Attitudes of Foreign Students Toward Missions

Donald R. Roy

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ATTITUDES OF FOREIGN STUDENTS TOWARD MISSIONS

By

Donald R. Roy

A Thesis in Partial Fulfillment of the Requirements for the Degree Master of Arts in the Field of Sociology

June 1973
Each person whose signature appears below certifies that he has read this thesis and that in his opinion it is adequate, in scope and quality, as a thesis for the degree of Master of Arts.

Betty R. Stirling, Professor of Sociology

John W. Elick, Associate Professor of Anthropology

William A. Loveless, Associate Professor of Religion
ACKNOWLEDGEMENTS

First of all my sincere appreciation to all the foreign students at Loma Linda University who so willingly gave of their time and efforts to make this research a possibility.

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Finally, to our Church and our Denomination, through whose institutions I received a Christian education, my greatest gratitude.
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CHAPTER I

INTRODUCTION

This research project deals with the attitudes of foreign students enrolled at Loma Linda University toward the mission program of the Seventh-day Adventist Church.

There have been increasing numbers of overseas students coming to United States educational institutions in recent years. According to figures reported at a colloquium held at Wingspread, Racine, Wisconsin in 1970, in 1959 there were 44,536 foreign students at United States colleges and universities, as compared with 121,362 in 1969. United States universities accepting foreign students also showed an increase because in 1957, 1,365 universities reported foreign student enrollment, and in 1967 there were 2,047.

The reason for this increase in foreign student migration and the increase in American universities accepting them is that the changed conditions in America and abroad in technological and scientific knowledge place demands on nationals of developing countries to keep abreast. One of the ways they cope with such change is higher study and training in America. According to United States educators attending the colloquium, all signs indicate that the flow of foreign students to the United States will continue to grow.

The General Conference reports that there are currently 53 persons sponsored by the denomination to pursue higher studies in the United States. (letter from Garland J. Millet, dated Jan. 20, 1972) In Loma
Linda University there are over 300 foreign students who are enrolled at present. As foreign student migrations appear to be increasing, so also the work of missions in the lands where most of the foreign students come from. A recent news release indicated that the Seventh-day Adventist Church has now officially opened mission work in the West African country of Upper Volta, making a total of 188 countries in which the church now operates mission programs. (Campus Highlights, LLU, vol. 10, No. 1)

The Seventh-day Adventist denomination has a world-wide outreach in its mission program. Education is one aspect of this outreach. As a result of the church's educational program based on American forms, students in denominational institutions in foreign lands who are unable to pursue higher education due to lack of facilities—lack of graduate levels of education in Seventh-day Adventist colleges abroad, or denial of Sabbath privileges by local universities—are either sponsored by the denomination to come to the United States or they come here by their own resources. Whatever the motivation and mode of arrival, the foreign student is very much a part of the college or university scene in Seventh-day Adventist institutions of learning in North America.

Mission programs are also operated by other Christian denominations. These "persist in reaching around the world with their good works." There are over 40,000 Protestant and Catholic American missionaries now serving in the world mission field. However, this figure is much smaller than perhaps back in the 1920's, the heyday of mission activity, when as many as 75,000 American missionaries were abroad. (Clare Cox, in the Sun-Telegram, July 22, 1972)
Times have changed since then. Countries under colonial rule have now achieved independence and in so doing, created the Third World Powers. Their spirit of nationalism has challenged the established authority of the Western Nations, so that today "while the basic message of the Christian missionary remains to spread the gospel, he does it more subtly than in the past, becoming increasingly involved in the daily life of the people he is sent to serve." (Clare Cox, The Sun-Telegram, July 22, 1972.)

In this social and cultural milieu of change, how does the foreign national feel regarding mission activity? What are his attitudes and opinions toward the Christian Church, particularly the Seventh-day Adventist Church? Does he wish to change the traditional concept of missions? If change is indicated then, what are some of these changes?

These and other similar questions have been posed to foreign students exposed to the Church's mission program in an attempt to obtain an insight into their attitudes toward missions. This research project continues the theme of a study conducted in 1969 by Professor Betty Stirling of the Sociology Department of Loma Linda University entitled: Attitudes of Seventh-day Adventist College Students Toward Missions. This research was directed primarily to the Western student--students who were considered prospective missionaries, "college students, on whom the future of missions rests." (Stirling, 1969:5) It was not intended to ascertain the attitudes of those to whom the mission program was directed--the native or national of the various countries to whom the church has extended its gospel commission. I submit that these individuals are an important segment of the church's world population.
and the attitudes of the future missionary when one considers the church's world mission program.

It is to this segment of the church—the foreign students enrolled at Loma Linda University, that I have directed my research in an attempt to answer the question: Are missions achieving their objectives they were designed to achieve?

The purpose of my study was similar to that of Professor Stirling but it was modified to apply to the views of the non-American student, the student who was a product of the mission program of North America, or the student who due to the efforts of the missionary and the mission program in his native country was converted to the Seventh-day Adventist form of Christianity.

My study was based on the Stirling (1969) study in that I too was interested in obtaining answers to questions which would determine the attitudes of students toward their church's mission program. The questions posed in her study were:

1. How do students feel about the mission program?
2. What knowledge do they have of the mission program?
3. Where do they get their information about missions?
4. What kind of training do they feel is necessary for mission service?
5. What kind of factors affect their attitudes toward missions and toward serving: personal characteristics, class standing, major, number of years spent in schools of the church?
6. What are the components of their attitudes on the mission program?
In addition to these questions which Professor Stirling posed as part of her research inquiry, I included questions which dealt with the foreign student's point of view to determine his attitudes toward missions, mission service, and now missionaries. The reason for this addition was that the Stirling study was directed at students who were prospective "Western" missionaries—"college students, on whom the future of the missions rest," (Stirling, 1969:5), whereas my study was directed at students who were at the other end of the "mission-Missionary-convert" spectrum and as such, these students were in a position where they could describe and evaluate the effectiveness of the church's mission program in their own native countries. The questions I included in my research inquiry were:

1. How do foreign Seventh-day Adventist students feel about Western missionaries?

2. Were Christian mission programs responsible for creating an incentive for nationals of non-U.S. countries to come to the United States for studies?

3. Do foreign students feel the need for the church to continue its mission program in the mission field outside North America?

4. How do the foreign students feel about the rise in nationalism in their respective countries in respect to Western missionaries and the mission program?
CHAPTER II

THE SEVENTH-DAY ADVENTIST MISSION PROGRAM

A Historical Viewpoint

October 6, 1861 was the date that the Seventh-day Adventist Church was officially voted into being. In the words of the delegates attending the Michigan Conference of the same date: "we, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventist; covenancting to keep the commandments of God and the faith of Jesus Christ." (Loughborough, 1905:352) According to the Seventh-day Adventist Yearbook, this "denomination was organized May 21, 1863 with a constituency of 125 churches, and 3,500 members." (SDA Yearbook, preface, 1971)

Since this event the church has seriously attempted to carry out the commands of Jesus Christ in every aspect of its Christian endeavor. The Gospel Commission found in Matthew 28:19 is the central theme of the Church. Paul said, "I am a missionary to the Gentiles, and as such I give all honor to that ministry. . . ." (Romans 11:13, New English Bible)

Professor G. Oosterwal of Andrews University states that the history of the Seventh-day Adventist mission program consists of three phases. Phase one consisted of the view held by church pioneers "that the gospel had already been preached in all the world," and "that the special message of Christ's soon return had been rejected by the churches of their day," and that the chosen few to be saved were those who had been part of the 1844 movement. This was the "shut-door" doctrine.
A few years later this doctrine was abandoned under counsel from Mrs. E. G. White, who "convinced the pioneers that they had a message to a much wider circle than those of the original advent faith." During the late 1850's and 1860's, the world of Adventist Missions expanded to all the Christians of North America. These individuals then became the object of concern in the second phase of Adventist Mission programs according to Oosterwal's explanation. It was during this phase that Adventists were discouraged, and even forbidden to expand their mission activities to areas outside North America. "As late as the early 1870's, the scriptural statement that 'this gospel of the kingdom shall be preached in all the world and then shall the end come' was regarded as referring simply to a 'prominent sign of the last day' that was realized in the extension of Protestant missions." (G. Oosterwal, in Spectrum, Summer 1971:15, 16)

It was in such a context that "Elder M. B. Czechowski, a converted Polish Catholic priest, who had accepted present truth desired our people to send him as a missionary to Central Europe. As this was impracticable at the time, he presented his case to the First-day Adventists of Boston, who . . . secured the means required, and sent him to his desired mission." (Loughborough, 1905:403)

As a result of his endeavors, the General Conference on September 15, 1874 dispatched very reluctantly—"but not without opposition", (Oosterwal, 1971:16) the denomination's first overseas missionary, Elder J. N. Andrews. According to Loughborough, eight nations were included in this mission. They included Switzerland, France, Italy, Turkey, Belgium, Spain, Portugal and Greece, a territory consisting of 140,000,000 people.
Soon after this, Elder A. C. Bourdeau and his family left America for France in 1875. In 1883, Elder B. L. Whitney and his family arrived in Basel, Switzerland to relieve the ailing Andrews. In the spring of the same year, Dr. J. H. Kellogg visited Europe in the interest of medical missions. (Loughborough, 1905:403-405)

"In 1886 a minister went to Russia, the first non-Protestant country in which this work was started. The schooner 'Pitcairn' was launched in San Francisco Bay on July 28, 1890, and was soon prepared to carry groups of missionaries to various Pacific islands. In 1894 Seventh-day Adventist workers first entered a heathen land, opening a mission in Matabeleland, South Africa. South America was entered the same year, and Japan in 1896." (SDA Yearbook, preface, 1971)

These events "marked the beginning of the third phase of Adventist missions, in which the church expanded into all the world."

(Oosterwal, in Spectrum, Summer, 1971:15, 16)

The State of Modern Mission Programs

"Seventh-day Adventists share with Christians everywhere a compelling mission to tell the gospel story in all the world." (A Quick Look at Seventh-day Adventists: 1972) This compelling mission has forged out of the Seventh-day Adventist denomination "the most widespread single Protestant mission movement in the world, with the greatest number of overseas missionaries (approximately 2,500)." (Oosterwal, 1972:17) According to the SDA Yearbook for 1971, 12,131 missionaries were sent out for service between 1901 and 1969. At the same time Seventh-day Adventists reported the use of 915 languages and dialects in their missionary program.
The statistics for 1972 regarding the state of the contemporary mission program as submitted by the General Conference are as follows:

<table>
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<tr>
<th>Description</th>
<th>Number</th>
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<tr>
<td>Countries in which church is working</td>
<td>187</td>
</tr>
<tr>
<td>Countries in world as per UN</td>
<td>227</td>
</tr>
<tr>
<td>Languages in which church is working</td>
<td>938</td>
</tr>
<tr>
<td>Publishing houses in world</td>
<td>48</td>
</tr>
<tr>
<td>Languages publishing in</td>
<td>266</td>
</tr>
<tr>
<td>Missionaries sent overseas last year</td>
<td>470</td>
</tr>
<tr>
<td>Foreign mission offerings</td>
<td>$27,222,200</td>
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(A Quick Look at Seventh-day Adventists: 1972)

**Trends in the Mission Program**

Missionary activity was at first primarily emphasized in the European countries. Oosterwal (1972:17) informs us that:

Adventist missionaries who in the 1879's and 1880's left the shores of North America all went to Christian countries; Germany 1875, France 1876, Italy 1877, Denmark 1877, Norway 1878, England 1879, Sweden 1880, and Australia 1885. When the church gradually expanded into the former colonial areas missionaries first approached the foreigners (such as colonial administrators and businessmen) and the Christians among the indigenous populations. . . . The older generation of Adventist missionaries was not prepared to reach out into the non-Christian world. Muslims were considered anti-Christian and proud, the Hindus, stubborn and unreachable, and the Buddhists sold to superstition and idolatry.

For this reason Adventist missionaries at first began converting the Christians of other denominations in Europe and Australia. This approach earned the early Adventist missionaries the title of "sheep-stealers." Later, as indicated in an earlier section, the missionaries were dispatched to all parts of the world under admonition of church leaders, especially that of Mrs. E. G. White, that their task was to preach the gospel to Christians and non-Christians everywhere.

Despite its unique early trend, the mission program of the church has been successful in its attempts to reach men all over the world with its gospel message. The church today has its larger body of Christian
membership living outside North America. The mission field today as seen by the church is the total world field, wherever man lives. As much emphasis is placed in the world mission field as is placed in the United States or in North America. This is in recognition of the "sovereignty and independence" of the countries of the Third World Powers.

All Adventist Christians are admonished that the "command (of the gospel) was not to the eleven disciples only. It is the marching order for everyone who claims to be a follower of Jesus Christ. Nor is the command to the minister or church employee alone, but to all Christians to carry out the good news of salvation from everywhere to everywhere." (Hunter, in Review and Herald, October 7, 1971:13, 14)

Another trend in the mission program is that of church membership. As a result of the "compelling mission to tell the Gospel Story in all the world," changes in the pattern of church membership has taken place. At the time of the organization of the Seventh-day Adventist denomination, there were 125 churches and 3,500 members all in North America. (SDA Yearbook for 1972) During the third phase of the Adventist mission program when the church expanded its missionary activity to all the world "the membership of the 16,257 Seventh-day Adventist churches throughout the world was: 953,078 at the close of 1969. . . . Evangelistic and institutional workers numbered 64,692; of this number 28,287 were in North America and 36,405 in other countries." (SDA Yearbook for 1971)

This pattern indicated that after the overseas program was established, church membership increased. The majority (80 percent) of these members live outside the North America. Oosterwal predicts that
"if present trends continue, 10 years from now barely 10 percent of the church members and barely 3 percent of the total world population will live in the United States." (1972:19) The future of the mission program depends upon the active participation of its members wherever they may be. (Oosterwal, 1972:17)

Missions: An Attempt at Definition

The concept of "Missions" as defined in the American College Dictionary is given to represent an organized body, such as a "body of persons sent to a foreign land for religious work," or missionary work. This "religious" work is done by members of the organized body called missionaries. A missionary is defined as a person who "is sent to work for the propagation of his religious faith."

There is also another definition for missions; such a representation is "applicable to organized bodies set up by foreign embassies"—diplomatic missions, etc. This definition is not pertinent to my research.

The function of missions according to the American College Dictionary is to "proselytize" or to "convert" the inhabitants of foreign lands—from ways of religious thinking indigenous to the country to that advocated by missionaries. "A most important effort of religious organizations has been persuasion, known as missionary or proselyting effort." (Barnard, 1938:157) A body of persons is sent to foreign lands for religious work among heathen people for the spiritual betterment of the inhabitants, or as Phillip Mason (1970:144) states it "the improvement of the natives," or as novelist James A. Michener
(1959) describes in his book *Hawaii*, to "civilize the native to the ways of Western culture." Missions were also responsible "for quickening piety and converting unbelievers." (The American College Dictionary, 1964:778)

An implication of such a definition is concerned with a further explanation of missionaries, mission land and peoples of other lands: the lands to which American or Western missionaries were sent were considered "natives," "primitives," and "savages," (Nsereko, 1972:48). Appropriate behavior concomitant with such classification included the following descriptions (in addition to the generally accepted behaviors of natives, primitives, and savages as defined in lexicons.) Oosterwal (1972:17) informs us that (1) Muslims were considered anti-Christian and proud, (2) Hindus were stubborn and unreachable, and (3) Buddhists were sold to superstition and idolatry.

The preceding discussion is an attempt to find a suitable working definition for "missions" and "missionaries," as they were traditionally represented, not only by the Christian church and the West, but specifically by the mission program of the Seventh-day Adventist Church.
CHAPTER III
NATIONALISM IN THE MISSION PROGRAM

Nationalism as an Attitude

In 1945, 51 nations ratified the charter of the United Nations: by November 1967, 122 nations had become members. Today we have 227 participating governments in the United Nations. (King, 1969:986) Another historian feels that "the most profound and far-reaching change in the world since 1945 (was) the transformation of former colonial and semi-colonial areas of the world into politically independent nations." (Society Today, 1971:520)

This phenomenal increase of independent nations within a relatively short period brought with it a complex of attitudes and sentiments expressed in overt behavior by the citizens of these nations. Expressed in political terms "countries that had won their independence prior to World War II have shown a new assertiveness in their relations with former imperial powers. Most of these newly independent or newly assertive nations have aligned themselves with neither the western nor the communist power blocs. Some, like the oil-rich Arab bloc, and certain African nations, for example are attempting to constitute a 'third world', apart from the rivalry of the two super powers." (Society Today, 1971:521)

Sociologist Don Martindale (1960:332) feels that this expression of nationalistic sentiment is co-extensive with the rise on nations. To him, "nationalism" is a complex of loyalties centering in the nation. It is a peculiar kind of group consciousness which may come into existence
when a social group is delimited by certain objective bonds such as common descent, language, territory, political entity, customs, traditions and religion. Expressed in another way, "nationalism" is "a sense of allegiance to one's own nation over all others." (Society Today, 1971: 576)

George Theodorson (1970:270) defines this attitude in his Dictionary of Sociology as, an ideology in which patriotism is seen as a central social valve which promotes loyalty to one's (the nation's) nation as a conscious emotion. When Oosterwal (1970:22) talks about the peoples of Asia as saying to the western Missionary "missionary, go home," he is implying that this new sensitivity which new nations are expressing is part of their search for national identity. Zaire recently ordered all its citizens to shed their Christian names, in its efforts to nationalize on short notice. As an example the President, baptized Joseph-Desire Mobutu, led the way by changing his name to Mobutu Sese Seko Kuku-Ngbendo Wa-Za-Banga. (Newsweek, May 14, 1973:58) Cora Du Bois (1962:105) describes another aspect of this sentiment aptly in her research: Foreign Students and Higher Education in the United States. She feels that the sensitive nationalism of new countries is less likely to provide the returning student who has studied in the United States with a political and social climate favorable to pro-American sentiments that the student may bring home with him.

This sensitivity which is characteristic of nationalism could take the shape of "nativistic" expression. Theodorson (1970:271) describes this as an attempt by members of a society to eliminate foreign elements from their culture or remove foreign persons from their society. Oosterwal's "missionary, go home," is one such example. Another is the
matter in which thousands of Asian residents were expelled from Uganda by President Amin Dada. (Time, September 11, 1972:24-27) This behavior, of course, is an extreme form of nationalistic expression. Nevertheless it still remains an integral aspect of nationalism.

Why is "nationalism" expressed in such behavior—especially between nationals of non-western countries toward nationals of western countries? What have the "foreigners", in this case, the western missionaries or nationals of other countries done to merit such an attitude? The answer to these questions is arrived at with great difficulty, for it is not an easy task to pinpoint precisely the causative agents. In addition, there are too many variables which cannot be accounted for. Yet in spite of this dilemma, the students who specialize in social research can make certain observations and draw conclusions from the behavior of individuals as they interact in any given society. The answers to these two questions may be derived from the opinions and view of the nationals themselves.

**Nationalism Expressed in Behavioristic Terms**

I wish to limit this aspect of my discussion by focusing on the attitudes of non-North American nationals toward western missionaries, expressed in their own words and in behavioristic terms. By this, I imply that foreign students' behavior whether overt or covert will represent nationalistic attitudes. The majority of cases deal with the individual's covert behavior, for he expresses his feelings and sentiments of nationalism in writing.

To begin, I wish to limit the use of the term "national". In this respect Oosterwal's (1970:21) definition is most appropriate. He
is inclined to believe that "most Adventists (in North America) continue to conceive of North America as the 'home base' and all other territories as 'mission fields'. People who live in those countries, or who come from there, are called 'nationals'. Any person leaving North America in the service of the church is called a 'missionary'." (Oosterwal, 1971: 21)

How do nationals respond to the notion that missionaries are a Western tradition? An African student in the United States, Danieri D. Nsereko (1971:47) feels that the practice of sending missionaries, mainly from the United States and Europe, to the "far lands" of Africa needs a thorough reappraisal--and the sooner the better. In this context, the missionary is seen as a Westerner. This statement raises the question: "But what is so significant about a Westerner that the national has made an issue about him and his behavior?" Samuel Monnier answers with this observation in the Review and Herald, (April 30, 1970:2-5) "The missionaries' social and political outlook has tended too often not to be different from that of the colonial administrators; both groups have practiced racial and social discrimination against the indigenous peoples. Even today the Adventist churches in Angola, Mozambique, Rhodesia, and South Africa are designated on racial lines: white, colored, Indian, and Bantu, in that order."

Nsereko (1971:48) goes one step further. He feels that, "too often Adventist missionaries still do not seem to be sympathetic with the colonial peoples' aspiration for freedom from colonial domination." As an example of this, Nsereko reveals that "when almost all the Christian churches in Rhodesia recently joined in a resolution opposing the
'land reform' law introducing the pernicious system of apartheid. . . .
The Adventists did not participate."

Another nationalistic perspective views the western missionary as a "culture changer." The Rev. Timothy Monsma, a missionary of the Christian Reformed Church to Nigeria, observes that many western missionaries attempt to change the cultures of the people with whom they work. According to him, they mistake Christianity for western culture. (The Banner, 1972:5) S. I. Anuligo, a Nigerian student at Andrews University says the same thing in a recent article in the Review and Herald. (August 3, 1972:23) In his words "Many foreign (Western) Christian missionaries have been unable to distinguish between Christianity and western culture. Certain innocent local customs have been condemned, old age has not always been given due respect, and local music was discouraged. . . . Modern Christian missionaries, with the exception of a few, have long ceased to be evangelists and have become anthropologists, masters, and tourists."

Wilma K. Gill of Kenya, East Africa, expresses yet another nationalistic viewpoint. In a letter to Loma Linda University, written on July 29, 1972, she describes her feelings regarding a shipment of books which this University had donated to the Kendu Hospital. The full context of this letter can be seen in the Appendix. Here are some of her observations. "Did you know the books were dated from 1927 to 1948? . . . Did you know they contained misinformation which is outdated? Do you think such information may hinder the development of the 'developing' countries?" She goes on to state that the Kenya government sets high standards for its nursing schools and reminds her
western counterparts in this University of the Golden Rule by asking them this final question: "Would you have appreciated these books?"

I have attempted to obtain some of these nationalistic sentiments with the aid of Question 33 of my research questionnaire.* It reads: "How would you describe American or Western missionaries as they appear to you?"

One student from Singapore answered in these terms: "... they sometimes act as if they are in the upper class and the nationals are under them and that we won't be able to 'survive' in the mission program without them." Another Singapore student states that "... they go to some jungles or 'uncivilized' part of the world and shoot some motion pictures so that when they are back in the States they can show the pictures to their friends and tell them how hard they had worked." Another student felt that the western missionaries were "(1) businessmen, (2) tourists—70% really dedicated; and God's servants, only 20-30%.

A student from Thailand felt that the western missionaries were too proud and smart and that they looked down on the nationals. A Malaysian student had similar views. "The older ones in general (the missionaries) are very patriarchal and sort of autocratic and high-handed—always knowing more than the 'backward' nationals." A student from the Palau Islands, felt that some of the missionaries were disrespectful to local customs. Another national of the Philippine Islands

*See Appendix
accused the western missionaries of being interested only in "one's conversion to their (SDA) religion" but showed no interest in the "person of the convert."

The Effect of Nationalism on the Mission Program

What effect does nationalistic sentiment and nationalistic behavior have upon the mission program?

"Missionary, go home", is the cry heard by many western missionaries in Asia and other parts of the Third World. As national sentiments increase in fervor, Western and other foreign elements are asked to leave certain countries. And as doors are being closed to mission work, the church is awakening with a realization that it needs to reassess its task and reason for being— to present the gospel to each generation.

"Each generation of Christians faces a different world," according to Oosterwal (1972:13) and it is up to the church to accept this and make new definitions and create new techniques in its mission program so that its task can be effectively carried out. The church has accepted this fact and it has come to grips with the nationalism of its non-American membership in an unprecedented way. It has proposed to hold its next General Conference session outside North America.

The church is also redefining its traditional concepts of missionaries and mission fields. The traditional definition of a missionary as one from North America or from a European country no longer holds true. It has been redefined in broader terms. According to Oosterwal (1972:22) "any person in whom Christ lives is a missionary." D. W. Hunter (1972:13-15) has indicated earlier that all those who claim to be Christ's followers everywhere are his missionaries. Thus, in
responding to the nationalism of its members, the church has also delegated to them the responsibility of evangelism. Now Christians everywhere are responsible to preach the gospel, not merely the Western missionary. This is especially true in countries where nationalism has closed doors to the mission program. Today increasing numbers of missionaries from Asia and other parts of the Third World are effectively carrying on the work.

Nationalism has also effected a redefinition in regard to mission fields. Oosterwal (1972:22) considers a mission field as transcending geographical location. To him, "mission field includes this definition, but also goes beyond this to include any person who is still foreign to God," regardless of geographical boundaries. According to him, "the only boundary a person has to cross in order to be a missionary is that boundary between belief and unbelief." This boundary runs right in front of one's door. The church has removed much of its traditional emphasis on foreign lands and brought the issue right to its very doorstep. We have seen this in its Mission '72 program.  

The mission program as we see it today, is advocating a sort of "Peace Corps" policy for its front lines. "As Christ did, we have to become, poor with the poor, oppressed with the oppressed, Asian with the Asian, and black with the black." (Oosterwal, 1972:22) The Rev. Jon P. Kirby, a modern Catholic missionary to Ghana, also advocates this approach. In his redefinition of the role of the mission program,

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he says, "Part of the role as a missionary is to articulate not the western, or American way, but the Christian way." This, he states, is done by preaching the gospel in thought, word and deed. (Mary Sanchez, in the Sun-Telegram, July 16, 1972)

The church has encountered nationalism and it has redefined its important concepts dealing with missionaries and mission fields. Change in its world leadership is yet to come, since today there are relatively few non-American nationals in top administrative and policy-making positions. The argument, National vis. Missionary, is still carried on with limited success from the nationalistic point of view. (Irene Wakeham, Spectrum, 1972:24-28 and Sydney E. Allen, Spectrum, 1972:29-32)

In spite of these slow changes, nationalism as a world force has affected the church and has created a new dimension in its mission program.
CHAPTER IV

ATTITUDES AND BEHAVIOR: A THEORETICAL FRAMEWORK

An individual's attitudes help to determine his action, both overt and covert. According to this thesis, the nationalistic attitudes which students hold may be important determining factors in producing the attitudes they hold toward missions. The following analysis of attitudes will provide this study with a theoretical framework.

The Study of Attitudes from a Historical Perspective

The concept of attitudes is not assigned to any one school of thought. Such a flexibility permitted students of the behavioral sciences to find in it a meeting point for discussion and research. (Allport, 1954:43) Giddings, of the Chicago School of Sociology, was the first to use this term, in his 1896 Principles of Sociology. The term "attitudes" was introduced into American social psychology by Thomas and Znaniecki. (McGuire, 1969:136) These two men equated the study of social psychology with the study of attitudes and also created a systematic analysis of the concept. (Allport, 1954:44, 45)

According to McGuire (1969:137, 138) research on attitudes declined during the 1950's due to a lack of interest in theory. Instead emphasis was on questions of definition. After this relative decline, there was a reawakening of interest in the study of attitudes during the past decade of the 1960's. In this connection, mention should be made of the contribution of Festinger, a theorist who not only contributed to Lewin's research on group dynamics but also became preoccupied with
the processes involved in attitude change. Since then, behavioral scientists and students of social research have devoted a considerable portion of their time and energy to investigating attitudes and human behavior in such areas as pacifism, religiosity, ethnic prejudice, etc. (McGuire, 1969:137)

Attitudes: An Attempt at Definition

"Attitudes are more easily measured than defined." (Dawes, 1972:15) For this reason I wish to consider a simple, broad set of definitions of a single classic theorist such as G. W. Allport, then some specific viewpoints of a few others.

According to Allport attitudes connote a neuropsychic state of readiness for response either for mental or physical activity or both. Attitudes are individual mental processes which determine both the actual and potential responses of each person in a social world. In this respect, attitudes are an individual's state of mind, a degree of affect for or against a given value or values. Through experience attitudes exert a directive or dynamic influence upon the individual's responses to all objects and situations with which they are related. (Allport in Handbook of Social Psychology, 1935:4-10)

Cronbach (1963:435) provides us with a simple yet broad definition. To him, "an attitude consists of the meanings that one associates with a certain object (or abstraction) and that influence his acceptance of it." Sherif and Sherif (1956:490) using Donald T. Campbell's explanation, amplify this definition by adding a consistency component. According to them, "an individual's social attitude is a syndrome of response consistency with regard to social objects."
The meanings which one associates with objects or ideas, according to Katz (1960:168) have evaluative overtones. He proposes that the individual has a predisposition to be evaluative with the meanings he associates to objects or ideas either favorably or unfavorably. Attitudes are implicit responses or predispositions to act consistently toward or away from an individual or social value. This definition is basically Bonner (1953:176) with the addition of the term "consistently" adapted from Campbell.

The Structure and Acquisition of Attitudes

The next "logical" step in analysis is an answer to the question: What do attitudes consist of and how are they acquired?

It can be stated very simply that the underlying structure of attitudes includes the sequential arrangement of thoughts, feelings and the tendency to act out or express these thoughts and feelings. Attitudes can be termed the end products of the socialization process. (Shaw and Wright, 1967:1) This observation is also supported by Sherif (Newcomb, et al, 1947:77-90) who experimented with individuals and groups of individuals to obtain an insight into the formation of norms and attitudes. The results of these experiments indicated that attitudes were learned as a result of social influences of the group upon the individual or the influences of the larger group upon the members of the smaller group.

In its broadest sense, socialization is a process of learning. What "is learned is a selected set of sociocognitive meanings drawn from the whole range of cultural (or, social) products and behaviors including language, values, beliefs, 'facts', perceptual discriminations, social
roles and norms, technical skills, motivations, acceptable modes of acting, and even emotions themselves." (Society Today, 1971:42) In other words, what an individual learns are sets of attitudes toward objects, persons, situations, events, or abstractions.

Learning of attitudes can take place under a variety of conditions. One such condition pertinent to my study involves volition. According to Kobler (in Serevin, 1965:126) "We learn those things to which we attend, which we emphasize, or in which we have an interest." that is to say, a person learns attitudes but he learns by making certain fundamental choices and by standing by those choices until an attitude is fully formed. Theodorson and Theodorson (1971:396) inform us that socialization is a lifelong process by which the individual commencing from his early childhood internalizes the values, attitudes, skills, and roles that will eventually shape his personality thus enabling his integration into society.

**The Measurement of Attitudes**

"Theory stimulates research and enhances the meaning of its findings; empirical research, on the other hand, serves to test existing theories and to provide a basis for the development of new ones." (Selltiz, et al, 1959:492) Methodology, according to Theodorson and Theodorson (1971:254), is the interrelationship of theory and research. Since my study was concerned with research which was primarily exploratory and then descriptive, the methodology reflected such a frame of reference.

My research design was in accordance with the suggestions advanced by Selltiz and others (1959). However, there were a few
modifications, since my research was a continuation of the theme of a previous study by Stirling (1969). Her study was basically "exploratory research: there were no hypotheses (to be tested), but rather questions which were answered in an area where, at best, most knowledge has been intuitive rather than substantive." (Stirling, 1969:61) The results so obtained, being descriptive in nature, were classified and interpreted in an effort to seek additional meaning. I used the responses to a 37-item questionnaire to explore, classify and interpret attitudes which foreign students expressed toward missions. Some of these items dealt with the questions I posed earlier in the Introduction. This procedure in essence was my basic methodological approach in the measurement of foreign student attitudes toward missions.
CHAPTER V

THE RESEARCH PROJECT: METHODOLOGY

Back in 1924, Robert E. Speer of the Y.M.C.A. wrote, "American life and the Christian church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and women from many lands are testing the honesty of the political and social axioms which have constituted our American traditions." (Wheeler, et. al., 1925:vi) Today the same is true. Attitudes of foreign students toward this country's missionizing programs indicate that they are still "testing," or "inquiring," and sometimes "challenging" the reality of Western traditions of Christian brotherhood.

Are missions achieving their objectives they were designed to achieve? Right now the Church is undergoing serious dialogue regarding its traditional concepts of mission programs. Mission '72 and '73 are an attempt to preach the gospel with greater enthusiasm and intensity to as many individuals in as many countries in a different way—the Church is now taking into account the prevailing nationalism. Dr. Jack Provonsha, of the Division of Religion at Loma Linda University, who recently returned to the United States after a summer in the Middle East, said that the present generation of Adventist missionaries are compelled to change their outlook toward the local Moslems. Instead of the usual "converting the heathen" attitude, the missionary now considers the native as "our Moslem brother." (In a recent discussion on missionary approaches in preaching the gospel. January 6, 1973)
This research is an attempt to find answers to questions about missions. The study is based on responses to a questionnaire administered to a randomly selected sample of foreign students at Loma Linda University.

The Research Procedure

The Population and Sample

According to records maintained by the registrar's office of Loma Linda University, there were 329 foreign students registered for the school year 1971-1972. Figures for the two campuses represented are as follows:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loma Linda Campus</td>
<td>191</td>
</tr>
<tr>
<td>La Sierra Campus</td>
<td>138</td>
</tr>
<tr>
<td>Combined total</td>
<td>329</td>
</tr>
</tbody>
</table>

Of these students, 110 officially indicated their affiliation with the SDA church. Figures for the two campuses represented are as follows:

<table>
<thead>
<tr>
<th>Campus</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loma Linda Campus</td>
<td>56</td>
</tr>
<tr>
<td>La Sierra Campus</td>
<td>54</td>
</tr>
<tr>
<td>Combined total</td>
<td>110</td>
</tr>
</tbody>
</table>

These 110 SDA foreign students then became the main population for my research.

The sample utilized in this study consisted of the total SDA population of 110 foreign students, in addition I chose 40 other non-SDA foreign students by standard random-sampling techniques. The final total was 150. The reason for this addition was my belief that the attitudes of non-SDA foreign students, some Christian and others non-Christian, would throw added light upon the activities of the Christian church in a foreign land.
The Questionnaire

In her research on foreign students, Barbara Walton (1967:1) described the difficulty she experienced when she attempted to develop a tool or device to explore and measure their attitudes. She states that the researcher is faced with the impossible task of trying to make a few simple and universally applicable statements or questions about a diverse group of human beings. In addition, the researcher has to consider the foreign students' different patterns of social and cultural interaction in an alien surrounding. Despite this handicap, the questionnaire approach still has utility in obtaining information about an individual's attitudes, feelings, beliefs, motivations, perceptions, and his future plans, etc. (Selltiz, et. al., 1959:236)

The questionnaire used in this study consisted of 37 questions and items which included a wide range of statements, open-end, multiple choice, and fill-in questions with ample provision for write-in comments.*

The general areas or main theme covered by these questions were the mission situation, its function, its effectiveness and consequences as seen by the foreign student himself. The items in my questionnaire were also constructed so that the student would have the opportunity to express feelings of nationalism as he responded to the questions.

There were three stages in the development of my questionnaire. The first stage consisted of the following steps: (a) A number of questions from the Stirling (1969) questionnaire were used verbatim.

*See Appendix for a copy of the Stirling research questionnaire.
These were important to my study because they were directly related to foreign students. (b) A number of questions from the same questionnaire were modified to make them meaningful to study. (c) A different set of items and questions were specially constructed to apply specifically to my problem.

The second stage in development was to obtain advice from selected individuals—foreign student leaders on campus, missionaries who had spent a great deal of time in the mission field, my thesis committee members, and a few foreign student friends and colleagues of mine. From their criticisms and suggestions I prepared an interview guide to form the basis of my questionnaire.

The final aspect in questionnaire construction involved the administration of this interview guide as a form of pre-test. I interviewed six individuals—two graduate foreign students who were Adventists; two non-Adventist graduate students, and two foreign students from the undergraduate campus at La Sierra. The graduate students were selected from the Schools of Medicine, Dentistry and the School of Health. Of the undergraduate students, one was a non-Christian who was exposed to missionary activities in his home country, the other was an Adventist student. The end result of all these steps in development was the revised form of the questionnaire which I used in final distribution.

**The Returns**

I approached this problem with the help of two assumptions based on the results of the pre-test and the final questionnaire, (1) that foreign students in my survey maintained a set of attitudes toward the concept of the denomination, and (2) that they also maintained a set of
attitudes toward the individual missionary—whatever observations were involved in the interaction between the national and the missionary on the basis of a personal relationship between the two. This approach was the basis of my questionnaire construction and comparative item analysis.

The original sample of 150 foreign students was further reduced to 131 due to the fact that 19 had either changed schools or had returned home.

The final sample consisted of 131 foreign students. Of these, 85, or 65 percent, responded to my questionnaire. Seventy-eight were students from non-North American countries, seven were U.S. citizens or of Western origins—the registrar’s office had inadvertently listed these students as natives of the countries where their parents were missionaries.

A distribution of the respondents according to their home countries is as follows:

**Countries of Asia**

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>1</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>3</td>
</tr>
<tr>
<td>India</td>
<td>1</td>
</tr>
<tr>
<td>Indonesia</td>
<td>1</td>
</tr>
<tr>
<td>Japan</td>
<td>8</td>
</tr>
<tr>
<td>Korea</td>
<td>7</td>
</tr>
<tr>
<td>Malaysia</td>
<td>12</td>
</tr>
<tr>
<td>Philippines</td>
<td>4</td>
</tr>
<tr>
<td>Taiwan</td>
<td>1</td>
</tr>
<tr>
<td>Thailand</td>
<td>3</td>
</tr>
</tbody>
</table>

Total 41

**Countries of the Middle East**

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iraq</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
</tbody>
</table>

Total 2
<table>
<thead>
<tr>
<th>Countries of South America</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Brazil</td>
<td>1</td>
</tr>
<tr>
<td>Colombia</td>
<td>2</td>
</tr>
<tr>
<td>Guyana</td>
<td>1</td>
</tr>
<tr>
<td>Mexico</td>
<td>1</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>2</td>
</tr>
<tr>
<td>Peru</td>
<td>1</td>
</tr>
<tr>
<td>Venezuela</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Countries of Africa</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghana</td>
<td>1</td>
</tr>
<tr>
<td>Nigeria</td>
<td>1</td>
</tr>
<tr>
<td>South Africa</td>
<td>2</td>
</tr>
<tr>
<td>Tanzania</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Countries of Europe</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Greece</td>
<td>1</td>
</tr>
<tr>
<td>Norway</td>
<td>4</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Miscellaneous</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Palau Islands</td>
<td>1</td>
</tr>
<tr>
<td>West Indies</td>
<td>5</td>
</tr>
<tr>
<td>Western Samoa</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7</td>
</tr>
<tr>
<td>Countries not given</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total number of respondents</strong></td>
<td>78</td>
</tr>
</tbody>
</table>
CHAPTER VI

ANALYSIS OF RESPONSES

I obtained responses from 78 students as my final sample at the allocated cut-off point in the time schedule. After necessary adjustments had been made, responses were coded and transferred to IBM cards for scientific computation and machine analysis at the Loma Linda University Scientific Computation Facility under NIH Grant N. FR 00276-02.

Responses were subjected to an item analysis of all items of the questionnaire. This provided number and percentages of all responses. A content analysis was then done on the write-in comments and the responses to open-end questions and these were incorporated wherever need arose throughout the research report. Finally a comparative analysis was done with responses from the previous study on attitudes—Attitudes of Seventh-day Adventist College Students Toward Missions by Professor Betty Stirling.

A Comparative Item Analysis of Responses

A comparison was made with the responses of Western students to items which were similar to those on my questionnaire. The comparison I made was in reference to the research conducted in 1969 and revealed attitudinal patterns—some of similarity and difference, others revealed a degree of agreement or disagreement, between foreign students and Western students. In this respect such a comparison was a very important aspect of my research.
Responses were placed in two categories. The first dealt with attitudes expressed toward missions as a whole, and the second was concerned with attitudes toward members who made up missions—the missionaries. These two categories were also my two approaches to the subject of my thesis: "Attitudes of Foreign Students Toward Missions."

As an introduction to these two approaches, I included the responses to Questions 20, 21, 22, 23, 4, 36, 25, 24, and 19, in that order. This I did at the beginning of my analysis. The responses to these questions were concerned with the exposure or encounter foreign students had with American or Western missionaries and also if such exposure or encounter had any influence on their migration to the United States. Such a background could be an important index in the evaluation of foreign students' attitudes toward missions.

Exposure to American or Western Missionaries and Non-missionaries

Question 20 asked foreign students to state the approximate number of American or Western missionaries they had met in their home countries. Fifty-five percent indicated that they had met many, 31 percent only a few, and 10 percent stated that they had met none. The majority had been exposed to at least 16 missionaries.

The next question (21) asked whether foreign students were on a friendly basis with missionaries they had met. I did not ask them to

1 The degree of social interaction between foreign nationals and American missionaries greatly influences the individual's behavior and attitudes toward each other. If there is no interaction, then the attitudes expressed could be based on myth, or stereotypes.

2 Arbitrary limitations were set to the numbers indicated, "many" represented 16 or more, "few" represented from 1 to 15.
indicate specifically how long or the period of time they were friendly with missionaries simply because I was only trying to establish whether there were positive attitudes in the interaction between national and Western missionaries. I was not attempting to explore the relation between the depth of positive attitudes and length of friendship. The results of this question indicated that only 19 percent, as far as they could recall, were friendly with many, 53 percent had no such relationship.

The next set of questions dealt with foreign students' exposure to Americans or Westerners who were not missionaries. According to the responses to Question 22, 51 percent said they had met many, 31 percent only a few, and 13 percent none. These figures appear almost identical to those of Question 20. Could it be that foreign students had been exposed to as many missionaries as non-missionaries? Whatever the case, the majority indicated that they had met many Americans or Westerners. Twenty-two percent said that they were on a friendly basis with many Westerners, 42 percent with a few, and 29 percent with none. Again the majority clearly indicated that they had friendly relationships with non-missionary Westerners as well.

From the responses for both these sets of questions, it appears that the majority of foreign students had been exposed to a great number of missionaries, and these also maintained friendly relations with them. One student from Singapore said that he had met over 50 Westerners, both missionaries and non-missionaries and he was friendly with most of them. Others indicated the opposite to be true, no contacts and no friendly relationships. However, the latter was not representative of the majority.
Effect of Missions and Missionaries on Foreign Students

The preceding observations lead to the next phase in the analysis—the effect of missions and missionaries on foreign nationals. In other words, what are some of the consequences of the encounter or exposure and ensuing interaction between missionaries and nationals in the mission field? This question was also posed to American and Western students by Professor Stirling in her research. Question 4 asked the effect of the present mission program on nationals. Did missions (a) Christianize, (b) Christianize and Americanize or (c) simply Westernize foreign nationals to whom the church's mission program was directed?

The results of the responses are as follows:

<table>
<thead>
<tr>
<th>Question 4</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianize</td>
<td>26</td>
<td>52</td>
</tr>
<tr>
<td>Christianize and Americanize</td>
<td>50</td>
<td>41</td>
</tr>
<tr>
<td>Americanize</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>No Answer</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
<td>101</td>
</tr>
</tbody>
</table>

It is not the intention of the church to "Americanize" foreign nationals as part of its mission program. I have pointed out earlier that Oosterwal and others have stressed the importance of the church's primary function—to "preach the gospel of Christ to all the world."
In other words, it is the intention of the church to "Christianize," peoples of the world. Then how is it possible that some foreign students feel that in addition, missions also "Americanize" or "Westernize"? A comparative analysis of the results contained in Table 1 reveals the following pattern.

The mission program not only "Christianizes" or "Westernizes" or both, but it also may be creating an incentive for foreign students or foreign nationals to come to the United States. This possibility was the concern of Question 25. Thirteen percent strongly agreed to the fact that the mission program was responsible in providing such an incentive, 24 percent agreed, 18 percent strongly disagreed, 27 percent disagreed and 15 percent remained undecided. By combining all those who agreed into one category, I got 37 percent, and all those who disagreed into another category, I got 45 percent. Missions influenced at least 37 percent of the foreign student sample to migrate to the United States. The reason why more students did not respond positively appears to be due to ambivalent attitudes toward their migration west. Foreign students expressed strong nationalistic feelings about their home countries and on the other hand they also had strong feelings about the benefits and advantages they could enjoy in the West. One foreign student told me during a preliminary interview that "America had such a magnetic pull" on him, that for years he dreamed and planned and fantasied about his trip, so that finally when it came, he secretly thanked the missionaries in his mind for kindling the spark. Yet he was ashamed to admit this, for he felt he was being "unpatriotic" to his country. He added that since the researcher was also a foreign
student from the same country as he was, he had been truthful in expressing his real feelings. This ambivalence could have been the reason for 45 percent to indicate that mission programs were not responsible in creating an incentive to come to the United States and perhaps for the 15 percent who remained undecided on this issue.

Over half the western student population indicated that missions "Christianized" foreign converts, whereas only 26 percent of the foreign student sample felt that this was true. Most of the western students had no first hand mission experience and whatever opinion or attitude they held regarding mission function could be attributed to traditional concepts of missions held by westerners. Foreign students on the other hand, had been exposed to missions and missionaries in their native lands and could with some degree of authority make reasonable conclusions about their interactions.

This strand is continued in Question 36, where I asked foreign students in an open-ended question, if American or Western missionaries had any part in their acceptance of Christianity, either directly through personal interaction or indirectly through their parents or relatives interacting with missionaries. Forty-nine percent indicated that they had accepted Christianity directly or indirectly through interaction with missionaries, and 38 percent indicated that their acceptance of Christianity had nothing to do with missionaries. Twelve percent did not attempt to answer this question and 1 percent made other comments.

A majority indicated a positive outcome from their interaction with missionaries. This is consistent with the 26 percent who felt
that missions "Christianize," and with the 18 percent who felt missions "Americanize," or with the majority (50 percent) who felt missions did both, "Christianize and Missionize."

Once the incentive was created and the decision made to come to the United States, how was this decision then affected by missionaries? Question 24 dealt with this problem. Three percent indicated that they had received direct sponsorship, financial help and employment assistance. Thirteen percent said they obtained encouragement but no assistance, 14 percent had no encouragement nor assistance. Nine percent said that missionaries discouraged their attempts to come and 32 percent said that missionaries had no influence in their decision. Twenty-seven percent made other comments and 3 percent did not respond.

Some of the students who wrote in comments indicated that they were of different faiths, for example one student from India, a Sikh wrote: "I am sorry that I cannot help you in giving the required information... I am not a Christian." I had no way of ascertaining the number of students from other faiths since some students did not complete the appropriate section in my questionnaire requesting such information, however, the number of non-Christian students were minimal and their responses could not have affected the results in any significant way.

Missions and missionaries may be creating an incentive for foreign nationals to come to the United States, but when it came time for actual assistance with their migration, only a small percentage of foreign students were given any assistance either by money and means or even emotional encouragement. The majority indicated that their
migration west was due to their own initiative. I feel that this aspect of the mission program is very significant in the following respect.

Foreign students indicate that in addition to "Christianizing" them, missions also "Americanized" or "Westernized" them—an incentive to migrate to the West. But no significant measures were taken by the authorities to assist the potential student to migrate to the United States. Could this be due to ignorance on the part of the missionaries about consequences of mission work?

The interaction between foreign nationals and missionaries has generated a cycle of events. I have presented the first two segments of the cycle in the preceding analysis—"Americanization" and "migration," the last segment deals with the foreign student's return to his home country. Regarding return to home country, I asked foreign students Question 18: How do you feel about mission service for yourself? Six percent stated that they were planning to return after completion of their intended education because the stipulations in denominational sponsorship made it mandatory for return. In other words, the foreign student who was sponsored by the denomination had no choice other than to comply to his contract. According to the responses of the previous question (24), 3 percent had indicated that their decision to come to the United States while at home was affected through direct denominational sponsorship, but now twice that number indicated that they have also been sponsored. The only way I can reconcile this difference is by suggesting the possibility that 3 students might have been sponsored while they were in the home country, and the other 3 students could have been offered sponsorship after their arrival in the U. S., in which case the denomination assumes total financial responsibility by
reimbursing all that the students had spent in their journey to this
country. This, of course, is dependent on the current need of the stu-
dents' particular qualifications and services in the mission field.

Thirty-five percent indicated that they planned to return after
completion of their education even though they were not sponsored. This
is a large number of foreign nationals who desire to return on their own.

The question of return is a difficult issue since I had no way of
ascertaining whether the respondents were expressing their real feelings
on this matter. It is a common thing for Adventist Americans, particu-
larly those of the older generation, many of whom are retired missionar-
ies, to confront foreign students in Loma Linda University and ask them
when they are going to return to their native countries. Many foreign
students, including me, have been accosted by such individuals and
questioned. If the foreign student states that he plans to remain here
and study for a long period and then eventually become an American resi-
dent, he receives a "curious look," and sometimes has to listen to a
moralizing talk. The student is made to feel that he is selfish to for-
get the poor people in his native country. He is also reminded of the
"great need" of national workers. The foreign student is made to feel
guilty because he or she has given up "the love of his people" for the
"material comforts" of America.

To avoid this confrontation, many foreign students have politely
and very diplomatically stated in patriotic terms: "I came here to bet-
ter my skills so that I can return to my homeland and serve my people
and God." Such a response always meets gracious approvals: "Your country
needs more people like you," etc. But the foreign student may have his
own private thoughts on this. One foreign student I interviewed told
me that this "strange curiosity" really irritated her. Her thoughts if stated in words would read: "None of your business. Why do you ask me this? If your forefathers left their countries to come and remain permanently here, why can't I remain here and do what is of interest to me? Your forefathers have not returned to their home countries."

Next, ten percent of the foreign student population responded that they would consider returning if a request from the General Conference was forthcoming. These students felt a need to return, yet at the same time felt that church authorities should take the initiative. They had taken the trouble to come here on their own and if the church was really interested in their services, let the church be responsible for their return. One student told me that he had gone through a great deal of trouble, with the denomination at home as well as governmental authority in his attempt to come to the United States. He had obtained financial help from non-denominational sources here in the United States with his own efforts, and now that his education was complete, he expressed a desire to return. But he argued he was not going to take any trouble returning, since he had it made here. Yet at the same time his inner feelings to return were strong, so that when the General Conference finally came through and requested his services, he accepted.

In light of the preceding response, 3 percent indicated that they were not needed for mission service in their home countries. It appears that this segment did take some initiative to return but were not given the opportunity. I had approached denominational authorities at all levels here in the United States and also in India during my visit there, but was informed that they had no need for those qualified in the behavioral sciences. Nine percent said that they had not given the
idea of returning any serious thought. This segment may represent those who were preoccupied with educational plans, or those who were under no pressure to return. Finally one percent indicated that mission service was for Western missionaries only. This segment may be representative of the group who "just don't care."

Twenty-six percent wrote in comments. A content analysis revealed that there were mainly three groups of students in this category. The largest group seemed to have mixed feelings regarding missions and mission service for themselves. A comment by a student from Brazil was indicative of the feelings of this group. She said, "I have mixed feelings at the moment. I don't know what I want just yet." Individuals who make up this segment may be students who are still new to the United States, or those preoccupied with studies, or those who could have had bitter experiences in their homelands or even here in the United States. At any rate, their ambivalent feelings produced uncertainty in this area of response.

The next group was made up of students who indicated a determination to return under any circumstance, whether it be for mission service or not. One student wrote in, "I am returning to my country no matter who says what." Another student from Singapore, less emphatic but equally determined to return reasoned, "because I want to, I feel I owe my country something." I feel that this group was particularly expressive of nationalistic feelings.

The last group was comparatively the smallest. Students in this group suggested that certain aspects of mission service should be modified. Some wanted to return for a term of mission service to another
country, not their own. Others felt that their mission service could be anywhere. One student even suggested that he wished to work for the church and also for the government in his home country. In this way he felt he could do more by way of service. Finally, "allergy to tropical surroundings" was excuse enough for one foreign student to perform her mission service here in the United States.

TABLE 2

Responses of Students on Their own Personal Interest in Mission Service Numbers in Percents

<table>
<thead>
<tr>
<th>Question 18</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Planning, sponsored</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Planning, non-sponsored</td>
<td>35</td>
<td>-</td>
</tr>
<tr>
<td>Planning, if asked</td>
<td>10</td>
<td>30</td>
</tr>
<tr>
<td>Might be interested</td>
<td>9</td>
<td>35</td>
</tr>
<tr>
<td>Not thought about it</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Used to want to</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>Not wanted</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>Never interested</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>(Mission service for Americans only)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>26</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

A comparison in a real sense cannot be done since the question takes on two different meanings—it is one thing when it is applied to Westerners who will be future missionaries with all the ramifications
of mission life, and a totally different thing when foreign nationals return to their homeland, for they cannot have the status of a missionary. I have included this comparison because it supports my assumption that some aspects of missions mean two different things to foreign students and Western students.

Those planning to return, whether sponsored, non-sponsored, or if asked, either foreign students, or Western missionaries show that more foreign students (51 percent—made up of all those planning to return) than Western students (33 percent—made up of all those planning to go as missionaries) are desirous to go to the mission field for mission service. This majority may be indicative of the fact that foreign students want to return home even if it may be at some future date, whereas Western students are leaving their homeland for foreign countries. It may also be indicative of a desire Western students may have for nationals to do their own missionizing.

To those students who might be interested in mission service, the responses represent the classic difference between the viewpoints of Western students and foreign students. More Western students (35 percent) indicated an interest in "traditional" mission service, whereas this was not as appealing to foreign students. They were here in the United States and did not quite have a Westerner's "mind set". Regarding "not having thought about" mission service, both groups seem to have similar percents.

As I have stated earlier, this question regarding one's personal intentions for return has many emotional entanglements. Foreign students appear to react defensively when questions such as this are posed. This
is just one aspect of the problem. There is yet another aspect for which the Church is responsible. Have church officials taken the initiative to approach foreign students for mission service in their respective countries?

Question 19 asked the respondent if he had been approached by church officials regarding service in his own country. Twenty-two percent said yes, by appealing personally to the individual foreign student, and 15 percent indicated that they were approached in terms of a group call. On the other hand, 59 percent stated that they have never been approached. Did this mean that the mission program had no use for individuals who left their home country, or did it mean that these individuals had avoided the issue of returning? A comparison of Western student responses to this question is helpful in arriving at an answer. Table 3 shows the differences and similarities in the response pattern between foreign students and Western students.

<table>
<thead>
<tr>
<th>Question 19</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, personal</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>Yes, in a group</td>
<td>15</td>
<td>29</td>
</tr>
<tr>
<td>No</td>
<td>59</td>
<td>60</td>
</tr>
<tr>
<td>No answer</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>101</strong></td>
</tr>
</tbody>
</table>
In contrast with the response pattern indicated in Table 2, the responses here take on new meaning. The students are now approached by church officials about their plans. I see a change in the attitude of church administration in that more foreign nationals (22 percent) were approached for mission service than Western students (10 percent). Is this indicative that the church is becoming aware of the emerging forces of nationalism and making use of this new power? Or, do Western students feel that nationals should shoulder more responsibility now in their own countries? This may be the reason that only a small proportion of students were approached on an individual basis.

There is evidence that the traditional form of mission appeal is done via the group, in church settings, or in other organized group situations. It appears that twice as many Western students as foreign students were approached within a group setting. Could this approach be a continuation of the traditional forms of mission appeal—the routine mission recruiters come each year, set up free dinners for students and give professional "sales" talks as part of their recruitment procedure? About an equal number of both groups of students (59 percent and 60 percent) stated that they were not approached by church officials. If this segment had been reached, perhaps I would have had a different set of responses.

General Attitudes Toward Missions

When a foreign national is asked about "missions" or "the mission program" he is reminded of a highly organized body with a control center. One foreign student I interviewed recently compared the church's mission program as an extension of a corporate body, with the General Conference
President as the Chairman of the Board. Each division of the church was also a miniature corporation, and followed all the rules of formal organization. The mission program was analogous to a business enterprise—the conversion of foreign nationals to Adventism.

The same is also true of the view held by Western students. One Adventist educator and church leader feels that, "it is doubtful whether 'foreign students' or American students have any but the most elementary idea of actually what the mission program is or does or how it works."

If such is the case then what are some of the general feelings which foreign students have toward the adequacy of missions in meeting the needs of the world today? Question 2 was concerned with this aspect. I asked foreign students whether they felt the present mission program was (a) progressive, adequate for the needs of the future, or (b) whether it met the needs of the world today, or (c) whether it was outdated. The same question had been posed to Western students. Table 4 shows the results.

**TABLE 4**

Students' Views on the General Mission Program of the Church.
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 2</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive</td>
<td>18</td>
<td>21</td>
</tr>
<tr>
<td>Meets needs</td>
<td>24</td>
<td>32</td>
</tr>
<tr>
<td>Outdated</td>
<td>49</td>
<td>41</td>
</tr>
<tr>
<td>No answer</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>
The responses to this question are more or less evenly distributed between foreign students and Western students. Both groups appear to have similar views regarding the present status of the mission program. When one looks at the percentages a little more closely, one discovers that when it comes to positive characteristics such as being progressive, or meeting needs about missions, Western students show a tendency to affirm these, while foreign students generally affirm the negative characteristics, such as being outdated. Perhaps the foreign student is better informed about the status of mission programs than his Western counterpart since he has first-hand information about the mission fields, or the nationalism of foreign nationals could be influencing their opinions and observations. Another reason could be the differences of time between my study and the previous study. There is about a three-year period between these two, and changes in attitudes toward missions could have occurred. Whatever the reason, there is some difference in the pattern of responses between these two groups of students.

The next item on my questionnaire which deals with missions as a whole is Question 12. Here, living conditions in the mission field were explored. This aspect seems to be the subject of many mission reports by returning missionaries, and I was interested in obtaining the foreign student's view concerning this. The viewpoint of Western students from the previous study is also indicated in the following table.
TABLE 5

Students' Views on Average Living Conditions in the Mission Field.
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 12</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>More primitive</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Lack conveniences</td>
<td>53</td>
<td>71</td>
</tr>
<tr>
<td>About same</td>
<td>32</td>
<td>6</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Other</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>

Western students still maintained traditional concepts of living conditions in the mission field. Twice as many Western students as foreign students thought of living conditions in the mission field as being more primitive, in terms of creature comforts, than the west. A majority (71 percent) of Western students as opposed to 53 percent for foreign students felt that living conditions simply lacked conveniences. This might have been true a decade or two ago, but today with the growth of nationalism and its concomitant growth of industrialization, many so-called "underdeveloped" or "poor" countries have most comfort devices which are found in the West. In addition, many missionaries are permitted to take most of their household appliances and also their automobiles with them to the mission field. In spite of this, Western students still express traditional concepts regarding missions. I shall deal with this aspect in my discussion on mission reports. Finally, more foreign students (32 percent) than Western students (6 percent) felt that living conditions were the same.
Question 13 asked whether mission reports as presented in Sabbath School and in other religious services or even in non-religious settings, (a) painted a true picture of mission service, (b) exaggerated conditions of hardship, (c) understated conditions of hardship, (d) exaggerated conditions of privilege (the good points in the mission field) or (e) understated conditions of privilege. Table 6 contains comparative results.

<table>
<thead>
<tr>
<th>Question 13</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>True picture</td>
<td>23</td>
<td>40</td>
</tr>
<tr>
<td>Exaggerated conditions of hardship</td>
<td>46</td>
<td>29</td>
</tr>
<tr>
<td>Understated conditions of hardship</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>Exaggerated conditions of privilege</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Understated conditions of privilege</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The response pattern is interesting. Forty percent of the Western student sample, or twice as many as the foreign student sample (23 percent) felt that missions reports presented a true picture of mission conditions. The reason for this majority response could be due to traditional views which Western students hold regarding missions. Foreign students on the other hand, were not unanimous regarding the presentation
of mission reports. When the suggestion was made that mission reports exaggerated conditions of hardship, 46 percent of the foreign student sample agreed that this was true as compared to 29 percent of the Western student sample. Only one percent of the foreign student sample felt that mission reports understated conditions of hardship and 17 percent from the Western group considered this true.

The next set of responses were concerned with conditions of privilege as reported in mission talks. There was no comparison made with Western student responses, since this aspect was not included in the previous study. Nine percent indicated that mission reports exaggerated conditions of privilege, and 4 percent felt that these conditions were understated. These conditions of privilege refer to positive aspects regarding missions. In other words, some foreign students felt that mission reports were not reporting accurate information, they either exaggerated certain conditions or they understated them. They were defensive when it came to descriptions of conditions in their home country. Underlying nationalistic feelings were aroused when mission reports exaggerated conditions of hardship. Only 23 percent felt that mission reports painted a true picture of conditions in their home countries. This view is in contrast with the view held by Western students. A majority of them agreed with the contents of mission reports, and felt that they painted a true picture of mission conditions. I feel that this is due to the traditional views held by Westerners regarding missions.

Most of the write-in comments (15 percent) included the general theme that missionaries report only the worst aspects of foreign countries. One student from Indonesia observed that mission reports "exaggerate the underdevelopment of their countries." A student from
Tanzania wrote, "most of the stories told by missionaries and pictures shown do not represent the area. They always show the worst parts of the country and don't tell the privileges that they enjoy in overseas countries."

This pattern is similar to that of preceding questions. Foreign nationals were not too pleased with the "Americanization" of mission reports. Returning missionaries or missionaries on furlough often are called upon to present mission talks to American or Western audiences. As long as the mission talks or mission reports are presented by Americans to Americans, they are presented primarily in an American frame of reference.¹ There can be no other way, unless of course a foreign national is called upon, in which case he also tells the people what they would like to hear.

Do foreign students feel that mission reports are, (a) inspiring and informative, (b) inspiring but not informative, (c) entertaining, (d) uninspiring but informative, or (e) uninspiring and dull. This was the subject matter of Question 14. A comparison of responses of Western students to this question is also made in Table 7.

¹American or Western missionaries sometimes view mission service and conditions in the mission field in such terms as (a) primitive, jungle conditions, (b) a life of hardship and suffering, (c) natives as hungry and malnourished with no sense of proper medical or sanitary well-being, (d) natives are superstitious and hard to communicate with. In spite of these conditions missionaries claim that it is because of a sincere love of God and love for people that they tolerate these conditions. (Excerpts from a mission talk presented by the LLU Nurse Alumni Association at the University Church, LLU, April 14, 1973)
### TABLE 7

**Students' Opinions on the Quality of Mission Reports Given in Sabbath School, the Review, Etc.**

**Numbers in Percents**

<table>
<thead>
<tr>
<th>Question 14</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspiring, informative</td>
<td>21</td>
<td>27</td>
</tr>
<tr>
<td>Inspiring, not informative</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>Entertaining</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Informative, not inspiring</td>
<td>14</td>
<td>35</td>
</tr>
<tr>
<td>Uninspiring and dull</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>

Six percent more Western students (27 percent) than foreign students (21 percent) thought that mission reports are both inspiring and informative. This is a slight indication that traditional renditions are more acceptable to Western students. It is interesting to note, however, that more foreign students considered mission reports to be inspiring but not informative, as opposed to only 13 percent of Western students. Could this be due to the effects of the atmosphere or mood created in Sabbath School when traditional mission appeals are made? Mission reports are generally made with much emotional appeal. Such accompanying statements, as "The Lord's work", or to "finish the work in the mission field", or "to help hasten the Second Coming", and so on, help create an overall inspirational mood. This approach makes the presentation and appeal inspiring, while not particularly informative, since
foreign nationals think they are better informed about actual conditions in their home countries.

The opposite is true for Western students. Thirty-five percent considered mission reports to be informative but not inspiring as compared to 14 percent of the foreign student sample. American students considered the informative aspect of mission stories and reports more appealing than the inspirational component. This may be due to different exposures in religious upbringing. In the mission field national converts are taught to be more strict in their observance of Church regulations of dress and conduct than in the West.¹

On the other extreme of the continuum, the comparison indicates that a similar percentage (12 percent and 13 percent) of students from both groups thought that mission reports were uninspiring and dull. It is surprising that there is a consensus in this respect among a small number of students in both groups. Apparently mission reports in the present form are not reaching a certain segment of the Church's population.

Question 15 asked foreign students to make a value judgment. They were asked: For a college or university audience, do you think mission reports should, (a) present the good and bad aspects, success and failure, or (b) give progress, mentioning failure only as absolutely necessary, or (c) present only success stories. Table 8 shows a comparison between foreign students and Western students.

¹Pastor W. Loveless, minister of the University Church, recently read a letter written anonymously by a foreign student regarding this differential treatment of Adventists in North America and Adventists of non-Western countries in the mission field, in the enforcement of Church rules of dress and conduct. (Sermon entitled: Does the Church have the Right to Tell its People What to Do? April, 1973)
### TABLE 8

Students' Recommendations on the Inclusion of Both Success and Failure in Mission Reports Given to Student Audiences.

Numbers in Percents

<table>
<thead>
<tr>
<th>Question 15</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Success and failure</td>
<td>95</td>
<td>84</td>
</tr>
<tr>
<td>Success, little failure</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Success only</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>101</td>
</tr>
</tbody>
</table>

The vast majority, 95 percent and 84 percent, in both groups clearly indicated that for a college or university audience, mission reports should present the good and bad aspects, success and failure, in other words, "Tell it like it is." Only a small minority, 5 percent and 6 percent, felt that mission reports should have the traditional mission approach, where only "progress" is given and failure mentioned only as absolutely necessary. There is some change in the response patterns in both groups when this question omitted college or university audiences and included general church audiences. Table 9 shows the comparative percentages.
### TABLE 9

**Students' Recommendations on the Inclusion of Both Success and Failure in Mission Reports to General Church Audiences.**

*Numbers in Percents*

<table>
<thead>
<tr>
<th>Question 16</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Success and Failure</td>
<td>65</td>
<td>65</td>
</tr>
<tr>
<td>Success, little failure</td>
<td>31</td>
<td>24</td>
</tr>
<tr>
<td>Success only</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

It is remarkable that students from both the populations, foreign and Western, are unanimous in their attitudes when it comes to the presentation of mission reports to the types of audiences. They may have differences in the content or subject matter of the mission reports, but they want the facts, whatever they may be, presented as realistically as possible.

One of the reasons for the presentation of mission reports and mission stories during "prime time" at Sabbath School is to raise money. An appeal is made for generous offerings for the progress of the work in the mission fields. In this way, the General Conference can, in an organized manner, support missions financially.¹ If this financial support

¹North America raised over 101 million dollars in tithes and offerings while the rest of the world raised only 36 million. A major portion of the money raised in America was used to support the work of missions overseas. (SDA Yearbook, 1971)
were cut off, would it affect the work of missions? Questions 30 and 31 attempted to obtain foreign students' responses to such a possibility.

Seventy-two percent of the foreign student sample indicated that in the event the General Conference was unable to send financial help to support the work of mission programs, then nationals would be able to continue this work despite lack of funds. Nine percent felt that mission programs would be affected, and that nationals would be unable to carry on the work. Seventeen percent made other comments. One foreign student from Singapore wrote in: "More sacrifice would be needed, but also more dependence on God will be necessary." Another from Iraq felt that, "the work will continue, and maybe go further (SDA's will be dispersed in the population)." According to yet another foreign student, "The General Conference sends money to the missionaries to build better homes for themselves to stay in," implying, of course, that a cut-off would not necessarily affect the work of the gospel.

Question 31 pursues this a little further. I quoted an old saying "He who holds the purse, also holds the strings," and asked the students if this was the case, then how could nationals justify their demands to change traditional forms of missions, especially if the "big money" came from America. The response pattern for this question was nearly the same as the preceding one.

Sixty-nine percent stated that regardless of who held the money, the "work of the Lord" could somehow be done by nationals. Eight percent agreed that those who controlled the money also had the right to regulate its expenditure, and indirectly control the activity of national workers. Twelve percent wrote in comments which were generally in defense, and 12 percent did not answer the question.
The response to the two preceding questions clearly reveal strong nationalistic feelings. Despite information indicating that financial help is crucial to mission work, nationals appear confident that they could do without such help. Any reference made to the need for American dollars in foreign students' home countries brought about defensive reactions. The show of confidence in both cases, 72 percent for Question 30 and 70 percent for Question 31, is indicative that nationalistic pride is able to mask economic reality. If such is the case with nationalism influencing the most sensitive areas of the social interaction between national and those who represent missions, then are there any new possibilities or new approaches to future mission service which will not involve a great dependency on American money?

Question 29 asked foreign students to suggest some new techniques, or variations in mission service. A few ideas were suggested as new possibilities or new approaches to future mission service or future mission programs. The following table indicates a comparison between responses of Western students and foreign students.

**TABLE 10**

Responses of Student-suggested Variations in Mission Service  
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 29</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Peace Corp&quot; type</td>
<td>47</td>
<td>53</td>
</tr>
<tr>
<td>Required mission service</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Student missionaries</td>
<td>31</td>
<td>0</td>
</tr>
<tr>
<td>Returned trained nationals</td>
<td>41</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>9</td>
</tr>
</tbody>
</table>

Note: Since students checked more than one answer, no total percentage was possible.
A plurality in both groups, 47 percent and 53 percent, indicated a preference for the "Peace Corps" type mission service. Could it be that the Peace Corps was associated with simple and down-to-earth type service in which nationals could serve alongside their Western brothers?

General Attitudes Toward Missionaries

In the preceding section, the national responded about an institution—missions as a concept; a totality—the individual vs. the institution, whereas in his relationship with the person of the missionary a different interaction is involved. To introduce the respondent to this idea, I asked foreign students to describe an American or Western missionary as he appeared to them.

Since Question 33 was an open-end question based on the respondent's personal value orientation, the responses were diverse and represented a host of subjective interpretations. A Japanese student described missionaries as "people from a different world". Another student from the same country said, "they appear to stand one step higher always, and never come down to the same level of nationals. They only show casual friendliness but never become friends." A description with some humor, was this statement from a European foreign student, "missionaries are picturesque, at times inspiring." A Singapore student said "There are some truly dedicated Christians, others are best not mentioned."

A few with a positive note: A Korean student described missionaries as "they are my brother." A student from Brazil feels that "some are sincere, others want the easiest job they can find. Another from China considered missionaries as "generally sacrificing." One student commented "some missionaries join forces with nationals and get the work
done, the way it should be." From these write-in comments, it appears foreign students held ambivalent feelings and attitudes toward missionaries—they loved and respected them on one hand, and had feelings of suspicion and hostility on the other. Their Christianity and their sojourn in the West called for love and positive sentiments, while nationalism and their cultural heritage called for hostility and suspicion of Westerners.

With such a description in mind, I turned next to the question of motivation. I asked foreign students if they knew what motivated missionaries to go to the mission field. Nineteen percent indicated that missionaries were motivated because of a sense of genuine service for people, 29 percent felt that they wanted to gain experience and travel, 50 percent both for experience and service, 23 percent because of a lack of acceptance and feelings of inadequacy in America, and 19 percent felt there were other reasons. Foreign students seemed to have mixed feelings in this matter.

Question 6 deals with students' views on whether mission work is a sacrifice. This question was also asked of Western students. Table 11 shows a comparison of responses.

The difference between groups is obvious. More Western students (64 percent) than foreign students (23 percent) believe that missionaries sacrifice when they go overseas. This is part of the traditional concept of missions, hence predictable. When the suggestion was made that life for the missionary was the same in the mission field as it was in the United States, more foreign students (40 percent) than Western students (22 percent) affirmed this possibility. The nationalism of the foreign
student persuade him to consider his homeland in more positive terms, even to the extent where he (32 percent vs. 9 percent) can say conditions may even be better off than the United States.

TABLE 11

Students' Views on Whether Mission Work Today is a Sacrifice
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 6</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacrifice</td>
<td>23</td>
<td>64</td>
</tr>
<tr>
<td>Same as homeland (United States)</td>
<td>40</td>
<td>22</td>
</tr>
<tr>
<td>Better off</td>
<td>32</td>
<td>9</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

If the foreign student considers life for the missionary in the mission field to be closely comparable to life in the United States, then what about missionary wages as compensation for mission life? I asked foreign students what they knew about missionary wages as compared to comparable workers in the United States. Western students were also asked this question in the previous study. Table 12 contains comparative information.

Only 24 percent of the Western student sample and 18 percent of the foreign student sample thought that missionaries overseas and comparable workers in the United States received the same pay. About half the Western student sample and 37 percent of the foreign student sample believed that the pay for overseas missionaries was less than that of
comparable United States workers, but the purchasing power was worth more. The response pattern of both these groups of students to this question indicates that when it comes to missionary wages, both of them are ill-informed. For example, 71 percent or the majority of the Western student sample and 44 percent of the foreign student sample felt that missionaries and home workers get the same pay.

TABLE 12

Students' Impressions of the Pay of Missionaries as Compared to the Pay of Homeland Workers.
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 8</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Same pay</td>
<td>18</td>
<td>24</td>
</tr>
<tr>
<td>Less, worth less</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Less, worth equal</td>
<td>27</td>
<td>0</td>
</tr>
<tr>
<td>Less, worth more</td>
<td>37</td>
<td>49</td>
</tr>
<tr>
<td>More pay, worth more</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>

A look at Church policy regarding this, indicates that this is not so. (Wakeham, and Allen in Spectrum, Summer, 1971) If the majority of students in both groups were so sure of their figures, when actually the facts were different, then could such observations be based on misinformation?

Question 9 forces the student to make a value judgment regarding pay scales, for missionaries serving overseas and workers in the United States. Table 13 contains the results.
The majority (71 percent) of Western students appear to favor a more democratic system of pay scales for their missionaries and home workers. The foreign student, I feel, may not be aware of the General Conference pay regulations for American workers, hence I will not pursue this any further.

The next two items in my questionnaire dealing with information about wages are Questions 10 and 11. These two questions are more applicable to my sample since they involve a comparison between missionary pay scales and national worker pay scales. The questions seek answers about nationals' wages. Table 14 shows a comparison between responses of foreign students and Western students.

When it comes to the matter of a comparison between missionary and national pay scales, it appears that foreign students are informed. Fifty percent of the foreign student sample feel that missionaries get much higher wages and have better living conditions than comparable national
workers doing the same jobs. It also appears that Western students would be surprised at such a difference since only 13 percent indicated that they were aware of this situation.

TABLE 14

Students' Impressions on the Pay and Living Conditions of Missionaries as Compared to the Pay and Living Conditions of National Workers With Comparable Training.
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 10</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much higher, better living</td>
<td>50</td>
<td>13</td>
</tr>
<tr>
<td>Somewhat higher, better living</td>
<td>26</td>
<td>37</td>
</tr>
<tr>
<td>Equal</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>Lower, poorer living</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>

Again 26 percent of the foreign student sample felt that missionaries obtain somewhat higher wages than comparable national workers. More Western students were aware of this. Lumping these two categories into one, 76 percent, we have a majority of foreign students who feel that Western missionaries are on higher pay scales. The same goes with the Western students (50 percent).

Question 11 followed by asking foreign students: Do you think that missionaries as compared to national workers should receive, (a) the same pay, (b) less pay, or (c) more pay? Two missionaries, Irene Wakeham and Sydney Allen defend the present system of wage regulations, different wages to Westerners and nationals in spite of similar
education and experience, in their articles entitled: "National vs. Missionary wage" and "A Seeming Injustice." \(\textit{Spectrum, Summer, 1971}\)

Western students were not asked this question, hence there is no comparison made. Sixty-nine percent of the foreign student sample stated that missionaries should receive the same pay as comparable national workers, 4 percent felt that they should receive less pay than comparable national workers, and 17 percent thought that missionaries should receive more pay. The majority desire democratic principles in pay distribution; just as American students indicated same pay for the same job to their own men with comparable education and experience and living conditions, so also foreign students feel that if a national is comparably qualified and experienced, he should receive comparable wages.

Wakeham and Allen, both consider the issue of "National vs. Missionary Wage" to be one of many problem areas which confront the contemporary missionary. I asked foreign students to list some problem areas which missionaries might be facing today. Question 35 is concerned with obtaining such a list. A visiting student from Malaysia stated that "if there is any problem, they ask for them." The main concern, however, seems to be that missionaries "never get to know the nationals well enough." It's a "lack of understanding between himself and the countries' people." This may be due to a lack of education, where prospective missionaries are not given sufficient training in adjustment to cultural and social conditions in the mission field.

Another problem area as many see it, is the anti-American sentiments generated by the nationalism of the developing countries or of the newly emerging nations of the Third World Powers. This "anti-Americanism" as one student sees it, is due to the imposition of the American value system as superior to the one existing in the mission lands.
Finally, foreign students admit that living conditions in certain mission lands may be hazardous to one's health and may entail sacrifice, especially if the nationals do not appreciate this sacrifice. These are some of the problems which missionaries face today.

One way to find out how missionaries can confront these problems in a realistic way was to ask foreign students what they thought constituted adequate preparation for mission service. (Question 17) Western students also responded to this question by underscoring items of preparation or qualification which to them were indispensable. Responses are recorded in Table 15.

**TABLE 15**

Students' Views on What Constitutes Adequate Preparation for Mission Service
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 17</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Call&quot;</td>
<td>55</td>
<td>48</td>
</tr>
<tr>
<td>College or Professional</td>
<td>42</td>
<td>56</td>
</tr>
<tr>
<td>Culture</td>
<td>60</td>
<td>58</td>
</tr>
<tr>
<td>Leadership</td>
<td>35</td>
<td>60</td>
</tr>
<tr>
<td>Practical training</td>
<td>38</td>
<td>67</td>
</tr>
<tr>
<td>A good personality</td>
<td>58</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>15</td>
<td>20</td>
</tr>
</tbody>
</table>

The most important feature in the above comparison shows that both groups of students felt strongly about cultural training as indispensable to mission service. It appears that this cultural dimension is "catching
on" in Adventist educational circles. For example, Andrews University has initiated special seminars and workshops to provide prospective missionaries with further education in anthropology and other social sciences. The same is true of Loma Linda University, where for several years such a workshop has been conducted by the Department of Sociology and Anthropology in conjunction with the School of Health.

Foreign students and Western students both belong to the overall body of the Church. In this common brotherhood, certain basic "cliches" regarding mission work become internalized. One such "cliche" is the term, "the call." Adventists have given the "call" tremendous authority in their decision-making processes. Fifty-five percent of the foreign student sample and 48 percent of the Western student sample felt that this was indispensable to mission service. Sixty-seven percent of the Western student group felt that practical training was indispensable, whereas only 38 percent from the foreign student group felt that this was true. Here the difference is obvious, if foreign students feel that missionaries are no longer needed in the mission field, then what does it matter if such training is given or not given, the missionary will not be able to utilize it anyway.

If the Church insists that missionaries are indispensable to missionizing, then 58 percent of the foreign student sample feel that a good personality is needed. I asked foreign students what they understood by the term "a good personality." According to them a good personality was one who was "sincere, willing to help and friendly," who also treated the people as brothers and sisters in Christ.

If missionaries faced these kinds of problems, then who should be sent to the mission field, so that such problems can be minimized?
Table 16 contains the results of responses on this question concerning the type of workers to be sent to the mission field.

**TABLE 16**

*Students' Views on the Type of Workers to be Sent to the Mission Field.*

*Numbers in Percents*

<table>
<thead>
<tr>
<th>Question 5</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specialists only</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Generalists only</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Both</td>
<td>76</td>
<td>89</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>101</strong></td>
</tr>
</tbody>
</table>

It appears that more foreign students (15 percent) than Western students (5 percent) feel that specialists only, such as public health nursing instructors, etc., should be sent as missionaries. This may be due to the fact that as nationals become educated and enter professions, they desire those who come from overseas to be more qualified than they are, so that there can be more to share and more to learn. A small proportion of students both foreign and Western agree that it would be wise to send general workers, such as teachers, nurses, etc. But the majority (76 percent and 89 percent) from both groups of students felt that if both specialists and generalists can be sent, most of the needs will be taken care of.

Missionaries who are aware of such problems are to be sent to the mission field. Once they are there, how should they be placed: in other
words, where do missionaries belong in the administrative hierarchy?

Table 17 shows a comparison between the responses of foreign students and Western students.

**TABLE 17**

Students' Views on the Place of Missionaries and National Workers in the General Mission Program.
Numbers in Percents

<table>
<thead>
<tr>
<th>Question 3</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries in top administration</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>Missionary direction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionaries in top positions and Nationals in key secondary positions</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Nationals as key assistants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>National direction and missionaries in key secondary positions</td>
<td>38</td>
<td>47</td>
</tr>
<tr>
<td>National direction</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Missionaries as non-voting consultants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>National direction</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>Missionaries only as guests</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No answer</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>24</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99</strong></td>
<td><strong>99</strong></td>
</tr>
</tbody>
</table>

Western students (40 percent) feel that missionaries should occupy the top administrative positions in the mission field. On the other hand, only one percent of foreign students feel that leadership should be in the hands of Westerners. This may be due to the conflicting viewpoints of "traditionalism" and "nationalism." When the suggestion was made that leadership and administration ought to be in qualified national hands with missionaries serving as guests, consultants or advisors (in secondary...
positions), 47 percent of the Western student sample and 70 percent of the foreign student sample (combining 3 categories of those who favored national direction) unanimously agreed that this was the proper thing to do.

Western students were more or less equally divided in their attitudes when it came to leadership in the mission field—40 percent for missionary leadership and 47 percent for national leadership. Could this be an indication that Western students have already accepted change since this study on Western students was conducted in 1969? It is obvious that nationalistic feelings greatly influenced foreign student attitudes in this matter.

If nationals feel that they should have top administrative positions and positions of leadership in their respective countries, do they still feel that Western missionaries are needed in the mission field to help finish the work? Question 26 asked foreign students: How do you think most of your fellow Seventh-day Adventist countrymen or other fellow Christian countrymen feel about mission programs? The responses consisted of four Likert-type statements. These responses were combined to form certain categories—agreed, disagreed and undecided. Seventeen percent felt that Western or American missionaries are still needed in the mission field. Sixty percent disagreed and 16 percent remained undecided. Forty-two percent indicated that the missionary had done his job and may return. Thirty-three percent disagreed, and 6 percent were undecided. Sixty-four percent felt that the mission program should be under the control of national workers. Twenty-four percent disagreed and 4 percent indicated that they were undecided on the issue. Finally, only 14 percent insisted that missionaries were only a hindrance to the work. Fifty-five percent disagreed and 14 percent remained undecided.
Question 27 was concerned with the ability of nationals to take over the responsibilities for the mission program in the event missionaries had to leave. Seventy-seven percent of the foreign student sample felt that nationals could assume such responsibility, 15 percent stated that the time was not ready for such a take-over.

The next question (28) was addressed to those who responded negatively to Question 27, and was concerned with the time factor involved should such a take-over by nationals become a reality. Those who did answer, suggested that it would take anywhere from 5 to 10 years or even more. In the meanwhile they said, "the American dollar is indispensable," as also the missionary who brought it over.

In spite of all the differences between missionaries and nationals, in the final analysis foreign students still feel that missionaries are needed by the church. Question 32 was an open-end question related to this broader definition of "missionary" and its broader application. Seventy-one percent stated that missionaries are an integral part of the church and their services much needed. Only 17 percent were opposed to this view. Five percent refrained from any commitments. Oosterwal makes it quite clear that the traditional concept of missions and missionaries is undergoing a crucial, yet revitalizing change. The definition and application is much broader to include every believer in Christ as a potential missionary and the field as a non-geographic idea which may well include the person next door.

To obtain a concluding statement from the foreign student sample on their concept of missionaries, I asked them to describe an "ideal" missionary. (Question 34) The following are excerpts from selected student responses.
A student from Hong Kong said that an ideal missionary is anyone who serves mankind and one who has an "intense interest in other people," yet, one who is "able to withstand disappointment." A student from Columbia had this description: An ideal missionary is one who has "a solid character. . . who has experience or background on how to deal with other cultures." A student from Korea said that his concept of an ideal missionary was "Dr. Miller in Hong Kong." Another student from Brazil felt that an ideal missionary is "a person who is humble, wants to do 'God's work' and is not afraid to get their fingernails dirty. . . ."

Foreign student attitudes toward missions may be summarized by their responses to Question 1. I asked students to imagine a given situation: A group of foreign students enrolled at Loma Linda University were having a discussion about Seventh-day Adventist or other Christian mission service. The respondent is supposed to have joined them during this conversation. He is now asked whether, he would (a) take a stand for mission service, or (b) take a stand against mission service, or (c) remain silent and listen. Table 18 shows a comparative listing of the results between foreign student and Western student responses.

It is evident from these responses that foreign students are still very much in support of missions. Sixty-three percent of the foreign student sample and 71 percent of Western students are still for missions and their work in "preaching the Gospel" to the "ends of the earth." Only a small minority (8 percent and 2 percent) of both groups of students indicated that they would be against missions, and the remainder decided to be silent observers.
### TABLE 18

**Students' Responses on How They Would Participate in a General Discussion on Missions.**

*Numbers in Percents*

<table>
<thead>
<tr>
<th>Question 1</th>
<th>Foreign Students</th>
<th>Western Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>For missions</td>
<td>63</td>
<td>71</td>
</tr>
<tr>
<td>Against missions</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>Remain silent</td>
<td>28</td>
<td>26</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
CHAPTER VII

CONCLUSION

Nationalism appears to be a strong force in the lives of foreign students at Loma Linda University. Even though it is not consciously expressed, nevertheless it seems to be influencing the attitudes of foreign nationals toward certain American or Western institutions. The Church's mission program happens to be one such institution where foreign nationals and Westerners have close interaction and this may be one reason why missions and missionaries have come under so much "fire."

Foreign students seem to feel that they must express positive attitudes in favor of institutions of the host country and its peoples on the one hand, while on the other they have to cater to their own feelings on national identity and cultural heritage. They cannot be fully assimilated into Western society because they are constantly reminded of the "great need" in their own countries. They are "strangers" in this country and the pressures exerted to conform to this society's norms according to Zajonc (Human Relations, 1952, 5:205-216) may affect their attitudes and their behavior toward Americans. On the other hand, some of them may be considered as "social outcasts" in their own home countries--they have looked to the West for higher education and a better standard of living. McClintock and Davis in their research on foreign students in America feel that attitudes such as these could alienate foreign students not only from the host country but also from their own home countries as well. (The Journal of Social Psychology, 1958, 48:183-193)
In addition, foreign students may also be affected by another source of strain peculiar to foreign migrations. Anthropologists refer to this strain as the "culture shock syndrome." Briefly, it is "the often rather severe psychological and social maladjustment many individuals experience when they visit or live in a society different from their own. Culture shock involves bewilderment due to new customs, unknown expectations, a feeling of being conspicuous, 'different,' and foreign." (Theodorson and Theodorson, 1970:100) In situations such as these, where foreign students have to make adjustments, sometimes difficult ones, they are driven to certain types of behavior. In this study, I discovered that such adjustive (or maladjustive) behavior may (a) motivate foreign students to perform exceptionally well, even better than their American peers in the university, or (b) it may create in them strong feelings of national identity as a means of maintaining a satisfying self-image in a large community of Americans where they are a minority.

Superior academic performance or even simply being enrolled in such prestigious and high status professional schools as the School of Medicine or Dentistry may be an attempt by foreign students to assert themselves in this academic community. In addition, foreign students tend to exaggerate their cultural heritage. McClintock and Davis (1958) suggest that foreign students tend to increase the importance of the attribute of nationality in their self-percept. Foreign students appear to be proud to belong to their home countries whether it is Zaire, or

1"Feelings foreign students have about their own countries' status in relationship to the United States is likely to affect the success of their adjustment here." (The Foundation For Research on Human Behavior, 1956)
Malaysia, or Taiwan. This national identity makes them feel equal to the native American. They can now look down upon certain American institutions which have strong influence in their own countries. For example, missions were looked upon in critical terms by a majority of foreign students in my study. This behavior is typical of nationalistic sentiments. In some instances when some foreign students had no feelings of nationalism to begin with, they attempted to cultivate them after interaction with Americans or Westerners. Such newly found nationalism and national identity is stubbornly resistant to information which will be detrimental to it. For example, when confronted with information regarding the influence of "green power", a term used by Pastor William Loveless to represent the universal power and influence of the American dollar (despite its recent devaluation) foreign students tended to overlook such information and then insisted that such information was not pertinent to the issue of national leadership in the mission field.

Despite strong feelings of nationalism, foreign students still maintain an appreciative stance where overall mission activities are concerned. Some of them insist that Western missionaries are still needed today. Foreign students show a desire to work alongside their Western "brothers" and in this way they want to be part of the mission program. They realize that they are also responsible to share the Church's commitment in achieving its main objective: preaching the gospel of Jesus Christ to every living human being in all parts of the world. Foreign students suggest that traditional forms of missionizing be changed to meet the conditions of the world today. They also ask that Church leaders be cognizant of the change taking place in the lives of people everywhere.
Church leaders who are responsible for policy-making, are reminded that the majority of the world church membership is living outside North America and that their feelings of nationalism and national identity should be included when decisions pertaining to them have to be made. Foreign students are aware of the world church budget and the contribution the non-American part of the Church is making, yet in spite of this they feel that nationals should have more power in deciding their own destinies and in deciding methods of missionizing in their own countries. In this way foreign students feel that the Church can achieve its main objective in its mission program.

The Response of the Church

The Church has in every generation realized its objective, however, such realization has been in many instances slow and painful. The President of the General Conference, Elder R. H. Pierson, recently assured a group of foreign students that this denomination was doing everything humanly possible and within the limitations of human organization to include the feelings of its non-American church membership when "high-level" policy-making is involved. He said that nationalism as a world force has been recognized by the Church and important structural changes incorporated. He cited the increase of national "brothers" who are now in leadership

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1 World budget for 1971 reads as follows: Tithe from North America alone was $101,859,859.26. Tithe from the rest of the world put together was $35,685,911.41. Total funds contributed by North America was $180,892,509.98, while the rest of the world contributed only $51,979,548.33. (Loveless, from SDA Yearbook: 1972)

2 Elder Pierson was invited to answer a few questions put by students in a class on Christian Leadership on the Loma Linda Campus on May 10, 1973. There were a few foreign students in this class.
positions: he also informed foreign students that all efforts are under way to make foreign missions self-supporting and self sustaining in the event the American dollar was completely cut off. The present dollar devaluation has drastically affected church function overseas, he said.  

To make up for the deficit, members of the General Conference in Washington, D. C. personally donated monies so that mission work would not be seriously affected.

Another significant step taken by the Church in recognition of its national membership was the event of the next General Conference which is being planned for outside North America. These are some of the steps which the President of the General Conference and the Church in North America are attempting to take as part of a worldwide effort to accept changing conditions.

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1 The Church's loss was 3.5 million dollars for SDA missions due to the devaluation which will result in a permanent return of some missionaries and overall curtailing of working forces. (Campus Highlights, May 13, 1973)
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APPENDICES
APPENDIX A

April, 1972.

Dear fellow student,

I am a foreign student from India working on a Master's degree in Sociology here at Loma Linda University. I would like to submit a thesis regarding the mission program of the Seventh-day Adventist Church and how it concerns us as foreign nationals.

I am interested in knowing how you feel about mission programs of the church today and in the future. Your ideas on this are important. If you are a member of another church or religion please answer as much as you can about the Seventh-day Adventist mission program from what you have heard of it.

You have been chosen as part of a random sample of foreign students enrolled at Loma Linda University. Would you please take a few minutes right now and fill the enclosed questionnaire? If you have further comments or ideas which you feel have not been covered by the questions, please write them on the back of the questionnaire. After you have filled it in, please seal it in the enclosed envelope and drop it in the nearest mailbox. This will enable me to process the information and meet the deadline on my thesis.

Your answers will be confidential and you may remain anonymous if you wish.

Thanking you sincerely

Donald Rajendra Roy
Graduate Student in Sociology
Loma Linda University
QUESTIONNAIRE ON MISSIONS

"Seventh-day Adventists share with Christians everywhere a compelling mission to tell the gospel story in all the world."

This questionnaire deals with the "mission program" of the Seventh-day Adventist Church. Mission programs include American missionaries and missionaries from Europe, Australia and Canada and other countries of the West, and the activities of these missionaries in all the mission fields of the world.

1. Imagine the following situation: A group of foreign students enrolled at Loma Linda University are having a general discussion about Seventh-day Adventist or other Christian mission service. When you join the group would you:

62.8 take a stand for mission service
7.7 take a stand against mission service
2. remain silent and listen

2. Do you feel that the present mission program of the church is:

17.9 progressive, adequate for the need of the future
24.4 meets the needs of the world today
48.7 outdated

3. Do you feel that the church should:

1.3 put missionaries in the top administrative positions and other secondary executive positions
1.3 put missionaries in the top administrative positions and nationals in other key secondary executive positions
38.5 put nationals in the top administrative positions and missionaries in other key secondary executive positions or as advisors
14.1 put nationals in the top administrative and all executive positions with missionaries on a non-voting consultant role
17.9 put nationals in the top administrative and all executive positions with missionaries invited as guests occasionally to fulfill certain specified jobs
24.4 other suggestions, please specify

4. Do you feel that the effect of the present mission program is to:

25.6 Christianize
50.0 Christianize and Americanize or Westernize (passing on American or Western culture to nationals)
17.9 Americanize or Westernize as the case may be

5. Do you feel that persons who are sent as missionaries should be:

15.4 specialists only, such as public health nursing instructors, etc.,
6.7 general workers, such as teachers, nurses, lab technicians, etc.,
75.6 both specialists and non-specialists should be sent

6. Considering all aspects of life, do you think that a missionary today:

23.6 is sacrificing when goes to the mission field
39.7 is as well off as in the U.S. or in the West
32.0 is better off than in the U.S. or in the West
7. Do you feel that American or Western missionaries are motivated:
19.2 because of a sense of genuine service for people
29.5 because they want to gain experience and travel in and to the mission field
30.0 both for experience and service
23.1 because of their lack of acceptance and feeling of inadequacy in their own countries
10.2 other reasons

8. Do you feel that missionaries receive:
17.9 the same pay (in absolute dollars) as comparable U.S. or Western workers at home
7.7 less pay, which is worth less in buying power
26.9 less pay, but which has equal worth in buying power
12.2 less pay, but which is worth more in buying power
6.4 more pay than comparable U.S. or Western workers at home

9. Do you think missionaries should receive:
43.6 the same pay as comparable U.S. or Western workers at home
34.6 less pay than comparable U.S. or Western workers at home
3.1 more pay than comparable U.S. or Western workers at home

10. In comparison with national workers with comparable training and experience, do you feel that missionaries:
50.0 have much higher wages and better living conditions
25.6 have somewhat higher wages and better living conditions
15.4 have about equal wages and living conditions
10.1 have lower wages and poor living conditions
1.7 other reasons

11. Do you think that missionaries should receive:
62.2 the same pay as comparable national workers in the mission field
3.8 less pay than comparable national workers in the mission field
15.7 more pay than comparable national workers in the mission field
1.8 other reasons

12. Do you feel that as a general rule, mission living conditions are:
6.4 more primitive and less healthy than in the U.S. or the West
52.6 lack many conveniences, but are not generally less healthy
32.0 are about the same as in the U.S. or the West
1.3 other reasons

13. Do you think that mission reports as you have heard them in Sabbath School and in other religious services or even in a non-religious setting:
23.1 paint a true picture of mission service in your country
26.1 exaggerate conditions of hardship of mission service
13.3 understate conditions of hardship of mission service
9.0 exaggerate conditions of privilege in mission service
1.8 understate conditions of privilege in mission service
1.3 other reasons

14. Do you feel that, in general, mission reports are:
20.5 inspiring and informative
20.8 inspiring but not particularly informative
17.0 entertaining
11.3 uninspiring but informative
11.5 uninspiring and dull
1.6 other reasons
15. For a college or university audience, do you think mission reports should:
- present the good and bad aspects, success and failure
- give progress, mentioning failure only as absolutely necessary
- present only success

16. For a general church audience, do you think mission reports should:
- present the good and bad aspects, success and failure
- give progress, mentioning failure only as absolutely necessary
- present only success

17. What do you feel constitutes adequate preparation for mission service?
- Please check any you feel are indispensable.
  - a "call" or "inner urge" is the really important thing
  - college or professional training
  - education in cultural differences and differences in customs
  - education in leadership and administration
  - education in manual and technical skills
  - a good personality
  - other reasons

18. How do you feel about mission service for yourself:
- planning to return after completion of my intended education because
  - I am sponsored by the denomination
  - I am not sponsored by the denomination
  - planning to go if asked by my division or General Conference
  - might be interested in going back to my country
  - haven't thought much about it
  - I feel that I am not wanted back home for my services
  - I feel that mission service is for American or Western missionaries only
  - other reasons

19. Have you ever been approached by church officials regarding your return to your home country for mission service or denominational work:
- yes, by appeal personally to me
- yes, but only as a member of a group
- no, have never been approached

20. While you lived in your home country, how many Americans or Western missionaries did you meet? Approximate figure:

21. While you lived in your home country, how many Americans or Western missionaries were you on a friendly basis?

22. While you lived in your home country, how many Americans or Westerners who were not missionaries did you meet?

23. While you lived in your home country, how many Americans or Westerners who were not missionaries were you on a friendly basis?

24. How was your decision to come to the U.S. affected by American or Western missionaries:
- directly sponsored, with financial help and employment assistance
- encouragement but no assistance
- no encouragement nor assistance
- they discouraged my attempts to come to the U.S.
- they had no influence in my decision to come to the U.S.
- other reasons
Christian mission programs are responsible for creating an incentive for nationals of non-U.S. countries to come to the U.S. for studies.

12.8 Strongly agree 24.4  agree 17.9  disagree 15.4 undecided

How do you feel most of your fellow Seventh-day Adventist countrymen or other fellow Christian countrymen feel about your church's mission program or Christian mission programs in general?

a. They feel that Western or American missionaries are essential in the work of "preaching the gospel of Christ" to all the world. In other words the Western missionary is indispensable in the work of Christianizing the non-Christian in my home country.

6.4 Strongly agree 10.3  agree 47.4  disagree 2.8 strongly disagree 16.3 undecided

b. They feel that the Western missionary has done his job of preaching the gospel in the past and now he may return to his country. The national can take up from here.

10.3 Strongly agree 32.0  agree 24.4  disagree 5.1 strongly disagree 6.4 undecided

c. They feel that the mission program should now be under the control of national workers and also be administered by them.

24.9 Strongly agree 7.7  agree 19.2  disagree 3.3 strongly disagree 11.8 undecided

d. They feel that the American or Western missionary is only a hindrance to the work at present.

6.4 Strongly agree 7.7  agree 35.9  disagree 19.2 strongly disagree 14.1 undecided

Do you feel that at the present time your fellow Seventh-day Adventist Christian or other fellow Christian countrymen are capable of assuming the responsibility of your church's mission program in the event of all American or Western missionaries leaving your country?

76.9 yes, I feel that the conditions in my home country are such that we are capable of carrying on the Christian mission activity without the services of American or Western missionaries.

15.4 no, I feel that the conditions in my home country are such that we are not capable of carrying on Christian mission activity without the services of American or Western missionaries.

If your answer to Question 27 was no, then do you think that the conditions will be such that they will be ready in the future? If so, please specify how many years this will take. ________ (number of years to be ready, in your estimate.)

Here are a few ideas suggested as new possibilities or new approaches to future mission service or future mission programs. Which of the following do you feel have possibilities?

47.4 "Peace Corp" type mission service
24.6 short period of mission service required of all young men (as in the Mormon Church or a draft system in the U.S. Army)
30.8 student missionaries from Seventh-day Adventist colleges spending a short period in mission service
40.0 for those nationals from other countries who have settled in the U.S. or those who have shown intent to settle here such as those with immigrant or permanent visas, a special program to allow them to serve in their respective countries and at terms of their national workers in pay etc.
12.8 other suggestions for future mission service which you think will be workable under present conditions. Please note them on the back of this page.
30. Suppose the General Conference in the U.S. was unable to send financial help to support the work of Christian mission programs in your country, do you feel that your fellow nationals in the church in your country will be able to continue with the Gospel work?

31. There is an old saying: "He who holds the purse, also holds the strings." In other words, if the Christian church in North America has the money it also has the ability to control policy in the mission field. With this bit of information, do you feel that non-U.S. nationals are justified in their demands in changing the traditional forms of mission programs and missionary activities?

32. Do you feel that the Christian church today needs the services of American or Western missionaries in the mission field?

33. How would you describe American or Western missionaries as they appear to you?

34. What is your concept of an ideal missionary?

35. In your view, what are some of the problems which American and Western missionaries in the mission field face today?

36. Did American or Western missionaries have any part in your acceptance of Christianity? If your parents or their parents accepted Christianity did the missionaries have any part in their conversion?

37. Personal Information: Age ______ yrs. Sex _____ Marital status _____
Year in school Fr. Soph. Jr. Sr. ______ School registered in ______
Major in school ______ Home country ______
Visa status ______ Denominational membership ______
Number of years in Church schools in your country ______ yrs
Number of years in Denominational work or Christian mission work ______ yrs

THANK YOU FOR YOUR TIME AND INTEREST
Dear Student:

You have been chosen as part of a random sample of students in all English-speaking North American and Australian Seventh-day Adventist colleges. We are interested in how you, who may be one of the leaders of the church tomorrow, feel about the mission program of the church today and in the future, because your ideas on this are important. Would you please take a few minutes right now and fill the enclosed questionnaire?

If you have further comments or ideas which you feel have not been covered by the questions, please write them on the back of the questionnaire.

This questionnaire is being distributed to you through the courtesy of your school's department of sociology or psychology or through one of the administrative offices. After you have filled it in, please seal it in the enclosed envelope and return it to the office listed on the return envelope. It will be completely anonymous; you need not give your name. It will be sent unopened with others from your school to Loma Linda University.

This questionnaire has been designed with the mission program of the Seventh-day Adventist church in mind. If you are a member of another denomination, please answer as much as you can about the Seventh-day Adventist mission program from what you have heard of it.

We appreciate your help in this project. As soon as the tabulation and analysis are completed, we will send a summary of the results to your school for publication.

Sincerely,

Betty Stirling, Ph.D.
Assistant Professor of Sociology

BS:mc
Enclosure
QUESTIONNAIRE ON MISSIONS

1. Imagine the following situation: A group of acquaintances are having a general discussion about Seventh-day Adventist mission service. When you join the group would you:
   - argue for mission service
   - argue against mission service
   - remain silent and listen

2. Do you feel that the mission program of the church is:
   - progressive, adequate for the needs of the future
   - meets the needs of the world today
   - outdated

3. Do you feel that the church should:
   - turn all mission direction over to trained nationals, with perhaps a missionary "consultant"
   - keep a missionary in the top administrative position, put trained nationals in other positions
   - use nationals as assistants only

4. Do you feel that the effect of the present mission program is to:
   - Christianize
   - Christianize and Americanize
   - Americanize

5. Do you look on mission service as:
   - challenging for a lifework
   - challenging for a few years
   - about the same as work in the homeland
   - a way to bury one's talents

6. Do you think persons sent as missionaries should be:
   - specialists only (for example: public health nursing instructor)
   - general workers (for example: nurse)
   - both specialists and non-specialists should be sent

7. You have probably heard appeals for young people to become missionaries. Is it your impression that:
   - for the most part there is no difficulty in finding people to fill the positions
   - many mission positions go unfilled
   - there is a definite shortage of missionaries to fill needs
   - enough applicants are available but many do not qualify

8. Considering all aspects of life, do you think that a missionary today:
   - is sacrificing when he goes to the mission field
   - is as well off as in the homeland
   - is better off than in the homeland

9. Do you think missionaries receive:
   - the same pay as comparable homeland workers
   - less pay, which is worth less in buying power
   - less pay, but which is worth more in buying power
   - more pay than comparable homeland workers

10. Do you think missionaries should receive:
    - the same pay as comparable homeland workers
    - less pay than comparable homeland workers
    - more pay than comparable homeland workers
11. In comparison with national workers with comparable training, do you think that missionaries:

- have much higher wages and better living conditions
- have somewhat higher wages and better living conditions
- have about equal wages and living conditions
- have lower wages and poor living conditions

12. Do you feel that as a general rule, mission living conditions are:

- more primitive and unhealthful than in the homeland
- lack many conveniences, but are not generally unhealthful
- are about the same as in the homeland

13. Do you think that mission reports (in Sabbath School, Review, etc.)

- paint a true picture of mission service
- exaggerate conditions of mission service
- understate conditions of mission service

14. Do you feel that, in general, mission reports are:

- inspiring and informative
- inspiring but not particularly informative
- informative but not particularly inspiring
- uninspiring and dull

15. For a college or university audience, do you think mission reports should:

- present both success and failure (good and bad)
- give progress, mentioning failure only as absolutely necessary
- present only success

16. For a general church audience, do you think mission reports should

- present both success and failure (good and bad)
- give progress, mentioning failure only as absolutely necessary
- present only success

17. If your school has a "student missionary project," how do you think this affects interest in missions at your school:

- benefits whole college
- benefits only student who goes
- not enough benefit to anyone to make project worthwhile
- school does not have such a project

18. Please number the following in their order of importance to you as sources of knowledge on mission service:

- personal contact (either through residence or visit)
- friends, relatives in mission service
- Sabbath School and church reports
- school classes
- reading (Review, Instructor, books, etc.)
- other, please specify:

19. What do you feel constitutes adequate preparation for mission service. Please check any you feel are indispensable:

- a "call" or urge is the really important thing
- college or professional training
- education in cultural differences and differences in custom
- education in leadership and group relations
- training in practical or manual skills
- other, please specify:
20. How do you think most students feel about mission service:
   - interested, would like to go
   - interested, but not for themselves
   - apathetic
   - against mission service

21. How do you feel about mission service for yourself:
   - planning to go, have been asked
   - planning to go, if asked
   - might be interested in going
   - haven't thought much about it
   - used to want to be a missionary, but don't now
   - have never been interested in going

22. If you have ever been interested in mission service, at what period in life did you first become interested:
   - early childhood
   - in grade school years
   - in high school years
   - in college years
   - have never been interested

23. If you are interested in mission service now, which area appeals to you most:
   - Far East
   - Middle East (Bible Lands)
   - Africa
   - Latin America
   - Europe
   - Pacific Islands
   - other, please specify: __________________________
   - interested, but not sure which area
   - not interested

24. Have you ever been approached by church officials regarding mission service?
   - yes, by appeal personally to me
   - yes, but only as a member of a group
   - no, have never been approached

25. What method of recruitment do you feel is most effective for interesting college students in mission service?
   - Direct personal appeal to student by General Conference representative
   - Active mission club
   - Classes to study mission work
   - Other, please specify: __________________________

26. In the preliminary interviews for this survey, some students suggested new ideas on mission service. Which of the following do you feel have possibilities?
   - "Peace Corps" type mission service (definite short time limits; only those without dependents to go)
   - Short period of mission service required of all young men (as in Mormon church)
   - Scholarship until graduation, paid by General Conference for students committed to mission service, to stimulate recruitment
   - (If you have other ideas, please feel free to write them on the back of page)

27. Data for correlation:
   - Age: ______ Sex: ______ Marital status: ______ Major: ______
   - Year in school: ______ Number of years in SDA schools: ______
   - Denominational membership: __________________________
January 20, 1972

Mr. Donald R. Roy, Graduate Assistant
Department of Sociology
Loma Linda University
Loma Linda, California 92354

Dear Mr. Roy:

The Secretariat of the General Conference informs me that there are 53 persons currently being sponsored by the General Conference and that 80 persons have returned from sponsored study to service in the world divisions during the past five years. Further information might be gained by writing the Divisions and/or by contacting Mrs. Mae Howse of the General Conference. Incidentally, the complete records of sponsorship since the beginning of the plan are not available.

Cordially,

Garland J. Millet
Associate Secretary
APPENDIX D

Kenmu Hospital
July 29, 1972

Loan Linda University
Loan Linda, California

Dear Donators:

Some time in the past you sent a shipment of
discarded books to Lugema College—the medical books
were diverted to us—.

I wish to ask you a few questions.

Did you know the books were dated from 1927-1947?
Did you know they contained misinformation which
is outdated?
Did you know they stated that eating liver is the

treatment for pernicious anemia?
Do you know we are using B 12 to treat it here?
Do you know such information may hinder the
development of the "developing"countries?

Did you know we cleaned out our library 2 years ago?

Do you know we found many discarded and outdated
donated relics from several of your sister
institutions?

Do you know we threw them all in the trash cans?
The nurses here have spent of their own money to
upgrade our library and protect our students from
offerings such as we received last week?

Do you know we even have a Dictionary and Encyclopedia
dated March 1972?
Do you know we really appreciate such gifts?
Have you ever studied the story of the widows mite?
Who received the blessing?

The one who gave what he didn’t need?
The one who gave something really worthwhile?

Do people really get a feeling of satisfaction from
giving discarded things to the mission field?

Didnt Jesus say "as ye have done unto the least of
those my brethren, ye have done it unto me?"

Do people back there really think that "they" have
so little in the mission field—"they" will be

happy with next anything?

Do you know the Kenya Government sets high
standards for its nursing schools?

Do you know we need up to date books to keep up with
these standards?

Do you know that the SDA schools have the lowest stan-
cards because we do not have the funds to improve?

Do you know the Golden Rule?

Would you have appreciated these books?

Sincerely,

Wilma K. Gill
Box 569, Kendu Bay
Kenya, East Africa.
ABSTRACT
LOMA LINDA UNIVERSITY
Graduate School

ATTITUDES OF FOREIGN STUDENTS
TOWARD MISSIONS

By
Donald R. Roy

An Abstract of a Thesis
in Partial Fulfillment of
the Requirements for the Degree
Master of Arts in the Field of Sociology

June 1973
ABSTRACT

In 1969 research was conducted by Professor Betty Stirling of the Department of Sociology at Loma Linda University on the attitudes of SDA college students in North America and Australia toward missions. This research was directed primarily to Western students—students who were considered prospective missionaries and on whom the future of missions rested. My research continued this theme, but it was concerned with the attitudes of those individuals to whom the mission program was directed, nationals of all the world mission fields, toward missions.

This population was limited to include foreign students enrolled at Loma Linda University. A random sample of foreign students was selected and to those students were mailed a 37-item questionnaire. Responses were subjected to an item analysis. Comparison was also made with the responses to 18 items from the previous study which were similar to my study.

The findings of this exploratory study indicated that nationalism as a world force among peoples of developing or non-Western countries also appeared to be prevalent in the attitudes of foreign students enrolled at Loma Linda University, especially when such attitudes were concerned with missions. Traditional forms of missionizing were questioned by foreign students particularly in the area of leadership in their home countries. Foreign students appeared to favor national leadership over Western leadership. Where financial support from the West was concerned, foreign students felt that if such support were to be cut off, the work of missions would somehow be carried on by national or indigenous effort.
Western students on the other hand tended to maintain traditional concepts and interpretations of missions and missionaries. In spite of this, some of them felt that nationals should be allowed to shoulder more responsibility of mission work in their own countries.

A variety of attitudes expressed by foreign students and Western students toward missions were explored. In summary, it could be stated that the process of analysis showed two distinct viewpoints—traditional and national. Despite the differences in viewpoint, however, foreign students and Western students are inclined to agree that missions and missionaries are still needed today.