook or on the language records but, in the final analysis, "the language is what the people actually say."[40] Listening to good speakers of the language will help develop a clearer and more versatile language.

Tenth, in studying language abroad, the sojourner should not be afraid to ask questions about the language. People are usually eager to help neophites learn their language and may even exhibit a friendlier attitude if their help is solicited.[41] One of the first phrases the student should learn is "What do you call this?" or "How can I say this?"

Eleventh, as soon as possible, the language student should begin to place herself in situations where no English is spoken. In almost every community of the world there are English speaking peoples and unless a concentrated effort is made, the sojourner may find herself in situations where she has no opportunity to use her language. She may, in fact, even seek out English speaking people as a crutch to avoid language study.

Finally, the language student should avoid language crutches.

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[40] Harold Cook, Missionary Life and Work, p. 47.

[41] Ibid., p. 48.

Independence on all English speaking friends has already been mentioned and is a very obvious language crutch. "Pidgin" talk is another crutch. Here the sojourner learns just enough words to get by and may never feel the need for more adequate communication. The result is the same as an adult speaking like a three year old. The writer and one of her house girls developed a kind of "pidgin" communication based on months of cooperation until the writer actually felt her language was quite good. But when the housegirl became ill and another girl took her place, the "pidgin" talk was completely inadequate. Another language crutch is, of course, the interpreter. One may feel that the interpreter is so much more effective that it would be ridiculous to begin to use one's own limited language. However, communication through a third party is not effective and usually unsatisfactory. Even one word which is understood in its emotional tone is superior to many by an impersonal third party.

Summary

Language acquisition is a vital part of developing cultural empathy but will not in itself insure such empathy. Too often the foreigner has used his language while maintaining a cultural isolation.[42] He has studied and learned without knowing and speaking. To be effective, language must be a part of the total cultural submersion and must be utilized "within the total framework of the culture, of which the language in question is an integral part."[43]

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[42] Eugene Nida, Customs and Cultures, p. 223.

[43] Ibid.

CHAPTER V

THE HOME ABROAD

Nearly a quarter of a million American wives are now living abroad with husbands who work for the government, business firms, churches, and foundations.[1] Although culture shock affects both man and wife when they venture abroad for the first time, it is invariably the woman who must bear the greatest burden in this area. The man's shock is cushioned by the fact that he continues to practice his profession in much the same way as before whether it be soldiering, teaching, transacting business or whatever. But, for the woman, her whole world is literally turned upside down and adjustments are required in every phase of her life from child rearing to dishwashing.

Since the wife's primary domain is that of the home, it is in the realm of homemaking that she finds the greatest difficulty in her initial few months abroad. Most women survive these first few months of frustration and even revulsion and achieve some sort of adjustment in the realm of homemaking. However, a few never get beyond the first few weeks and eventually their husbands are quietly released from their contracts and their sojourn is put to an end.[2]

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[1] Harland Cleveland, et. al., The Overseas Americans, (New York: McGraw Hill Book Co., Inc., 1960), p. 46.

[2] Ibid., p. 48.

Most persons look to the home as a refuge but for the sojourner it becomes doubly important as a place where one should somehow be able to relax away from the cultural pressures of the outside and rebuild one's resources to face the barrier and shock that is invariably encountered on every hand in the alien society.

The Marriage Relationship

The building of a home whether it be in the United States or abroad begins with the husband and wife. Satir says that the marital relationships is the axis around which all other family realtionships are formed.[3] The mates are, in actuality, the architects of the family and the builders of the home, and without a healthy marital relationship the home cannot provide the refuge and relief needed in a world of confusion and disorder.

One of the prime considerations in selecting persons to go abroad or in deciding to go oneself should be that of the relationship between the husband and wife. A marriage that is on rocky ground at home will find the problems and frustrations greatly multiplied abroad. The husband who is disturbed because his wife does not run his home efficiently will be adamant in a country where efficiency may also mean keeping the lizards out, keeping enough drinking water boiled, and keeping the clothing from mildewing. The wife, on the other hand, who complains that her husband shuts her off from his business interests may find herself twice as isolated when

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[3] Virginia Satir, Conjoint Family Therapy, (California: Science and Behavior Books, 1967), p. 1.

the business is conducted in tea houses and in a strange tongue. If the husband and wife cannot solve their marital problems adequately at home, the marriage will be in even greater difficulty in a strange culture.

Most mission boards require that couples be married for at least a year before actually sailing for the field.[4] The reason, of course, is very simple. Marriage anywhere involves a great many adjustments but when cultural adjustments and language study are added pressures, the new marriage may find itself in serious difficulty. A recent anonymous article entitled "Don't Be a Missionary" tells the unfortunate story of a young couple who were married abroad.[5] They were not able to make the adjustment to marriage and culture at the same time and the end result was an unhappy first year of marriage and a withdrawal from mission work.

If marital adjustment is necessary for cultural adjustment, it becomes necessary to define marital adjustment. Dr. Nick Stinnett of the Oklahoma State University Family Relations and Child Development Department states that marital adjustment is characterized by the presence of factors in the marriage which minimize conflict

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[4] Harold Cook, An Introduction to the Study of Christian Missions, (Chicago: The Moody Press, 1954), p. 117.

[5] Anonymous, "Don't Be a Missionary," Christian Woman, Vol. 37, No. 2 (February, 1969), pp. 18-22.

and promote agreement and the sharing of common interests and activities.[6] In the context of cultural adjustment, the following factors would be included.

Communication

The husband and wife should be able to communicate and discuss their problems freely and easily. This does not mean that the wife should greet her husband everyday with tales of what the maid broke or the difficulty she had in shopping for head lettuce, but rather that there should be a rapport between the mates that allows for understanding and empathy.

Acceptance

Many women abroad complain that the greatest frustration they experience has to do with having to keep feelings under control and not letting the local people see that they are upset or angry. The result is that their husbands often receive the brunt of their emotions. The marriage relationship must involve an acceptance that allows for the erruptions that are bound to come as a result of cultural frustration.

Meeting Role Expections

Women abroad often experience role confusion in that they may have servants which allow them more freedom for other activities. Many are encouraged by their husbands and others to assume additional roles, i.e. teacher, nurse, etc., that they may feel unable to fulfill adequately. The marriage relationship should be able to define role

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[6] Nick Stinnett, "Marriage and Individual Counseling," FRCD 5360, Oklahoma State University, (Spring, 1968), (Class Notes).

expectations in such a way that both parties can meet those roles in ways that are acceptable for all concerned.

Mutual Support

Culture shock often gives an individual the feeling that he or she is alone against all the world and that nothing he does is acceptable in any way. The marriage should provide at least one other to whom the individual can turn for support and confidence.

The sojourner should not forget that she is primarily a wife and that all the advice she has been given along that line is just as important abroad as at home. She should, for example, be attractive and rested. One lecturer in describing preacher's wives who go into the foreign field as pretty, neat, and enthusiastic women and return home worn out, sick, and unattractive used the term "Holy Hags."[7] Women owe it to themselves and their families to maintain their health and their beauty.

The wife of an oil company executive in Seoul complained that the thing she resented most about life abroad was that she could not participate in her husband's work world as she had done in Texas. A closer examination of the facts revealed that she actually refused to participate because she did not speak Korean and because she felt that it was immoral for most of the business to be transacted in tea houses and Chinese resturants. Her fear and prejudices prevented her from sharing an important part of her husband's life and her marriage relationship as well as her sojourn suffered from it.

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[7] Mrs. Hans Novaak, "Holy Hags," (paper presented at the Harding College Mission Seminar, Searcy, Arkansas, 1966), p. 1.

A Korean educator once told the writer that the greatest service that American women, particularly missionary wives, had given Korea was in helping raise the status of Korean women. As Korean men and women observed the relationship between American husbands and wives and realized that the marital relationship could be an effective and mutually rewarding partnership, the result was that Korean men began to raise the status of their own wives from that of a servant to that of a partner. Therefore, perhaps the greatest service any sojourner can render both to her own family and to others is to be a good wife and a successful homemaker.

The House

The main frustration for the American wife, states Cleveland, has to do with the acquisition and maintenance of a family home.[8] Here the shock is as much physical as it is cultural. Most Americans are just not used to calling the "night soil" man to empty their toilet or having the electricity go off in the middle of preparing dinner, and yet conditions such as these prevail in many parts of the world.

Preconceived Ideas

Perhaps the greatest problem in the area of housing is the idea that to be adequate, housing must be Western in style and function. Women, in particular, are guilty of this predisposition toward facilities similar to those at home.

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[8] Cleveland, et. al., The Overseas Americans, p. 48.

The first Americans in Korea had such an idea and were aghast at the ridiculous looking paper covered heated floors which had been used by the Koreans for generations. (See footnote #28 - page 48). One of their first acts was to tear out these floors. The result was a lack of identification with the people as well as an uncomfortable, difficult to heat house.

Foreigners in the United States also often complain about the inadequacies of American houses in comparison to that which they were accustomed. Orientals sorely miss the entrance areas in which to greet guests and remove shoes and Latin Americans miss the privacy that walled-in patios give.

Although most American families abroad eventually find adequate housing,[9] it is usually considered adequate only when the family rids itself of many of its Western ideas and is able to cope with, laugh at, and perhaps even appreciate such things as eating by candlelight, bars on the windows, taking baths at midnight, or sleeping on the floor.

Location of a House

Since the sojourner is interested in identifying with the local people and achieving a cultural empathy with them, the selection of the location of living quarters becomes of concern. In discussing missionary identification, Davenport states that the place and style of the missionary home will have a great bearing on the depth of his

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[9] Cleveland, et. al., The Overseas Americans, p. 49.

identification and acceptance by the local people.[10] The same would also be true of the business man, the teacher, or the military family.

The discussion of where to live in a foreign country usually narrows down to one of two areas, a compound or a house in a local community setting.

Compound. The compound is a term usually given to an enclosure containing one or more buildings for the residences of missionaries and their households.[11] It is also used to designate military establishments or any cluster of foreign residence which tend to be separated from the local community by a wall, fence, or even a psychological barrier.

A great deal has been said in the past few years about the inadequacy of a compound living situation for missionary personnel. The same problems and inadequacies could be also stated for residence areas of diplomats, business people, or even military personnel.

Davenport states that the old mission compound idea will not be acceptable on most mission fields today[12] and yet it is far from being out of use and every foreigner is faced with the decision of whether to seek the security of a foreign community or to move into the society of the local people.

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[10] Dewayne Davenport, "Identification: The Bridge Between Missionary and National," Contact, Vol. XV, No. 1 (Spring, 1968), p. 10.

[11] Harold Cook, Missionary Life and Work, (Chicago: Moody Press, 1959), p. 66.

[12] Davenport, p. 10.

In a sense, the compound, whether it be a literal enclosure or merely a separate community of foreigners is an attempt to create a "Little America" in the new country. Into the compound the foreigners can retreat, if they wish, from the life that surrounds and frustrates them. Here they can ignore the culture barrier by manufacturing a more acceptable environment by the banding together with fellow country men who feel and react in much the same way they do.

The sojourner who is seeking to identify with people must realize that the site she chooses for her home will determine to a large extent how she will relate to the people about her. Man is a social creature but if he can find adequate outlets for his social nature among those of his own kind he is less likely to seek it among others.[13]

Preachers' families abroad have often discovered that when they are alone in a community or village they tend to seek out the local people for companionship and social purposes. But, when several missionary families congregate together, visits with each other tend to crowd out visits among the people.[14] It may not be the family's intention to withdraw from the people but it is simply more attractive and easier to be with fellow countrymen and, consequently, the family will find itself becoming more and more isolated from the life of the local people.

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[13] Harold Cook, Missionary Life and Work, p. 66.

[14] Ibid., p. 67.

Perhaps the worst aspect of the compound situation is that the local people tend to view it as a type of "colonialism."[15, 16] Cleveland sums up this view very aptly in the following paragraph:

> It is the hotly, self-conscious new nationalists who make the loudest allegation of American exclusiveness. For the new housing units and the all-American life that grows within them conspires up memories of yesterdays resentment at "extra-territorial" British, French, and Dutch compounds, enclaves and clubs. "They turned Maadi (a Cairo suburb) into a little America," one Egyptian government official grumbled, "congregating there around their own school, their club, and their T-bone steaks." In Tokyo, thousands of Americans live almost as they would in the United States. One area of Tokyo called Washington Heights is virtually a replica of an American suburban town, complete with supermarket, bowling alley, movie theater, and a club open only to Americans (filet mignon dinner with all the trimmings, $1.00). This public relations monstrousity was evidently created by the Army to solve a serious housing problem for its military dependents; but it is a daily reminder to the Japanese that many Americans take Little Americas with them wherever they go.[17]

Of course, the sojourner, whether connected with a church, the army, or private business may find she has little choice in the location of her house. It may be assigned to her as part of her husband's contract and it may be located in a compound situation. Many people have found themselves in just such a situation because the houses were there and had to be used.[18] There is no quick

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15 Ibid.

16 Cleveland, et. al., The Overseas Americans, p. 62.

17 Cleveland, et. al., The Overseas Americans, p. 62.

18 Harold Cook, Missionary Life and Work, p. 67.

solution to this problem. If the sojourner finds herself living in an area primarily occupied by other foreigners, she must do everything she can to eliminate the alienation that such a situation almost invariably brings. This can be done by opening her home to the local people and by going into their homes. She can consciously decrease social activities with her fellow foreigners and seek every way possible to be closer to the people. Most of the American diplomats in Korea live in compound areas yet, for the most part, their attitudes as well as their homes reflect a genuine openness and acceptance of the local people. The Army, however, also houses its families in a compound and yet it is not uncommon to find American wives who have lived in Korea three years without any contact outside the military reservation. Cleveland tells of one American wife in Tokyo's Washington Heights who said, "Yes, I went to the Ginza once, but it was so crowded with Japanese.[19] Living in a compound will make it more difficult to develop cultural empathy but the task is not impossible.

Housing in a Local Community. If the sojourner does have the opportunity to select her own living quarters it would seem advisable to choose a local setting.

The writer and her family lived for two years in a compound situation before moving into Korean housing. The difference was almost unbelievable. Whereas she had previously almost resented Koreans and had little real respect for Korean food, Korean transportation, or even Korean language, she found that by living with Korean

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[19] Cleveland, et. al., The Overseas Americans, p. 62.

people in a more normal situation, life in Korea was actually enjoyable. She appreciated visits from Korean friends, learned to cook Korean food, and was forced to use Korean language if she wished to communicate. Out of this experience grew her first real appreciation for the Korean society.

To move into a local community does not mean "go native" which is generally used to mean the lowest level of the local people.[20] In any country, people live on different levels. Certainly it would not be difficult to "go native" on the same scale as the country's president or wealthiest family. Rather, to move into a local community means finding an area or group of people in the country with whom the sojourner can identify and with whom she can successfully live. In Korea, the writer's family has found this to be a community of upper middle class Koreans, i.e. doctors, lawyers, professors, etc.

Interestingly enough, if the sojourner accepts the community of one group of local people, she will find herself also identified with other groups. One missionary couple who lived in a middle class local community but worked with the very poor reported that the poorer church members would often say, "The missionaries live just like we do." Although the missionary's house was not identical with the poor church members' it was the same as others in the country and this fact was quickly noted by all concerned.

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[20] Ibid., p. 28.

The site or location of a house will not ensure identification for acceptance still remains a matter of attitude. Although adapting to the local culture will aid identification it must be done in a way that says to the national: "It is you who matters, it is you whom I want to live with, teach, learn from and come to love."[21] Superficial adaptation is futile whether it be clothes, gestures, diet, or shelter. The sojourner must first be herself and second sincerely become friends of the local people by "putting heads and hearts at their service."[22]

The House Itself

Homes abroad that are available for occupation by foreigners run the entire gamut from the absolutely primitive to the most ultra modern beautifully furnished homes.[23] The selection will often depend upon the wishes of the family itself. The following exerpt from "Cues on Colombia," a publication by state department wives in Bogota illustrates some of the problems and questions involved in housing:

> You will have a choice in the type of house you prefer, very modern or rather old fashioned. The old fashioned houses are often more spacious than the modern ones but the plumbing and wiring are sometimes inadequate. If you prefer an apartment the same generalities apply. It is

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[21] Hubert Horan, "A Missionary Predicament: How Far to Adapt?" America, Vol. 117, No. 9, (August 26, 1967), p. 197-200.

[22] Ibid.

[23] Joy Turner Tuggy, The Missionary Wife and Her Work, (Chicago: Moody Press, 1966), p. 99.

> also possible to rent furnished houses or apartments but they are very expensive, scarce, and often not furnished to your taste...[24]

Perhaps the sojourner's attitude toward a home should be characterized by "flexibility."[25] She must learn to deal flexibly with the uncertainties such as a lack of water, unpredictable electricity, etc. She must also be able to adjust quickly to minor crises such as sewage back up, appliances that do not work, kerosene stoves that cover the entire house with soot, servants that break or steal, or diesel stoves that freeze in below zero weather.

Regardless of the type house involved there are a few suggestions that the sojourner would do well to consider.First, the house should be clean and attractive. Attractiveness does not mean that house must look like something out of House Beautiful magazine. Rather, it means that the home should be a place that has been used to its best advantage. Curtains at the window or a painting on the wall will add to the home's liveability and help create an atmosphere in which the family feels serene and peaceful.

Cleanliness should be part of every home but since the family's health may be particularly hazardous abroad, the wife must see that the house is kept particularly clean and sanitary. Cleanliness must also be viewed in terms of the local culture. The Japanese, whose

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[24] "Cues on Colombia," (a mimeographed guidebook for State Department families in Bogota, Columbia), undated, p. 20.

[25] Tuggy, p. 100.

homes are spotlessly clean, often complain that foreigners' homes are not kept clean. Likewise, the Dutch housewives who even scrub their sidewalks may view the Americans as somewhat unclean.

Second, the house should exhibit permanence. A dwelling place that will be occupied for any length of time should give a feeling of permanency both to its occupants and other observers. This is illustrated by a story told of an American family in Italy. Since they were going to live in a foreign country, the family sold their Stateside possessions and moved into a rather shabby, rented Italian flat. After a few months they moved into a better class apartment but furnished it with poor grade, second-hand furniture. They made a few friends among their neighbors but the Italians never seemed to pursue the friendship after a visit to the Americans' apartment. Finally, they decided to get rid of the shabby furniture and outfitted the apartment in a fashion similar to their neighbors. They were amazed at the sudden difference in attitude of the Italians until one woman gestured around the apartment and said, "Well, you see, now we know you intend to stay!" Permanence is more than material things, of course, but in the use of material things, the sojourner expresses to herself and the world her attitude toward her sojourn.

Joy Tuggy's book discusses at length whether or not missionary wives should take furniture, appliances, and other conveniences of home to the field.[26] Regardless of whether the woman is church sponsored or sent by the government, she must decide which items to take and which to leave at home.

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[26] Tuggy, pp. 100-103.

Regarding furniture, the criteria for many sojourners is whether or not the agency will ship their American furniture and, if so, how much. Others, seeing this as a way of identifying with the local people, prefer to leave American made furniture at home and replace it with items to be found in the host country.

Appliances are time savers anywhere if electricity or gas are adequate for their use. The sojourner will not want to spend hours in the kitchen if she can help it and appliances may be an even greater help abroad than at home. It is wise, of course, to examine the local utilities before shipping large appliances. A freezer in Africa miles away from the nearest electrical connection would be ridiculous as well as wasteful.

Sojourners often wonder whether or not to take such items as china, crystal, silver, etc. abroad. There is, of course, always a danger that items may be lost in shipment or broken in use just as at home they might be lost in a fire or broken in use. Most sojourners find that they entertain much more abroad than at home and that such items are actually necessities. Another factor to be considered is that the emotional attachment of certain items will give the family a feeling of home and a sense of security in a strange world.[27]

A third suggestion concerning the house is that it should exhibit the best of both cultures. Many sojourners feel that a home must look and function exactly like the one they left in Texas, New

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[27] Louanna M. Bawcom, Journey With Joy, (Abilene, Texas: Quality Printing Company, 1968), p. 70.

York, or California and when the home does not meet this criterion, they become too involved in trying to make it a carbon copy of home. When they cannot do so, they become frustrated and unhappy.[28]

If the home is to be an instrument in cultivating cultural empathy, the sojourner must try to accept as much of the local customs as possible into her own home. This does not mean sleeping on the floor just to be "like the natives" but rather accepting those parts of the culture that can honestly be used and appreciated. Most sojourners in Japan will assure you that taking shoes off at the door is a superior way to the Western habit of ruining clean floors with shoe dirt. Likewise, the writer prefers a house with Korean hot floors simply because they are a better way of keeping warm during the long winter months.

No writer has suggested that the American housewife cook on an open fire or bathe at the local bath house when she could have her own stove and bathroom. Indeed most people would severely question the motives of an American who could have such luxuries as these (which they themselves would like to have) and refuse to do so.

Combining the best of both cultures also means using local artifacts to decorate and beautify the home. Imagine living in Sweden without acquiring some Scandanavian glassware or in Mexico without using wrought iron decorations. The home abroad should reflect an appreciation of that which the local people appreciate -- scrolls from the Orient, tapestries from Greece, etc. A word of caution may be needed here. The sojourner should be sure of her artifact and

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[28] Ibid., p. 71-82.

display it in a proper way. It would seem strange to the local people to see flowers arranged in a wooden shoe or magazines in a rice basket. One state department wife in Korea horrified visitors by using four lovely chamberpots as food canisters!

The home should also reflect something of the United States. People abroad are interested in learning from the sojourner about her country. The writer was sorely reprimanded during her first tour in Korea because she was from New Mexico and yet did not have one American Indian item. Creating a home abroad by combining the best of both cultures can be an exciting and interesting experience as well as a way of identifying with others.[29]

If the atmosphere of the home is one of serenity and enjoyment, the effect will not be lost on the local people who will interpret it as a commentary on the family's attitude toward their country and culture in general.

Servants

One of the problems of adjustment that the sojourner must often face is that of dealing with servants. Although hired help is not available in every part of the world, the American income is usually adequate enough to persuade someone to work in the American's home as a servant. Cleveland says that although servants present her with delicate problems of personnel administration, diligent research has yet to uncover a single American wife who could not get used to

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[29] Bawcom, p. 70.

having some help around the house.[30]

Most authors of books about missionaries, i.e. Soltau, Lindsell, Tuggy, dedicate considerable space to the discussion of servants and the problems they present. Guidebooks for wives of state department, i.e. "Cues to Colombia" and "Living in East Africa," also offer many aids in finding domestic help. The sojourner will find long time residents quite eager to tell her about the domestic situation. In fact, "Cues to Columbia" reveals that the newcomers will find that discussing the "maid problem" is one of the favorite indoor sports for women in Bogota.[31]

For the American family there are many problems involved in working with servants. How much to pay them is usually a primary concern. The American wife is often embarrassed to ask someone to scrub floors for a mere pittance and yet experiences has taught others that to overpay is also asking for trouble. What hours should servants work? and What about days off? are the next questions asked and again American standards cannot usually be applied.[32] However, perhaps the problem that concerns American families most in their first experience with servants is whether to treat them as servants or as members of the family. The American who may operate under

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[30] Cleveland, et. al., The Overseas Americans, p. 50.

[31] "Cues on Colombia, "(guidebook for State Department families in Bogota, Colombia), p. 22.

[32] Ibid.

the value of "all men are equal" is not quite comfortable in a servant-employee relationship. Yet, to ask a member of the family to tote water or answer to one's commands does not seem feasible.

The solution to problems involving servants is really quite simple: seek help from a local housewife. Ask her how servants should be treated, paid, housed, etc. Observe the place of the servant in the local homes and follow the example. The American family will probably want to give slightly better salaries, living conditions, and other benefits due to being foreigners in the land and because the American income may be greater. However, the sojourner will not go wrong in dealing with hired help if she follows the examples set for her by the local people.

Servants are seen by Americans overseas in many ways but these can perhaps be summed up in three ways. Very simply, servants are viewed as a blessing, a curse, and an opportunity.

A Blessing

Sometimes women abroad, particularly wives of preachers, are a little reluctant to discuss servants. To have servants implies a life of ease and luxury and such a life is somehow not quite seen in the same context with service and dedication. However, it is only with the help of servants that these women, and other women overseas, are able to render any service at all. Viewed in this light, servants are definitely a blessing.

In many countries of the world kitchens are very crude structures -- perhaps away from the main house[33] -- and at best are not always

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[33] Harold Lindsell, Missionary Principles and Practices, (Westwood: New Jersey: Fleming H. Revell Co., 1955), p. 178.

equipped with the conveniences of dependable electricity or hot running water. Shopping may have to be done day by day. Vegetables must be carefully washed and prepared and a never ending supply of drinking water must be boiled and cooled. In tropical zones, an endless battle against insects must be waged and in other areas, such as Korea or Colombia,[34] homes must never be left unguarded and unprotected. Under conditions such as these one lone housewife could not hope to do everything. Servants become a necessity as well as a blessing.

By using domestic help American women the world over have found more time to devote to service in many areas -- teaching English classes, working as nurses' aides, organizing day nurseries, etc. A well trained and suitable servant will increase the pleasures and productiveness of an overseas sojourn.

A Curse

Servants are not always a blessing and whenever American women meet, the servant problem is a lively topic of conversation. It is not uncommon to hear the statement, "I would exchange Miss Pak in a second for an American supermarket and an American kitchen." Joy Tuggy sums up the problem in her book on the missionary wife:

> It may be stated that a missionary hardly takes a servant because she likes to have service. Servants can be a dreadful nuisance and a great frustration... One missionary mother wrote: "This seems where Grace is most needed -- with a maid. We say 'Maids worketh patience.'[35]

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[34] "Cues on Colombia," p. 23.

[35] Tuggy, p. 105.

The main difficulty is often a cultural one, encouraged by inadequate communication. The servant cannot understand the necessity of boiling water or see the need for sweeping under the bed and the American wife cannot find the right words to convey the need or her wishes. The result is frustration and often anger.

This lack of communication can be illustrated by an experience of the writer's. She had received as a gift a #10 (gallon size) can of fruit cocktail. Since it was a very rare and special treat, she opened the can and then instructed the house girl to "put the #10 can away." She had forgotten, however, that in Korea #10 has two meanings. It means the size of a gallon can, but also when one wants to say that something is the very best, it is called #1 and the very worst is #10. The house girl took the can, interpreted the message in her own way and indeed put the #10 can away -- in the garbage. A study of the language will solve more servant problems than any other means.

Custom and tradition also play a part in servant problems. One woman fired several cooks for not preparing meals "on time" until she realized that for her "on time" meant 6:00 p.m. but for the servant it meant "when the sun goes down." She solved her problem with an alarm clock that told the cook when to start preparations but not until she had spent many frustrating, unhappy hours. Likewise, the writer found that many of her own servant problems were solved by moving from a Western style house to a Korean one. The same house girl who had refused to sweep under the bed then spent hours scrubbing the Korean hot floors without even being told to do so.

Servants are considered by many as an invasion of privacy, and

certainly having servants in the houses prevents the foreigner from ever letting down her guard completely. As Mrs. Baucom puts it, "Servants not only listen, but since they are human, they usually tell what they observe to their family and friends, and the missionary's (or any foreigner's) reputation, to a large degree will depend upon his servants and the kind of reports they spread concerning him and his family."[36] Many foreigners use the servant as a scapegoat to vent anger at the culture in general upon the unfortunate servant. One cannot yell at the meat man or the customs official but in the "privacy of home" the servant receives the brunt of it all.

Several writers,[37,38] Have discussed the servant situation in regard to children. Since servants are available it has been the habit in many cases to entrust the care of children largely to them. The result has often been undesirable. Although the children tend to be spoiled rather than neglected by the servant,[39] they may also teach the child undesirable words or habits,[40] or punish them in ways that are not good, i.e. telling them that a tiger will eat them if they do not behave. Soltau deems it unwise for a parent to turn the

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[36] Baucom, p. 84.

[37] Stanley Soltau, Facing the Field, (Grand Rapids, Michigan: Baker Book House, 1965), p. 102.

[38] Tuggy, p. 105.

[39] Soltau, p. 102.

[40] Tuggy, p. 105.

care of a child over to a servant unless fairly close supervision can be maintained, stating that "some missionaries have found, to their horror, that servants have even used dope or other unseemly ways of quieting a child left in their care."[41]

The real curse of the servant is the temptation she presents to the woman herself. If she wishes it and can afford it, the American woman abroad may find herself almost completely free of household tasks such as cleaning, ironing, cooking, and even child care. With such freedom goes some responsibility and although many women do render a great service to others, many do not. It is often easier to play an extra rubber of bridge or attend another American luncheon than to exert any real effort to serve others.

An Opportunity

Perhaps an often overlooked aspect of the employer-servant relationship is the opportunity that the servant gives to the foreigner. It is true that the servant will help the foreigner in many ways -- carrying out busy household tasks, serving as interpreter when necessary and even enlightening the family on custom "do's and don'ts." However, the foreigner will also teach a great deal to the servant, not only in the realm of household tasks but also in the area of language, Western customs, and improved sanitation and health ideals. The preacher's wife, particularly, should not overlook the fact that her servant gives her the greatest opportunity for teaching Christianity and also the greatest challenge, for the servant, more than anyone else, will see Christianity, or the lack

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[41] Soltau, p. 102.

of it, in the life of the missionary herself.

A woman who lived for many years in the Orient was greatly concerned about the lack of cleanliness and adequate child care among the poorer people with whom she came in contact. She wanted to change some of the ideas of the young mothers but did not know how to go about it. Child care classes in this area often did not seem to work out and the young mothers were not receptive to advice from a foreigner. But, it so happened that the woman had a house girl who had worked with her for many years. The house girl had been just a young girl when she had come to the foreigner's home and had helped care for the woman's three children and several foster children. When the house girl herself married and had a child of her own, the woman was pleased to see that the girl used good child care methods in caring for her own baby. In fact, the child was so robust and healthy that other mothers began to come to the girl for advice and help which she readily gave. The American herself could not help these poor mothers in any great numbers but she had thoroughly trained one young house girl who in turn was able to help others.

Servants in many places are a necessity. They can also be a blessing which allows the sojourner time for herself and for others. They are often a cause for frustration and even anger, but, above all, they are an opportunity for training and teaching that may result in helping many others.

Hospitality and Entertaining

For the American woman who is diligently seeking to identify with the local culture, the problem of socializing becomes a very real one. Many people assume that life abroad will be relatively unexciting with none of the hustle and bustle of city life in the United States.[42] Actually, except for isolated areas, the American family overseas finds itself caught up in a highly organized social whirl. Cleveland sums this up very adequately:

> At any sizeable overseas port the "American community" is plural, reflecting the pluralism of American representation. The missionaries see a good deal of each other and very little of the other Americans; the bankers and large business men (oil, airlines, big importers) form another group; the small commerical people feel excluded and cling together in their turn; the military officers have their own club and social life; and the civilian government people live in an embassy-led social system dominated by a "diplomatic list" that determines which Americans get invited to official parties thrown by the host government or by diplomats from other nations.[43]

The reasons for the intense social whirl which seems to be found wherever Americans are around the world are varied. In the Cleveland study, the diagnosis was that the social whirl was due to the following causes:

> 1. Because of servants, the women have an unusual amount of time on their hands.
> 2. There is a lack of familiar and congenial ways of using this time.
> 3. In most societies, especially in the underdeveloped ones, it is extremely hard for Americans to develop activities that truly cross the cultural line.
> 4. The American administrators deliberately promote the social whirl to raise their employees moral by keeping the families busy.

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[42] Cleveland, et. al., The Overseas Americans, p. 57.

[43] Ibid., p. 61.

> 5. There are in any event many occasions, including the coming and going of official visitors that require American forms of entertainment.[44]

The sojourner who wishes to adjust in a more realistic way to the new culture and develop cultural empathy will need to seek ways of extending their social contacts to the local people. Certainly a social life confined only to other Americans would not be normal in an overseas situation and would not contribute to cultural adjustment.

In an American community it is assumed that the newcomer will be welcomed by the long time residents. That is, the first invitations will come, not from the newcomers, but from the old ones. This code of conduct operates very well in American suburbia. However, when the American takes this philosophy abroad she may be in for a shock. People in most societies wait for the American to issue the first invitation or make the first move toward friendship. If the American does not do so, a barrier is likely to remain between her and the host community. Crossing the cultural line is not easy and in many parts of the world odds against success are quite heavy. But, the task is not an impossible one.

For the American woman, hospitality begins in the home and the logical way to become acquainted is to exchange visits and entertain in the home. However, if she invites her husband's business

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[44] Ibid., p. 58.

associate[45] or a new Christian[46] he may seldom bring his wife. Indeed, in the Oriental countries, missionaries have been startled when church leaders have arrived at dinner parties escorting younger girls of dubious reputation because their wives might embarrass them at the foreigner's home. Then if the American expects a return invitation, she may be sorely disappointed. The writer's family spent several years in Korea giving many dinner parties but receiving few invitations to Korean homes in return. The effect was not only disappointing but extremely discouraging.

As most frustrations abroad, the idea of entertaining is also culturally embued. The Korean prefers to entertain in a resturant and would not think of inviting a foreigner to his home without preparing a full scale feast. Too offer a visitor only a sandwich would insult both guest and host. They do celebrate certain birthdays, weddings, and funerals, but the foreigner who is invited may violate some rule of etiquette and be crossed off the guest list for the next festival. The fact that foreigners are often invited only for the prestige of having a foreign guest is understood and sometimes resented by the foreigner himself.

When entertaining local people in her own home, the sojourner must be able to accept unique situations with ease and flexibility.

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45 Cleveland, et. al., The Overseas Americans, p. 59.

46 Soltau, p. 3.

In some countries it may be impolite to refuse an invitation but not at all rude not to show up after accepting.[47] Dinner parties may rarely begin on time and the hostess should be prepared to stand by graciously as her guest asks for several helpings of a dessert that barely goes around or who adds seven teaspoons of sugar to an already sweetened cup of coffee.

To develop friendship and social contacts that transcend the culture barrier will not be easy and may take many years. Certainly the sojourner must cultivate an understanding of the culture and particularly the customs so that she will be able to do the correct thing at the proper time. She must remember that it is she who must conform to their social etiquette, not they to hers. To accept a dinner invitation and to arrive without a gift in the Orient is just as rude as to arrive an hour late in the United States. The sojourner should not be discouraged if social contacts do not spring up quickly and easily. But, if she is genuinely interested in people and eager to welcome them into her home and to visit in theirs, she should find that her interest and eagerness will be returned by the host country.

Summary

A great deal has been written about the standard of living of Americans abroad. Missionaries, diplomats, and business people alike have been accused of separating themselves from the local people

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[47] Cleveland, et. al., p. 59.

by the houses they live in, the cars they drive, or the money they spend. However, it is not material things that separate people unless the differences are very extreme. It is the attitudes of the people themselves.[48]

If the attitude of the American woman is such that her house and her life are isolated from the local people then no amount of superficial identification will close the gap. But if the home is one in which the local culture is appreciated and the people feel welcome and wanted, then that home will be a tool that can successfully be used in breaking down the cultural barrier.

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[48] Harold Cook, Missionary Life and Work, p. 163.

CHAPTER VI

CHILDREN ABROAD

Wherever Americans go overseas, their children go also. The British, says Cleveland, who preceeded American travelers on every continent, were willing to ship their children home to boarding school in England at the age of nine or ten.[1] But, when Americans go, they insist on taking their children with them even if they have to import an American school along with baby food.[2] For this reason children play an important part in cultural adjustment or the lack of such adjustment.

A Potential Asset

Joy Tuggy in reviewing the results of a questionnaire sent to many missionary families reaches the conclusion that children abroad can be characterized as a "potential" asset.[3] The word "potential" is used because, like language or a study of culture, children are an asset in aiding cultural adjustment only if they are allowed to develop in ways that encourage communication among peoples.

Children, for example, often open the doors and hearts of the local people to the foreign family. Most people are interested in children.

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[1]Harland Cleveland, et. al., The Overseas Americans, (New York: McGraw Hill Book Co., Inc., 1960), p. 52.

[2]Ibid.

[3]Joy Jurner Tuggy, The Missionary Wife, (Chicago: Moody Press, 1966), p. 52.

In fact,many societies are extremely desirous of having children[4] and may count success in terms of the number of off-spring the family produces. The following exerpts from The Missionary Wife and Her Work illustrate this point:

> The Japanese love children. My husband says, "When I got married, I felt myself heightened in the estimation of the Japanese; and when our first child was born, I went up another notch." Likewise, the same could be said when our first boy arrived. Children do away with ceremony, break down barriers, become a natural invitation into the home. I could go on...
>
> The children do make an entrance into many homes and hearts. Their facilities in the language and unaffected friendliness do much. Nearly everyone loves children.[5]

Children also create a feeling of permanence. As one Korean woman put it, children's clothing drying on the line or their toys lying in the yard assure onlookers that the foreigner is really trying to make a home in the country and is not merely a transit tourist.

Perhaps the greatest contribution that children make to international understanding lies in the fact that they are a vivid reminder to both cultures that people are more alike than different. Young children do not recognize culture barriers and fit easily into a strange environment. In fact, a child's environment and needs are actually pretty much universal. Children cry for the same reasons, they all need love and attention and they even may create the same forms of entertainment, i.e., playing house and hide-and-go-seek are found the world over. Koreans have often remarked to the writer that they had felt that Americans were so different from Orientals that the two could not hope to be friends. Yet they had changed this opinion as

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[4]Eugene Nida, Customs and Cultures, (New York: Harper Row, 1954), p. 110.

[5]Tuggy, p. 52.

they watched their children play easily and freely with American children and realized that the American children were very similar to their own.

A Barrier in Themselves

If children are a potential asset to cultural adjustment, they are also a potential threat. If parents try to isolate their children completely from the local culture, the children themselves may become an additional barrier.

Often parents are so conscious of health problems or so afraid that children will become something other than American in their outlook that they create for their children a quasi-environment within the host country. The result is that the children may go to American schools, play with American friends, live in an American environment, and have very little contact with local people. The people are quick to note the fact that although the foreigner has come to teach them, doctor them, or even learn from them, they do not respect them or accept them enough to trust them with their children. There are American children in many countries who have been born and reared in the country yet cannot speak the language and have few friends among the local people. This situation is tragic for the children themselves as well as a determent to international understanding.

Parental Responsibility

The responsibility of child rearing does not change with a change in environment. In fact, there are those who feel that parents abroad have an even greater responsibility than those at home because the home

abroad tends to be the main, and perhaps only, focal point of the child's life.[6] Regardless of whether at home or overseas, the family remains the "chief cultural representative of the larger society and the major agent of the child's socialization."[7] It is in the home, with the family, that the foundation is laid for the development of the child's personality structure, coping mechanism, self attitudes, and life styles.[8]

Since the family abroad will have to cope with the additional stresses and strains of cultural adjustment, the responsibility of the parents to maintain a secure and well-balanced home becomes of paramount concern. The wife of a career ambassador who has lived in many countries of the world states that her first act in a new country is to straighten her children's rooms and re-establish the familiar family routine so that the children will not feel threatened by the new situation.

It is often tempting for parents abroad to turn the care of their children over to servants,[9] so that they might have more time in which to teach, preach, or merely enjoy themselves. The result is often tragic. Children may develop unhealthy personalities and grow to resent both the environment and their parents who have neglected their needs. Children are a sojourner's most precious heritage and the

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[6]Cleveland, et. al., The Overseas Americans, p. 57.

[7]Garth J. Blackham, The Deviant Child in the Classroom, (Belmont City, California: Wadsworth Publishing Co., 1967), p. 40.

[8]Ibid.

[9]Stanley Soltau, Facing the Field, (Ann Arbor Michigan: Baker Book House, 1959), p. 102.

proper care of them should come first.[10]

Cultural Differences

Raising children in a society alien to one's own presents many cultural difficulties and the sojourner will be quick to note that there are many opinions regarding proper child rearing. The American mother, for example, places her child in its own bed as soon as it is born, feeds it only at specified times, and weans it from her at an early age. The Korean, on the other hand, keeps the baby on her back during the day and at her side at night, she feeds it whenever it demands to be fed and weaning may not come until the child is two or three years old. The result is an American child who is quite independent but often insecure and a Korean child who is dependent but very secure. The matter of child rearing is culturally endowed and often a matter of custom and tradition.

The sojourner may find that her accepted methods of child care come into conflict with those of the society in which she lives. She will have to decide what is important in the area of child care and what is not and proceed from that decision. The writer found that Koreans felt it unimportant to burp their babies with the result that Korean babies often choke on regurgitated milk. The Korean women would reprimand her for patting the baby on its back while in their presence because they thought that such an action would injure the child's back. In this case, burping is definitely superior to choking so the practice was continued regardless of stares and reprimands. Koreans also do not paddle their children and view a mother as inhuman who would strike or

[10] Ibid.

even reprove a pre-schooler. The obvious solution in this case would be to refrain from punishing or reproving a child in public. There may even be some aspects of child care in the host country that the sojourner will want to adopt. It is not uncommon to see foreigners in Tokyo using the "obi" to carry their children on their backs.

Health

Cleveland and his associates report that in their visits to overseas American communities, concern about health was a primary topic of conversation. Most Americans felt much like the embassy assistant in Tokyo who said, "Sometimes you wonder whether people will say maybe just because of your own selfish interest you are not treating your children properly."[11]

Doctors

The health problem is often less a matter of medicine than of psychology -- with overtones of nationalism. "When it comes to taking care of their children, American mothers want American doctors."[12] Dental work or necessary operations are often put off until home leave and everywhere Americans tend to feel that unless the care is American it cannot be adequate.

The sojourner should not overlook the fact that the study of medicine is not confined to Americans and usually every large city will have adequate medical facilities with well trained doctors and nurses.

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[11]Cleveland, et. al., The Overseas Americans, p. 52.

[12]Ibid.

Not to be overlooked is the fact that the best the host country has to offer is available to the foreigner. The best is often superior to the average American facility. Certainly the choice of a doctor or medical facility must be made with care -- the same is true in the United States -- and if the foreigner feels ill at ease or insecure with a doctor of a different background and culture, then she should seek someone in whom she can have more confidence. If the sojourner cannot speak the local language, then it would seem feasible to find a doctor with whom she can communicate.

Sanitation

Where children are concerned Americans have been conditioned to wage a continuous battle against disease. This is even more apparent in a society where parasites, dysentery, malaria, or hepetitis are almost a way of life. Certainly care should be taken not to eat poorly cooked food, drink contaminated water, or to expose growing children to diseases such as tuberculosis or polio. However, the sojourner must also be wary of becoming so afraid of germs that she isolates the children completely from the society in which they live.

Often exposure brings a type of immunity. Children born in a culture seem to be less susceptible to dysentery and other illnesses than children of newcomers. One would not suggest complete exposure as a way of immunity but rather that the sojourner use common sense. The American mother who thinks nothing of letting her children attend a crowded children's matinee in the United States but who refuses to allow the same children to play with the local children because of a fear of disease is not being realistic.

The child's contact with the local culture may help the sojourner teach the child to discriminate within the culture. The writer found this to be true in her own experience. She had constantly reminded her children that they must not eat the Korean ice cakes, buy candy from the candy peddler, or drink the fruit punch sold on the street corners, all of which are notoriously dirty. The result was that the children began to think that all Korean products were bad. The problem was not solved until the children attended a local kindergarten. There their Korean teacher carefully taught them, along with her Korean pupils, that they should not eat ice cakes or drink the fruit punch because they were not clean and that the only candy they were to eat were two specified brands which had passed government inspection. When the teaching came from a Korean, there were no undertones of prejudice against the society and the children learned that there are good and bad things in any society.

In seeking advice about many health problems, the sojourner would do well to take hints from the local people themselves. One woman in Germany found she could not keep her family and herself well until she swallowed her pride and dressed them in the same heavy underwear and woolen stockings worn by the German people.[13] Others have learned that allowing children to play outside as the native children do regardless of the temperature kept the children healthier and happier.

Each nation due to climate and other special conditions will dictate certain specific health measures and the sojourner should orient herself to those conditions as quickly as possible. Health

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[13]Louanna M. Bawcom, Journey With Joy, (Abilene, Texas: Quality Printing Company, 1968), p. 88.

becomes a real problem when the sojourner allows her fear of disease and ill health to ruin her effectiveness both to her family and to the host country.

Education

Wherever there are parents, there is concern about the education of children. Certainly this concern is no less and often much greater when parents find themselves in a foreign culture. In an effort to provide the best education possible and perhaps in a desire to compensate for depriving children of life in the United States, parents living in a foreign country spend a great deal of time discussing, defending, and worrying about the problems of schooling for their children.[14, 15, 16]

A solution to the problem of education comes as the parents decide to use one of the following methods of teaching their children in the foreign field: (1) the parents may teach the child at home, (2) the child may be sent to an English language school, or (3) the child may attend a local school in the host country.

Teaching the Child at Home

When an overseas post places the family away from an established school situation, many parents solve the problem by teaching their children themselves. Cook says that this is not as impossible as it

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[14]Harold Cook, Missionary Life and Work, (Chicago: Moody Press, 1959), pp. 101-105.

[15]Cleveland, et. al., The Overseas Americans, pp. 52-57.

[16]Tuggy, pp. 89-91.

might seem at first glance.[17] Parents do not need to be experienced teachers nor do they have to develop their own curriculum. The Calvert School of Baltimore, Maryland, for example, will provide the parent with everything needed to educate the child from preschool on up, including textbooks, supplies, and lesson plans.

Children taught at home with an organized plan such as the Calvert System often find themselves ahead of their grade when they return to the States. The reason for this is primarily the amount of individual attention given to the children. Too, since the parent will be working with only a few children, the amount of time spent in the classroom is generally less.[18]

The limitations of teaching the child at home are obvious. Many parents simply do not have the patience or fortitude to work with their own children. Others find that doubling as parent and teacher creates problems in role definition. Cleveland tells of one mother who insisted her daughter call her "Mrs. Jones" during the class hours. "It's pretty hard to keep up that pretense," she confessed, "What do you do when your pupil suddenly hugs you and says, "Oh Mommy, I love you. Let's stop now!"[19]

Teaching children at home also does not give the child an opportunity to work and be with other children. This lack of social contact can be changed by neighborhood playmates and other outlets if the child is given an opportunity to mingle with the local children. Many parents have found that the lack of stimulation given by the

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[17] Harold Cook, Missionary Life and Work, p. 104.

[18] Ibid.

[19] Cleveland, et. al., The Overseas Americans, p. 53.

presence of other children often cause the learning situation to be rather dull and unexciting.

Using an English Language School

A second solution to the problem of educating American children abroad is to locate and place the child in an English language school. The Cleveland study found that "overseas wives feel the same way about schools as they do about health. If it is not American, it is not good enough."[20] The result is that in almost every country of the world and in most major cities there are schools that have been established to meet the needs of English speaking foreigners. A recent survey by the International Schools Foundation indicated that there are 49 English schools in 41 countries of Europe, Asia, and Africa. In addition, there are at least 270 American sponsored schools in Latin America.[21]

Many parents prefer an American school because they feel that their children should not be deprived of their natural rights as Americans simply because their parents chose to live overseas. On the other hand, one might question whether or not the same parent has the right to deprive the child of an international education simply because the child is not old enough to choose for himself.

The real problem seems to be that most overseas Americans feel that local schools are inferior and that the children must attend a school that can meet the "American criteria."[22] The result is that in

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[20]Cleveland, et. al., The Overseas Americans, p. 52.

[21]Ibid., pp. 54-55.

[22]Cleveland, et. al., The Overseas Americans, p. 53.

many areas the child lives abroad without having much opportunity to absorb any of the culture about him.

A great many foreigners are faced with the problem of placing their children in boarding schools because the English language school may be located some distance away from the location of the home. Missionaries, particularly, must often resort to this solution.[23] The problems connected with this decision are many. Family ties are cut early and the child's guidance and discipline is left to others. Often the boarding schools are not carefully supervised and children may not receive individual love and care. Although Cook seems to feel that boarding schools have answered a great problem for many families with school age children,[24] it is still important to note that children need the love and security of a family situation. It would certainly seem feasible to check the boarding school very carefully and continually assay the situation for psychological damage to the child.

In one way or another, the school problem for Americans seeking an English language education for their children is taken care of through the sixth or eighth grades.[25] However, at the high school level, the shortage is great and parents generally assume that their children must be brought home for high school and collage. It is not uncommon to hear of families leaving their work "until the children are out of college."

The Overseas Americans states it in this way:

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[23]Harold Cook, Missionary Life and Work, p. 105.

[24]Ibid., pp. 106-107.

[25]Cleveland, et. al., The Overseas Americans, p. 55.

> Not that there are not good secondary schools. In Europe there are English, Swiss, German, French, and even American schools which prepare an American adequately for a U. S. preparatory school or college. But in the wide expanse from Southeast Asia to West Africa, most of the "foreign" schools are designed to serve British and European needs. They may be just as good as the same schools these same children would otherwise attend in Denver or Atlanta or Lincoln, Nebraska; often they make the children work harder than our public schools do. But they are "different" and no parent wants to risk having his child superbly educated yet unable to pass the College Board examinations.[26]

The sojourner and her family who is seeking to identify with the local people need to evaluate the selection of a school very carefully. If the children can attend the "foreign" school and still maintain a close contact with the local people then there will be no problem. But if the "foreign" school tends to isolate the child and his family from the local culture, it may be seen as an act of rejection of the culture and may actually reenforce the culture barrier.

Using a Local School

The last solution open to parents abroad is to place their children in a local school. Although this solution has been used rarely,[27] it has recently taken on more significance as families have become more concerned with the problem of identification as a means of reaching more people and developing world understanding.

The fact that local schools are used least as a method of educating children of foreigners indicates that many feel that this method is ill-advised. Arguments against the use of local schools state that most school systems are not equal to those in America and

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[26] Cleveland, et al., The Overseas Americans, p. 56.

[27] Ibid., p. 52.

therefore children could not, at a later date, fit in academically in an American school system. Even more important, it has been stated, such children tend to be maladjusted both socially and emotionally. Finally, education in another culture will de-Americanize children and since they cannot become fully a part of the adopted culture, they will be, in fact, children without a country.[28]

If these statements were true and based upon scientific fact then it would not be necessary to examine the possibility of local schools any further. However, such arguments are not based upon research but rather upon personal opinion, a certain degree of prejudice, and an archaic rationale.[29]

A choice of a school is of utmost importance. One would not suggest that any school in any country would be acceptable. Just as in the United States there are schools that are poor, mediocre, and excellent, the same is true of other nations. Here, perhaps, the foreigner is in an envied position of being able to choose the school which his child may attend. A careful investigation, even in an economically poor country, will reveal certain schools that may be open to foreigners and which are as good or superior to the average Stateside school. A criteria for the selection of a school, whether it be American, Korean, or African, is given by Donald Blocker who states that a "school should be developmental in nature, that is deeply committed to facilitating positive growth of students and have as its goal the highest level of human effectiveness for each of its

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[28]Bonnie Sheppard, "Against Local Schools," The Gleaner, Vol. III, No. 1 (February, 1968), p. 5, 7-8.

[29]Joyce Hardin, "For Local Schools," The Gleaner, Vol. III, No. 1 (February, 1968), p. 6, 9-10.

students."[30] Such a school, regardless of the language or culture, would facilitate growth, of the child, academically and psychologically.

An education in many of the European countries would be a valuable asset to a child. American educators would be among the first to admit that being American does not insure excellence and certainly the 'new math' or high ideals of education are not limited to the United States.

If parents speak English in the home and give some training in English reading and writing, the child should have little problem with language. A woman in Austria writes that the English language education seems to work its way in through the home library.[31] Frank May in discussing language skills of bi-lingual children states that although bi-lingual children showed decreased vocabularies in the early years, the discrepancies tended to decrease with age and education.[32] It would seem that if the local school selected were developmental in nature and if the parents spoke English in the home, the child should have little difficulty fitting into a Stateside learning situation at a later date.

Adjustment or maladjustment in children is of tremendous concern to most parents and, of course, no parent would want to make any decision that might hinder normal adjustment patterns. Those who feel that local schools contribute to the maladjustment of a child will generally state a case study of a child they know who attended a local

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[30] Donald H. Blocker, Developmental Counseling, (New York: Ronald Press Co., 1966), p. 199.

[31] Bawcom, p. 103.

[32] Frank May, Teaching Language as Communication to Children, (Columbus, Ohio: Charles F. Merrill Book, Inc., 1967), p. 9-10.

school and could not adjust to normal life. However, the same type of maladjustment can be pointed out among those who attended an English language school. In fact, maladjustment can be found in almost every classroom in every school in America. Therefore it is obvious that the common denominator in maladjustment cases is not necessarily the school.

Blackham feels that behind every unhappy child is an unhealthy parent-child relationship.[33] Maladjusted children are usually the products of maladjusted families.[34] If the family is having difficulties the child will carry these over into the school environment but, if the child is secure in his home life, he will be able to meet other situations with relatively little difficulty.

Attending a local school does not necessarily mean that the child will become de-Americanized. On the contrary, he may become more aware of what it means to be an American. Again, the home enters in and if the parents can share their patriotism with the child, his Americanism can have as much or more depth than a child raised in the continental United States. Rather than becoming a child without a country, such children may possibly become children with two countries.

Those who have had experience with the use of local schools point out several benefits to be derived from such an association. First, children tend to become more closely identified with the country in which they live. Too often children of foreigners become hostile toward the host country, rejecting customs and products of that country,

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[33] Garth Blackham, The Deviant Child in the Classroom, (Belmont City: California: Wadsworth Publishing Company, 1967), p. 25-26.

[34] Virginia Satir, Conjoint Family Therapy, (California: Science and Behavior Books, 1967), p. 1-2.

and showing feelings of superiority in interacting with the people. By associating with the culture in a classroom situation children can gain a more realistic view of the culture. They are also in a unique position, with parental guidance, to adopt the best of both cultures. As a child becomes familiar with customs and language, his contacts and social environments become wider. How sad to see a foreign teen-ager who cannot take advantage of the many opportunities offered in the city in which he lives because he cannot communicate. Martin Deutsch states that variation in stimuli will actually increase the child's mobility. The more new things a child sees and hears and the more he has seen and heard, the more things he is interested in seeing and hearing. Moreover, the more variations in reality with which he has coped, the greater his capacity for coping.[35]

In addition, children attending a local school seem to develop a deeper understanding of the adopted culture and its people. This understanding is often passed on to their parents who find that sharing children's problems with citizens of a nation can create an empathy often difficult to reach by ordinary means. The fact that the foreigner has entrusted his children's education to the host country will often result in increased acceptance by the people of that country. Trust seems to inspire trust.

Every learning experience a child has adds to his abilities to generalize. Learning in one field adds to his adaptability in others. By this token a child who knows two cultures and two languages would not be handicapped but rather be given an asset.

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[35]Martin Deutsch, "The Disadvantage Child and the Learning Process," Education in Depressed Areas, edited by W. Harry Passow, (New York: Columbia Teacher's College Press, 1963), p. 168.

It is not advised that everyone in a foreign country should or could educate their children in the local schools. A parent should know his own child and that child's ability to adjust to new experiences and new challenges. A kindergarten child, for example, would probably be more adjustable than a sixth grader but the situation might be reversed.

The key for a parent to follow in any phase of rearing his child must be flexibility and envolvement. This is certainly true where schooling abroad is concerned. Parents do not absolve their own responsibility in teaching language, ideals, and attitudes by placing a child in a given educational system. Using a local school needs constant surveillance and continued evaluation. The same can be said of an English language school or of teaching the child at home. A child who is unhappy in any situation needs help in finding an environment in which he can be happy. Parents must be aware of any difficulty in adjustment, in personality changes, or in attitude, and if a change in school should be necessary, then that should be made. Too often parents feel that once a decision is made there can be no change. The goal is not to prove that local schools or English language schools are best but rather to rear children who are happy and content in whatever state they are in.

Adoptions

When the sojourner begins to identify with the local people and develop a rapport with them, one result is often a desire to take a child from the culture into the sojourner's own family. It may be that the sojourner has no children of her own or it may be that she has

become concerned for the many orphans and unwanted children that she sees about her. Sometimes a parent may ask the sojourner to take a child in order to give it a better opportunity for survival and education.[36]

This study cannot go into a detailed discussion of inter-cultural adoptions but a brief look at some of the aspects will enable the sojourner to begin to understand the problem. If adoption is being considered, it is seriously recommended that the sojourner read widely concerning the subject, talk to others who have already adopted, and work closely with a welfare worker who will be able to give both counsel and help in the adoption procedure.

Mission boards do not encourage missionaries to adopt children from the fields in which they work. In fact, missionaries are often refused permission to adopt.[37, 38] Cook lists the following reasons for this opposition:

> 1. When a missionary adopts a child, he removes him from his own environment and rears him as an American. You would hardly expect anything else. Yet this puts him in an ambiguous position. He doesn't usually gain full acceptance as an American among Americans, yet his own people no longer feel that he is one of them. In a sense he has become denationalized, and the possibilities of his becoming a leader among his own people are comparatively small.
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> 2. In the earliest years, and while the family is on the field, some problems are hardly noticable. But when the youth comes to a marriageable age, he faces a dilemma. To marry an American, if it is possible, presents all the problems of a mixed marriage with the possible social ostracism that it involves. To marry one of his own people may be almost as bad. He has become accustomed to an American standard of living and may have been

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[36] Harold Cook, Missionary Life and Work, p. 178.

[37] Soltau, p. 103.

[38] Harold Cook, Missionary Life and Work, p. 179.

educated far beyond the level of his own people, especially of the women, so the marriage would be unequal.

3. On furlough, or in cases where the foster parents may have to leave the field, there is a serious problem of adjustment in American society. Children of different races may be objects of interest in a missionary meeting, but in the local school and playground, and in other social affairs, their presence is often resented. Then the children suffer. Whether we approve of it or not, racial discrimination is a reality in American society.[39]

On the other hand, there have been many successful inter-racial adoptions and these are increasing in number each year. Therefore, it would seem that some of the opposition given by mission boards may be outdated and unwarranted.

Certainly a young child reared by Americans would be an American in out-look and in culture. He will not be any more a part of the nation of his birth than are his adopted parents. The charge that he will be denationalized is hardly acceptable since he will be an American and Americans are not confined to Caucasians but include Negroes, Asians, and people who originated in every country of the world.

To adopt a child merely to train an effective native worker, as Cook states that many missionaries do,[40] does not seem an acceptable motive for adoption. Adoption should take place for the same reason parents give birth to a natural child -- because they sincerely want and desire a child for whom they can love and care. Parents do not have children because they want to raise up a general or a preacher but because they want children. The same must also be true when adopting.

The problem of marriage for adopted children of a different race may indeed be a problem. However, it may also be a problem for the

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[39] Ibid.

[40] Harold Cook, Missionary Life and Work, p. 178.

natural child. The problem is one that must be faced at the proper time. Mixed marriages are not ostrasized as much now as they were when Cook wrote his book and the attitudes of American society toward races are rapidly changing. It is not incongruent to think that the adopted child will be able to marry and live just as useful a life as an American-born child.

It is true that there is racial discrimination in the American culture, as Cook points out.[41] Again, however, this is changing rapidly and a generation from this one may not be hampered by this blight on society. If the adopted child is loved and feels secure in his family relationship, he should not be overly disturbed by comments and actions of people who are prejudiced. Rather, the child may develop a tolerance and understanding far beyond the typical Caucasian child. If the child must suffer from some racial prejudice, the adoptive parents may feel that this is certainly better than the life of poverty, starvation, and ignorance that he would have most likely faced in the land of his birth.

Any sojourner who is thinking of adoption should consider the matter very carefully. Not all families are emotionally equipped for adoption, particularly if the adoption is inter-racial. A trained social worker and counselor can help the sojourner and her family decide if adoption is the best plan for them.

Summary

Children who live abroad, if allowed to develop freely, have many

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[41]Harold Cook, Missionary Life and Work, p. 179.

advantages. They have the tremendous opportunity of learning a second language at an age when language acquisition comes easily and naturally. They can appreciate and understand another culture in a way that is not possible for an adult who has been reared in only one culture. They often exhibit a lack of prejudice and are able to perceive the concept of world understanding. A missionary in Japan stated it this way, "I think that having seen that Japanese are real people, a child raised abroad can realize that French and others are real people, too."[42] Another mother put it this way:

> Guatemala is a long way from India. India is a long way from New York. New York is a long way from Tripoli. But Joshua and Anna must surely feel that in all those places, and in all the places in between, live not foreigners, but people. People profoundly alike, profoundly different, glorious in their diversity.[43]

Children can be a definite asset to cultural adjustment and in the process grow in many ways from having been a part of another culture and another people.

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[42] Cleveland, et. al., The Overseas Americans, p. 57.

[43] Barbara Harrison, "What Children Learn From Living in Distant Lands," Redbook Magazine, Vol. 132, No. 6 (April, 1969), p. 164.

CHAPTER VII

THE SINGLE SOJOURNER

Although the main emphasis of this study has been directed toward the married sojourner, it would be incomplete without some mention of the thousands of single women who are serving in many capacities in countries all over the world.

Opportunities for Service

The fact that there are single sojourners living and working throughout the world is evidence that there is a great need for the services they have to offer. Businesses cannot function without efficient secretaries, doctors need well-trained nurses, and the opportunities open for teachers are unlimited. Because the single woman does not have the time consuming responsibilities of caring for a family, she may have more time to devote to the service and can make a great contribution in her chosen field.

Many career women find overseas work very rewarding as well as an opportunity for advancement. As one secretary told the writer, "At home I would be just another office worker. Here I deal with top secret military affairs and my boss is a two star general." Many single women have found that overseas experience was a valuable asset when they did return to the States.

It is not uncommon, particularly among military and state

department workers, to find single women who have spent many years in foreign service. They enjoy the excitement of living abroad and find that the higher salaries and many opportunities for travel are additional dividends. They also recognize the unique opportunity that they have for meeting and understanding other peoples.

Mission groups are eager to locate mature self-sufficient single women who are willing to serve in the many capacities in which they are needed, from dormitory supervisors to correspondence course graders.[1] They realize that these women can and do render a valuable and unique service.

Problem Areas

Cultural Adjustment

The fact that a sojurner is single does not immunize her from the inevitable culture shock. She feels it just as forcibly as the married woman. It may actually be more difficult for her to overcome and understand because she does not have a mate in whom she can confide and find support.

The reactions of the single woman to culture shock parallel those of her married sisters. She may also attempt to "go native" and try to become as much like the culture as possible.[2] This solution is often as unsuitable as her blonde hair or tall posture is to the native dress. A more common reaction is that of

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[1] Louanna Bawcom, Journey with Joy, (Abilene, Texas: Quality Printing Company, 1968), p. 17-18.

[2] Harland Cleveland, et. al., The Overseas Americans, (New York: McGraw-Hill Book Co., 1960), p. 28.

withdrawal,[3] in which the withdraws herself from the culture into the foreign community. Attending the officer's club, meeting with other Americans, and living only in authorized housing cushions her from very many unpleasant encounters with the local people. It also isolates her from very many pleasant encounters also. Finally, the single sojourner may attempt to identify with the local people by accepting and using as much of the culture, language, and customs that she can in order to demonstrate her sincere appreciation and genuine regard for the people among whom she lives.

In order to become identified with the people of her host country, the single sojourner must also develop cultural empathy. She, too, must study the local culture, learn the customs, and attempt to communicate in the native tongue. Harland Cleveland in an article called "The Pretty Americans" has composed a list of tips gathered from fifty women living on five continents who were asked to pass on words of sisterly counsel to the thousands of other women who each year decide to try a stint or a lifetime of overseas service.[4] These tips were designed primarily for wives, but, leaving out those dealing with children, they would serve equally well for the single sojourner.

1. Decide you really want to go, and to stay for a long enough time to be effective. Otherwise stay home.

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[3] Wendell Broom, "Culture Shock, What's That?" Contact, Vol. XIV, No. 1 (Summer, 1967), p. 6-7.

[4] Harland Cleveland, "The Pretty Americans," (Reprinted from Harper's Magazine, March, 1959), p. 6.

2. Learn all you can about the country you are going to. Don't fret about memorizing superficial "manners" or "customs" -- you don't want to deprive your new friends of the pleasure and "face" they get by telling you things you don't know. Concentrate, instead, on history and heritage. Try to arrive at your post with some sense of where your hosts' ideas come from, what they value most, what their heroes are like.

3. While you're at it, brush up on your American history, and on the biggest issues of current American policy -- bomb testing, say, and Little Rock. But when you get there, restrain yourself from talking about America all the time.

4. Expect all the physical conditions to be worse than the old hands say; they have forgotten what it was like to adjust as a newcomer. In most parts of the world, you can reduce your initial "culture shock" by taking along some soap, some water softener, some soft toilet paper, and a couple of DDT bombs.

5. Turn your curiosity button up to full volume. Determine to learn some of the language even if the old hands say you don't really need it to get around, and even if you know you won't have the time to become proficient. Make the effort -- and it will be an effort -- to meet a wide cross section of your "hosts," not just in drawing rooms and hotel lobbies but in markets and outside the capital cities. That way you'll enjoy your visit more -- and so, hopefully, will the people who get to know you.

6. As an example of free American womanhood, you're a somewhat revolutionary force in most foreign societies. Don't worry too much about the culture patterns you are undermining just by being yourself; they may be pretty decrepit anyway.

7. Don't go all self conscious about being a good will ambassador. There's nothing so offensive as a self-important female -- at home or abroad.[5]

If the single woman travels to her new home with an open mind and a willingness to learn she will find that her sojourn will be profitable to herself and to others.

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[5] Harland Cleveland, "The Pretty Americans," p. 6.

Loneliness

The problem area that seems to effect most single sojourners the greatest is that of loneliness.[6,7] They miss their many friends and social contacts that they left at home and are sometimes at a loss to know how to cope with the feeling of aloneness that suddenly becomes a part of their lives. Loneliness, perhaps, affects single missionaries to a greater degree than government workers and business people. The missionary is often more isolated and left to her own activities while the social whirl of the military compound or the foreign community may at least partially solve the problem of loneliness for the government worker.

Loneliness for the sojourner should not present her with any greater difficulty abroad than it had at home. If she attempts to identify with the local people and accept the many friendships and opportunities that are afforded her, she will have little time for loneliness.

Opportunities to the single sojourner are not limited to the work day events. She will find that her social contacts will be greatly multiplied if she will become aware of the many avenues for service that are open to a foreigner in the land. In Korea, for example, opportunities to teach English are limitless and young people are begging for sponsors, particularly English speaking foreigners,

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[6] Baucom, p. 17.

[7] Harold Cook, Missionary Life and Work, (Chicago: Moody Press, 1959), p. 73.

to supervise their club activities, attend outings with them, or discuss the world situation. In addition, if the sojourner is not afraid to move freely in the local economy, there are orphanges needing volunteers and many service projects needing workers. As the sojourner becomes friendlier with the local people, she will find that there are many events of which she will be asked to be a part -- weddings, birthdays, and holidays, to mention a few.

Loneliness may be one of the most difficult adjustments for the single sojourner to make but if she is willing to share her life with others and, in turn, share theirs, she will find that life abroad can be quite satisfying and rewarding.

Dating Customs

Cook feels that a special problem for single young people in the mission field lies in their relationships with the opposite sex.[8] The same would also be true of any single sojourner who is seeking to develop cultural empathy and be accepted by the local people.

In the United States relationships between the sexes are much freer than elsewhere in the world and it is only natural that the American woman expects the same freedom wherever she goes. The sojourner may become irritated when her dating habits are brought into question or even considered immoral by the local people. The freedom of an American unmarried woman to come and go with members of the opposite sex may tend to alienate the people from her if their customs dictate different behavior.

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[8] Harold Cook, Missionary Life and Work, p. 127.

Cook feels that the missionary must conform to the standards of those about him, stating:

> The reason is very simple. He is not in his homeland. He is in another land with another culture. The question is not whether his thoughts or intentions are good. The question is "What do these people think about his actions?" To keep a good name he has to keep from doing the things that offend them.[9]

Certainly the sojourner will want to practice discretion in her dating relationships.

Sometimes an ignorance of local courting customs may cause the foreigner to become unintentionally involved with a member of the host country. A single man in Korea who was treating Korean girls in the same friendly fashion he treated Americans found himself seriously misunderstood by the girls' families. Likewise, an American woman who interacts freely with her male companions may cause a man of another culture to misinterpret her friendliness. The single sojourner would do well to learn the do's and don'ts of the local culture in regard to dating, courtship, and marriage.

Summary

Since the single sojourner may have more time for language and culture study and more time to spend with the local people on a purely social basis, she has a great potential for making an adequate cultural adjustment. Her study of language and culture, along with a desire to serve and become identified with the people of the host country, will give her a great opportunity for understanding and acceptance.

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[9] Ibid.

CHAPTER VIII

PERSONAL IDENTIFICATION

A study of customs, a knowledge of language, and an assimilation into the local culture are all necessary for any degree of adjustment in a foreign society. However, people do not relate to customs or cultures or even languages, but, in the final analysis, acceptance and adjustment is made on an individual basis. It is here that the factor of identification becomes of utmost concern.

Eugene Nida says that the word "identification" is often convenient to use but not so easy to define and that identification, by necessity, is a very complex concept for it involves the totality of interhuman relationships.[1] For this reason it is often easier to say what it is not, that what it is. It is not, for example, imitation, a process that usually involves "cheap paternalism or superficial ingratiation," nor is it true empathy. Identification means, not being someone else, but being more than oneself.[2]

As a prerequisite to any type of identification, states Nida, one must recognize first that he or she is identifying with specific persons, not a generalization or a type.[3] One cannot identify with

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[1]Eugene Nida, Message and Mission, (New York: Harper and Row Publishers, 1960), p. 162.

[2]Ibid.

[3]Ibid.

the Japanese but only with particular Japanese: the flower arrangement instructor, the rice paddy farmer, or the successful businessman. In addition, one must also realize that however intensely one desires complete identification, the very process of obtaining partial identification is possible only if one recognizes the inherent limitations. No amount of desire can make a blue-eyed six foot two inch American completely identified with the Orientals. In the ultimate analysis, identification can only be partial. However, to have effective communication, it must be as extensive as possible.[4]

Eugene Nida discusses several ingredients of effective identification which will aid the sojourner in her attempts to understand this important part of her cultural adjustment. First, the sojourner must "know herself" before she can expect to know others or to communicate with them.[5] Inherent in knowing oneself is the necessity of recognizing one's own motivations. If interest in identification is the subtle projection of the individual's own unsatisfied desire to dominate or if they represent an unconscious attempt to escape from one's own cultural mileau, people will soon see through the sham and identification will be blocked.[6]

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[4] Nida, Message and Mission, p. 162.

[5] Ibid., p. 168-169.

[6] Ibid., p. 169.

A second requirement for identification is to know others.[7] It is here that the study of anthropology and an understanding of customs and cultures becomes imperative. One cannot identify with people without knowing the traditional patterns of behavior and thought of those people.

Identification also means participation in the lives of people, not as benefactors, but as colaborers.[8] Again, this participation should not be rigged or forced but a genuine interpersonal experience with benefits to all parties involved.

To know others, states Nida, is not enough if we are ourselves unwilling to be known.[9] The sojourner must expose herself to others in order to become identified with them. Identification will not come as a result of isolation or withdrawal however honestly the sojourner wishes to identify.

Finally, Nida feels that the indispensible ingredient in identification is a genuine love for people. This does not mean a sentimental or romantic love of a group of people in general, but a profound appreciation of certain individuals in particular. The sojourner must genuinely enjoy the presence of these certain individuals and experience a growing sense of mutual indispensibility. Ashley Montagu describes the essence of love as "interdependence," a term that he uses to describe the feeling of being "all for" others and feeling that others are "all for" you, and that if others are

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[7] Ibid.

[8] Nida, Message and Mission, p. 169.

[9] Ibid., p. 170.

not, it is because they don't know any better, not because they don't want to be "all for" you.[10] As the sojourner experiences this sense of love and interdependence, identification becomes possible, for, as Nida says, "we become like those we love."[11]

Identification is not possible without contact with the people with whom one hopes to identify. Montagu says that man is born for participation.[12] Therefore a discussion of the ways in which the sojourner can encourage personal encounters seems feasible. The avenues to identification discussed below certainly do not exhaust the possibilities since each sojourner will take with her to the field certain aptitudes and attitudes which make her process of identification unique. However, they are intended to serve as a frame of reference for developing personal contacts from which others may be encouraged and utilized.

Community Participation

Cleveland's study indicated that American businessmen overseas were aware of the tremendous importance of their community relations and encouraged their employees to take an active part in community affairs.[13] Even though the sojourner is not engaged in selling a product, she is interested in selling herself and cannot afford to

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[10] Ashley Montagu, The Meaning of Love, (New York: The Julian Press, 1953), p. 11.

[11] Nida, Message and Mission, p. 167.

[12] Montagu, p. 11.

[13] Harland Cleveland, Gerard J. Mangone, and John Clarke Adams, The Overseas Americans, (New York: McGraw-Hill Book Company, Inc., 1960).

overlook community relations as a means of identification. One woman who spent several years in a European country felt that her greatest step toward acceptance by the people came when she became actively involved in a community play area project. For the first time she saw her neighbors not as "Europeans" but as parents of children with the same needs as her own. The Europeans in turn saw her, not as an American, but as a neighbor and friend.

Community participation means interest in what is going on around the sojourner. It may mean visiting across the back yard fence about the need for rain or it may mean actively campaigning with one's neighbors for better sanitation or an adequate street light. In Korea, one man fostered identification with his neighbors by working alongside them in the rainy season to keep the road cleared for travel. Not only do such activities make the sojourner feel more a part of the community but this will also be reflected in the community's feelings toward her.

Local Politics and Events

The sojourner will also want to be aware of local politics and events of local concern. This does not mean an intervention in the political affairs of the nation[14] nor does it mean to loudly voice opinions of one political faction over another. Rather it means an awareness of what is taking place in the nation and community. The sojourner does, after all, live in the land and this is one way of indicating to others that she feels a part of the nation.

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[14] Ibid., p. 112.

Certainly the sojourner will want to obey the laws of the land in which she dwells.[15] The local police may excuse a foreigner who does not know their traffic laws, for example, but a continual disobedience of even such minor infractions of the law will not foster identification or acceptance. Knowledge of local "rights and wrongs" will also help the foreigner overcome some of the inordinate fears that may be a part of culture shock.

Reading a local newspaper will help the sojourner be aware of many issues of current concern in her adopted country. Knowledge of special events, holidays, and even local gossip may provide a beginning for the conversation that must come before identification can take place.

Developing a Hobby

Perhaps one avenue of identification that is often overlooked is that of developing a hobby. Not only does a hobby help relieve some of the pressures and tensions that inevitably arise when living in a foreign culture but it may also be the catalyst for many personal encounters with the local people.

Stanley Soltau feels that hobbies do much to get man's thoughts off himself and often may bear most interesting and far reaching results. He cites the examples of missionaries whose hobbies have resulted in such outcomes as the discovery of quinine and the development of new crops for agriculturally poor nations.[16]

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[15] Stanley Soltau, Facing the Field, (Ann Arbor, Michigan: Baker Book House, 1959), p. 62.

[16] Soltau, p. 119.

To have the ultimate value for contact with the local people, the hobby should involve something that is considered worthwhile by the people themselves. Flower arrangements or oriental painting in Japan are examples of this type hobby. Likewise, lace making in France or knitting in England would open many doors and perhaps hearts of the people. To have the greatest impact, the sojourner should look to the local people for guidance in her hobby but at the same time try to become as adept in it as possible.

Soltau feels that to anthropological minded people, study and research into the customs and religious beliefs of the people are always fascinating hobbies and often are most helpful in gaining new avenues in understanding. Likewise, collecting coins, brass, stamps, pottery, weapons, old books, and writings, all open up new fields of thoughts and study, and, at the same time, give new contacts with people who have the same interests and concerns. Language study itself may become a hobby and travel within the nation will always open up new insights and understandings.[17]

To cite an example, the writer began to study flower arrangement in Korea just after the end of the Korean war. Since this was a new interest in Korea she found herself a charter member of Korea's first flower arrangement society. Through just this one avenue, opportunities for personal contacts and service have been innumerable including writing a local newspaper column, serving as president of two large women's organizations, and having a personal interview

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[17] Ibid., p. 119.

with Korea's first lady. In addition she has made many close Korean friends who are also interested in flower arrangement. Life in Korea has become more interesting and fulfilling.

Sometimes American women have a difficult time choosing a hobby to pursue and become an expert in. Rather, they tend to sample many things -- starting enthusiastically but stopping before any depth of understanding is reached. A common statement in the Orient by teachers is that American women are wonderful beginners but very poor finishers. Although it may be fun to taste a variety of foods, the good from the food can only come when it is thoroughly chewed and digested. The same is true for hobbies.

Hobbies can open doors and hearts of many people and also make living in a foreign culture more exciting and rewarding.

The Use of National Products

The woman spoken of in The Overseas Americans who "visited the Ginza once but found it too full of Japanese"[18] probably found it easier and less frustrating to shop in the PX and commissary but in doing so she eliminated one way of developing identification with the local people and that is in using and taking pride in the products made in the host country.

One of the symptoms of culture shock is the irrationally glorification of everything American.[19] Likewise, the acceptance and use of local products indicates an acceptance of the people themselves out of which can grow identification.

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[18] Cleveland, et. al., The Overseas Americans, p. 62.

[19] Ibid. p. 28.

It is not always easy to use the local products, particularly in a developing country, for there may be few products to use and even these may not be equal in standard to the same product in America. The writer recalls buying many items in Korea a few years ago that had to be discarded because of inferior quality. But, perserverence will generally pay off and the sojourner will find she will be able to take pride in discovering and using something that has been made at "home." Perhaps she may even be able to share her knowledge of local products with the local people themselves. Just to be able to say that the fabric in her dress has been made in Pusan or Addis Ababa will show her friends that she too values that which their country has to offer.

Local Club Work

Many women have found that club work has offered them an opportunity to become acquainted and work closely with women of the host country who share their same educational backgrounds and interests.

The General Federation of Women's Clubs has a chapter in most major cities of the world. These women's organizations consist of foreign and local women alike and provide many opportunities for social intercourse and personal encounter. They will also offer the sojourner many opportunities for service as well as entertainment. These clubs usually sub-divide into special interest groups which allow for more individual participation and which offer instruction in such areas as customs, cooking,folk dancing, painting, etc. The sojourner will want to take care, however, to develop friendships

among the local women and not confine even her international club activities to women from her own culture.

There is also the inevitable American Women's Club in most cities of any size and although the American wife may find it relieving and relaxing to mingle with other Americans, she should be cautious lest they become her only contact. The same can be said for organizations such as Government Wives,[20] Officer's Wives Club, etc. These American clubs, however, do offer many opportunities for the sojourner to serve in benevolent and welfare activities which will aid in her process of identification.

There are also chapters of the Association of University Women and the Garden Club in most nations and interest in YWCA or the Girl Scouts may also result in a rapport with local women who are also interested in these same activities.

The sojourner must make the first step in making contacts that lead to communication and interpersonal understanding. She cannot make this step unless she moves from the realm of her own household and club work may prove a useful device in this transition.

Local Customs

One means of identification is the conscious, as well as unconscious, genuine imitation of someone who is considered a worthy model. This is the process that the small child uses in identifying with his parents or a favored teacher. The sojourner may also want to use this technique in identifying with those of another culture.

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[20] "Cues on Columbia," (guidebook for State Department families in Bogata, Columbia), p. 39.

Such imitation presumes that there is something worthy of imitating and it is here that the sojourner may want to make a conscious effort to locate people whom she admires and customs that she can genuinely appreciate and incorporate into her own usage. Taking off one's shoes, using the local handshake or bow, or walking on the left side may be examples of such customs. Cooking and eating the local food may be another.

The sojourner will also want to imitate any small gesture or act that might help minimize her foreignness. Using chopsticks, for example, or counting to ten on one hand as the Koreans do may never be consciously noted by the Koreans themselves but they will eliminate a little of the strangeness that will always accompany a person from another culture. This, in turn, will foster identification.

Summary

Eugene Nida defines reasoning as consisting of judging new experiences in terms of accumulated experience.[21] Certainly the sojourner will want to continue to reason and evaluate her own actions and reactions to the people with whom she lives. Her past experiences should enable her to view particular individuals in a new light and encourage the love upon which identification is built.[22]

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[21] Eugene Nida, Customs and Cultures, (New York: Harper and Row, 1954), p. 6.

[22] Nida, Message and Mission, p. 170.

CHAPTER IX

SUMMARY AND CONCLUSIONS

The problem selected for this study was based upon the fact that there are a quarter of a million American women now living abroad with husbands who work for the government, business firms, churches, and foundations.[1] In addition there are thousands of single women who are also living their lives outside their own cultural mileau. For these women, cultural adjustment is a necessity if they hope to render any lasting service to their adopted country. This is indicated by Harland Cleveland who found in his study that the adjustment of the wives determined the success or failure of overseas assignments.[2]

Culture shock, defined by Hall, as the removal or distortion of many of the familiar cues that one encounters at home and the substitution of other cues that are strange[3] is suggested as the primary cause for a lack of adjustment in living in another culture. Therefore, the problems considered in this study follow: What are the elements of adjustment in a foreign culture? How may women living in such a culture adjust to that culture and become effective

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[1] Harland Cleveland, "The Pretty Americans," (Reprinted from Harper's Magazine, March, 1959), p. 1.

[2] Ibid.

[3] Edward T. Hall, The Silent Language, (Garden City, New York: Doubleday and Company, 1959), p. 199.

persons able to contribute to and benefit from the society of which they are a part?

Elements of Adjustment to a Foreign Culture

A review of the literature pertaining to culture and cultural adjustment resulted in the isolation of two primary elements of such adjustment, that of cultural empathy and personal identification.

Cultural empathy, according to Cleveland, is the skill to understand the inner logic and coherence of other ways of life plus the restraint not to judge them bad because they are different from one's own ways.[4] It requires a change in an individual's frame of reference that frees him from the bounds of his own culture and allows him to develop an understanding which will serve as a guide for analyzing and interpreting cultural difference and behavior whether at the individual or societal level. Cultural empathy is based upon understanding and acceptance which in turn rely upon knowledge and experience.

Webster defines identification as the "unconscious placing of oneself in the situation of another person and assuming the characteristics of that person."[5] Personal identification indicates a depth or quality achieved only through a "totality of interhuman relationships."[6] It comes through knowledge of oneself, understanding

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[4] Cleveland, The Overseas Americans, p. 136-137.

[5] Webster's Seventh New Collegiate Dictionary, (Springfield, Massachusetts: G. & C. Merriam Company, Publishers, 1966.

[6] Nida, Message and Mission, p. 170

of other peoples, exposure to people and, finally, the indispensible ingredient of genuine love.

Ways of Achieving Adjustment

The beginning of cultural adjustment lies in the realization that there is a lack of adjustment. For this reason, the woman living in a foreign culture should understand something of the nature of culture shock and be able to recognize the symptoms it involves, i.e. anxiety, prejudice, regression, neurotic behavior, etc. She should also be aware of the ways of dealing with culture shock such as "going native," withdrawal, and identification. This will enable her to understand her own reactions and limitations and give her a foundation upon which to develop both cultural empathy and personal identification.

A systematic study of culture in general and the culture of the host country in particular will help the sojourner become an adjusted and effective member of that society. Knowledge about culture that may result in cultural empathy comes about through an understanding of one's own culture as well as a study of other cultures from an anthropological viewpoint. Reading extensively about the particular culture as well as using informants and making firsthand observations will aid cultural understanding. The sojourner will also want to incorporate into her own life certain customs from the alien culture that she can honestly and sincerely appreciate.

Language acquisition and usage is a second vital way in which a sojourner may aid adjustment in a foreign culture. Language study and understanding will be a necessary ingredient to cultural

understanding and involves not only the spoken language but also the silent language of time, space, and gestures.

The location and maintenance of a family home will also contribute to development of effective women living abroad. The marriage relationship is the axis upon which the entire home rests and marital adjustment is a prerequisite to cultural adjustment. The location of the home and the house itself will also act as a barrier to cultural empathy or as an aid in promoting inter-cultural communication. The home should be one in which the local culture is appreciated and in which the local people feel welcome and wanted.

A woman living abroad is often also a mother, thus children have an important role in cultural adjustment or the lack of it. If children are isolated from the culture of the host country they may actually reinforce the cultural barrier. However, if they are allowed to develop in ways that encourage communication among peoples then they will be an asset in the development of effective families living abroad.

The single woman must also make cultural adjustments if she hopes to render any significant service to the country in which she dwells. She must also study the language and the customs and encourage an attitude of acceptance and genuine regard. Her greatest problem areas may be those of loneliness and dating but these may be eliminated through the development of personal identification and cultural empathy.

In the final analysis, adjustment lies in the realm of person-to-person contact and the sojourner should be alert to means of creating close relationships with particular individuals of the host

country. This can be aided through community participation, interest in local politics and events, hobbies, club work, and use of local products and customs. It is here that the sojourner becomes an active part of the culture and thus identified with it.

Conclusion

Cultural adjustment which comes as a result of achieving cultural empathy with the host country and being personally identified with particular individuals of that country is not easy to achieve. It may never be within the complete utilization of any sojourner. It is, however, possible through social and cultural intercourse and educational opportunities and experiences cited in this paper, to achieve some measure of adjustment that will allow sojourners to become effective persons able to contribute to and benefit from the society of which they are a part.

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VITA

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Joyce Faye Hardin

Candidate for the Degree of

Specialist in Education

Thesis: SOJOURNERS: WOMEN WITH A MISSION (A STUDY OF WAYS IN WHICH WOMEN LIVING IN FOREIGN CULTURES CAN BECOME MORE EFFECTIVE MEMBERS OF THOSE CULTURES)

Major Field: Elementary Education

Biographical:

Personal Data: Born in Holland, Texas, January 26, 1936, the daughter of Mr. and Mrs. Ralph Waldo Smith.

Education: Graduated from Artesia High School, Artesia, New Mexico, May, 1953; received the Bachelor of Science degree, magna cum laude, from Abilene Christian College, Abilene, Texas, in 1957, with a major in elementary education; received the Master of Education degree from Eastern New Mexico University in 1963 with a major in elementary education; completed the requirements for the Specialist in Education degree in elementary education at Oklahoma State University in May, 1970.

Professional Experience: Elementary school teacher in the Magnolia School District, Anaheim, California, 1957-1958; Instructor, Department of Religious Education, Korea Christian College, Seoul, Korea, 1959-1961; Head of the Department of Religious Education, Korea Christian College, Seoul, Korea, 1963-1967.