

AFRICA INTERNATIONAL UNIVERSITY

THE INFLUENCE OF CULTURE ON ACCEPTABILITY OF CROSS-
CULTURAL MISSIONARIES: A CASE OF SELECTED
FULL GOSPEL CHURCH MISSIONARIES

BY
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DECLARATION

**THE INFLUENCE OF CULTURE ON ACCEPTABILITY OF CROSS-
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FULL GOSPEL CHURCH MISSIONARIES**

I declare that this is my original work and has not been submitted to any other College or University for academic credit

The views presented herein are not necessarily those of Africa International University or the Examiners

(Signed) _____
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ABSTRACT

There is a tremendous awakening in sending the missionaries to the unreached communities in Kenya by all churches. An effective strategy in overcoming the cultural influence on cross-cultural missions and reaching those communities with the Gospel is needed. Although there are many missionaries sent out by Full Gospel Church of Kenya, majority of these missionaries eighty percent are in their cultural groups while only twenty percent are cross-cultural. The need for more cross-cultural missionaries with an attitude of overcoming cross-cultural challenges is huge. This research focused on the influence of the culture on cross-cultural missionaries' acceptability. The purpose of this study was to investigate the cultural influences on acceptability of the cross cultural missionary and come up with effective ways in overcoming these cultural challenges. The study was guided by four objectives; to establish the influence of the ethnocentrism on acceptability of cross-cultural missionaries, to investigate the influence of communication on acceptability of the cross-cultural missionaries, to establish the influence of gender roles on acceptability of cross-cultural missionaries and to investigate the influence of proselytism on acceptability of the cross-cultural missionaries in Full Gospel Churches of Kenya. The study sampled 23 missionaries from a target population of 50 missionaries sent by the church to five regions in Kenya that is North Eastern, Maasai Land, Upper Eastern, Coastal Area and Rift Valley. The study used descriptive research design. The research methodology used survey where questionnaires and interviews were used as research instruments. The pilot testing was done with three missionaries after whom the final questionnaire was prepared. Data was analyzed descriptively and results and findings presented in frequency tables and charts. The findings of the study established that ethnocentrism and communication are barriers of acceptability of cross-cultural missionary. The findings of the study indicate further misunderstanding the gender roles and imposing the culture of the missionary to the host community may result in rejection of the missionary. The study recommends that cross-cultural missionaries should be sent for mission's exposures to understand the gender roles in the host community's culture before they are deployed to their mission field. The church should also provide translators to assist in learning the gestures and the facial expressions of the host culture and finally the cross-cultural missionaries should contextualize their teachings according to the culture of the host communities.

DEDICATION

This study is dedicated to all who by the Grace of God are dedicated to train missionaries, Full Gospel Churches of Kenya Missionaries and Mission department, Full Gospel Bible College with its entire faculty where missions are taught and who have given me opportunity to teach in the college, my wife Ruth a companion in the Ministry and Full Gospel Churches of Kenya-Mang'u local church who have partly sponsored me in this program.

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CHAPTER ONE

INTRODUCTION

Background

In their classic review of culture Kluckhohn and Kroeberg (1952) cited over one hundred and sixty definitions of culture based on their exhaustive review they concluded that culture consists of patterns of behaviors that are acquired and transmitted by symbols over a time which becomes generally shared with a group and are communicated to new members of the group in order to serve as cognitive guide or blue print for future actions. If the cross cultural missionary fails to understand this his level of acceptability becomes low.

Culture

The cross-cultural missionary must understand the way a particular people organize their world. From the above definition of culture it is clear that people of a given culture see the world in a certain way. That is why according to Lausanne committee on world Evangelization they define culture as an” integrated system of believers of values of customs and of institutions which express these beliefs, values and customs which binds a society together and give it a sense of identity, dignity, security and continuity”(willow bank, 2002).

It is the work of the cross-cultural missionary to study the beliefs value and customs which binds that society in order to contextualize the Gospel by integrating the positive beliefs values and customs for him/her to identify with the locals.

At the heart of any culture is its worldview, answering the most basic question what is real. Hebert describe worldview as the fundamental, cognitive affective and evaluative presuppositions, a group of people make about the remark of things and which they use to order their lives (Herbert 1994). If the Cross-cultural missionary fails to change the world view of the culture group there may not be a change; people will still exhibit the old beliefs through their behaviors and their values. This can only happen once the cross-cultural missionary is accepted in the cultural group.

“Our worldview determines our values. It sorts out what is important and what is not, what is of highest value from what is less “(Lewis, 1984). Therefore it is only when the missionary is able to understand of the culture that he will be able to penetrate to that culture and win the souls. If the missionary is unable to do so people will select what is important to them and which does not fit in they reject, ultimately they can reject even the missionary.

Christianity was always intended by God to be a movement spreading out in ever widening circles from Jerusalem to Judea then into Samaria and continuing throughout the whole earth (Chismon, 2011). While Jerusalem and Judea did not pose a lot of cultural challenges as the disciples obeyed the call, cultural challenges had a huge effect in preaching the gospel in Samaria and the gentile world. It has never been easy to make disciples of other cultures.

Although some in the church felt the problem was insignificant and insisted on prayers and fasting only. This is a major consideration because it threatens mission work resulting to discouragement in cross-cultural missionaries and leaving very few of them and creating a room of a huge need. Anthropologist note that many differences exist between cultures, not only are those noted on the superficial behavioral level of dress, food, language and actions but at every level. That was why

it was so important to explore on cultural challenges before backing in a new culture (Kairos, 2011).

The decrease of cross-cultural missionaries in least reached people groups is worrying. In Full Gospel church eighty percent of the missionaries are in their cultural groups while only twenty percent are cross-cultural. According to Stephen Hoke, when people from two distinct cultures come together into contact with each other conclusions about one culture are often drawn based on other person cultural assumptions (Hoke, 1994). Cross-cultural work should never be judged on the basis of own cultural assumption and background, there should be no assumption what is being done in another culture is normal, there is need seek to understand why because misunderstandings arise out of ignorance of another culture (Hoke, 1994). Exploring the challenges faced by cross-cultural missionaries in Kenya can increase the information needed to help in crossing the gap which exists in mission fields today. This is because, “an adept missionary in today’s world needs knowledge, experience and skills to facilitate work but a good missionary understands the unconscious force that impedes work and is able to deploy strategies to transform them”(Borthwick, 2006). Full Gospel Churches of Kenya is a Pentecostal denomination in Kenya found in all counties of Kenya with her headquarter in Nairobi it was started by Finnish Missionaries and she feels indebted without also sending missionaries to other people groups who are not reached with the Gospel. For this reason the church has sent missionaries to different ethnic groups in Kenya with a focus of spreading the Gospel to them. Most of the information concerning cross-culture missions available was provided by Westerners and not much in African context or local oriented.

The major concern of this study therefore was to explore the cultural challenges faced by the cross cultural missionaries and come up with working

strategies to overcome them and increase their acceptability in those foreign cultures adding to more cross-cultural missionaries in the field. The specific focus of the study was the selected cross-cultural missionaries in Full Gospel Churches in Kenya. In the church no research was available to date that would have related to the context in which the research is based.

Statement of the Problem

Harvey Cox in his book *Fire from Heaven* describes the revival of twentieth century as “twentieth century revolution” (Cox, 1995), While Philip Jenkins describes it as “perhaps the most successful social movement of the past century” (Jenkins, 2002). However with all this revival cross cultural missionaries still remain wanting. Decrease of cross cultural missionaries in least reached people groups is worrying. Globally Ralph Winter a great teacher of cross-cultural missions noted that 90 percent of missionaries are working within their own cultural groups while only 10 percent are working outside their cultural groups, he continue to say that frontier missions is going cross-culturally and working in a an unreached people groups.(Winter, 2009). In Africa and more so in many areas where Islamic religion is practiced, there are few cross-cultural missionaries because of the hostility they face from the locals (Kairos, 2011). The problem that this study sought to address is that although Full Gospel church has many missionaries, eighty percent of these missionaries are in their cultural groups while only twenty percent are cross-cultural. The need for more cross-cultural missionaries with an attitude of overcoming cross-cultural challenges is huge. The current study sought to bridge this gap by examining how culture influences the acceptability of cross-cultural missionaries in Kenya and propose strategies to lessen the problem. These strategies can help overcome the challenges and lead to more acceptability and increase in cross cultural missionaries.

The Objectives of the Study

General Objective

The general objective of this study was to determine the influence of culture on acceptability of cross-cultural missionaries.

Specific Objectives

1. To establish the influence of the ethnocentrism on acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya.
2. To investigate the influence of communication on acceptability of the cross-cultural missionary in Full Gospel Churches of Kenya.
3. To establish the influence of gender roles on acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya.
4. To investigate the influence of proselytism on acceptability of the cross-cultural missionaries in Full Gospel Churches of Kenya.

Research Questions

The following research questions guided this study:

1. How does ethnocentrism influence acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya?
2. How does communication influence acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya?
3. How do gender roles influence acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya?
4. How does proselytism influence acceptability of cross-cultural missionaries in Full Gospel Churches of Kenya?

Justification of the Study

Though Kenya is said to be eighty percent Christianity there are a number of ethnic groups not less than fifteen who are yet to be reached with the gospel. This is the area where the entire church is focusing on. This research extended existing knowledge on how to overcome cross-cultural challenges by acceptability of cross-cultural missionaries and be in a position to add effectiveness in reaching these least reached groups of people easily. The study will help the sending churches, the trainers of cross-cultural missionaries, the scholars and those intending to join that ministry and the cross-cultural missionaries presently in the field.

The sending churches will benefit from this study by increasing missionaries in different cultural settings. The trainers of cross-cultural missionaries would have fresh information which can help them revise their curriculum in their training without relying on the only old information in cross-cultural challenges. The cross-cultural missionaries can use the study to be well equipped as they enter into the service as well as those who continue with their service. Due to the dynamics of the society he/she can use the study to increase his/her acceptability enhancing his/her performance in the field. The scholars can increase in their wealth of research and have more information to rely on as the field of the research continues.

Limitations

The focus of this study was limited to selected Full Gospel Churches of Kenya cross-cultural missionaries and limited to five regions in Kenya where Full Gospel Church has sent missionaries. The study assumed that all cross-cultural missionaries face the same challenges.

Definition of Terms

Acceptability: This is being capable or worthy of being accepted or pleasing to the receiver, satisfactory agreeable. It is also the quality of being tolerated or allowed.

Communication: This refers to transmitting of the message in terms of language and gestures used in passing the message in different cultures in this study.

Cross-cultural Missionary: This is a person who is sent to a different ethnic group in his own or outside his country to teach and spread his faith.

Culture: The beliefs, customs, institutions, arts and all other products of human work and thought created by a people or group at particular time. Ethnic – sharing common and distinctive culture characteristics. It is also defined as the shared traditions, beliefs, customs, history, folklore and institutions of a group of people. Culture is shared by people of the same ethnicity, language, nationality or religion. It's a system of rules that are the base of what we are and affect how we express ourselves as part of a group and as individuals.

Ethnocentrism: In this study, ethnocentrism refers to the attitude of seeing one's culture being superior to others.

Full Gospel Churches of Kenya: refers to a Pentecostal church found in all counties of Kenya with her headquarters in Nairobi Kenya. It was started by Finnish missionaries in late 1949 and has grown up to twenty thousand branches to date with leadership of about 1,500 pastors across Kenya. The church has sent many missionaries in many parts of Kenya and outside the country.

Gender: These are behaviors or patterns of activities that a society or culture terms appropriate for men and women.

Gender roles: It is the degree to which a person adopts the gender specific behaviors ascribed by his or her culture.

Gender stereotypes: It is the psychological or behavioral characteristic typically associated with men and women.

Missionary: This is a member of religious group sent into an area to proselytize and/or perform ministries of service such as education, literacy, social justice, health care and economic development.

Proselytism: Proselytism in this study refers to the act of converting someone to the gospel and to the culture of the missionary.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Literature review involves the systematic identification, location and analysis of documents containing information related to the research problem being investigated (Mugenda & Mugenda, 2003). According to Kombo and Tromp (2014), literature review is an account of what has been published on a topic by accredited scholars and researchers. This chapter presents the theoretical framework, empirical literature and conceptual framework.

Theoretical Framework

This study is based on culture adaptive theory. Culture adaptationists agree that cultures are systems (of socially transmitted behavior patterns) that serve to relate human communities to their ecological settings. These ways of life of communities include technologies and modes of economic organization, religious beliefs and practices.

Therefore according to two of these adaptationists” culture is all those means whose forms are not under direct genetic control which serve to adjust individuals and groups within their ecological communities (Binford, 2006). The other put it like this “the culture concept comes down to behavior patterns associated with particular groups of people, that is to ‘customs ‘or to a people’s way of life (Harris, 2004).

The study attempted to find out the influence of cultural issues like ethnocentrism, communication, gender roles and proselytism in acceptability of the cross-cultural missionary in a foreign culture. This is mainly because cultures serve to adjust individuals and groups within their ecological. Communities and creates patterns on how particular groups of people customs their way of life.

The study attempted to find out whether the variables discussed later in the chapter can be used in identifying with locals because the ultimate goal of identification is not to see the level of conformity to other cultures, but how profoundly and effective one can learn to communicate with those of other cultures (Kairos, 2011). This is because according to Reyburn (1978), a major obstacle to identification which results to acceptability is the fact that one has so well learned one's own way of life that he practices it for the most part without conscious reflection.

The study attempted to find out to what extent the culture theory is applicable in indicating the factors that influence the acceptability of the cross-cultural missionary. Based on this theory the researcher suggested ways that can help the cross-cultural missionary to overcome cross-cultural challenges and be accepted in the cultural setting and be affective in his or her ministry.

Empirical Review

Culture and Acceptability

Missionaries as the agents of mission attempt to convert and proselyte non-believers or those with other cultural backgrounds and religious traditions (Arnold, 2010). The results of the missionaries' experiences and actions in missions in terms of ethnocentrism, communication, the gender roles and proselytism should be put into account because this affects his acceptability. He must understand that cross cultural

missions is a place of intercultural learning of cultural difference in cross-cultural encounters. When a missionary seeks to reach a cultural group, Christ acceptability is the most important hurdle. It is the foundation of the cross-cultural ministry. Those missionaries who understand this they become effective agents of spreading the gospel to the foreign culture (Kellert & Farnham, 2002). Although the norm of western missionaries was to westernize while reaching the lost, missions has changed and need to focus on spreading Christianity in a culture while maintain it as much as possible. Culture has been defined as a set of rules which each particular group of human beings designs and mutually accepts as its own style of life (Wagner, 1971). If the cross-cultural missionary impose his culture he is likely to be rejected. That is why he must understand the influence of ethnocentrism, communication, gender roles and proselytism on his acceptability. When a missionary deals with those challenges he will be accepted by the foreign culture and enhance his effectiveness.

Rejection is caused by among other issues ethnocentrism, breakdown of communication, proselytism and ignorance of gender roles because the missionaries are seen as if they disrupt the norm. To lessen the chances of rejection, the missionary can demonstrate true acceptance of the foreign culture and they will reciprocate the same (Kellert & Farnham, 2002). This will soften the rejection somewhat as the local people see consistent acts of acceptance to themselves and their culture (ibid).

Often people who are so different become frustrated with one another to that point it is impossible for them to work together effectively (Lingenfelter, 1986). Missionaries can maximize their effectiveness of their work if the starting point is to seek for acceptability by foreign culture that is the target of his work.

Ethnocentrism Influence on Acceptability of Cross-Cultural Missionary

Ethnocentrism is defined as the practice of viewing alien custom by applying the concepts and values of one's own culture (Taylor, 1973). It is also defined as a way of interpreting and evaluating behavior and objects by reference to the standard of one's own culture rather than of the culture to which they belong. Teague (2002) argues that "to those who are especially ethnocentric all other cultures appear to be inferior". In order for the cross-cultural minister to be accepted and be effective in the mission field he must deal with his attitude of ethnocentrism this is because "at its best ethnic and cultural distinctiveness reflects the rich diversity of human life and allows people a sense of security in being able to identify with a group of people with its own history, customs and traditions.

The stress on ethnicity can lead to vigorous, tribalism and communalism in which belonging to one ethnic group entails hostility to others. This can become pathological if the main way we affirm our self is by despising or rejecting their right to be different"(Borthwick, 2002). Once the cross-cultural missionary eliminates the ethnocentrism attitude and understands conditioned cultural values, behaviors and perspectives this can help the missionary to position himself in acceptability attitudes.

Trust

Trust start with entering a culture with an open, trusting and accepting outlook. The missionary must avoid a closed mind, where he is too much attached to his culture that everything not done according to his culture is offensive to him (Tarr, 1996).

He must show his trust to these locals; if they feel that he does not trust them, the likelihood is to reject him together with his teachings. People accept those who accept them and vice versa.

Confidence

Since ethnocentrism is based on feelings and values, the missionary need to take care of both to adjust him to the foreign culture argues Tarr (1996). The feeling that separates the missionary and the locals must be dealt with, this is through elimination of ethnocentrism which gives the cross-cultural missionaries confidence as well as the locals thereby gaining favorable attention in acceptability. This is where he speaks like them, using their local health facilities avoiding as much as possible imported things if they can be found locally (ibid).

Elimination of culture shock

Culture shock has to do with ambiguity in understanding the responses to cultural stimuli. If the missionary deals with feeling of disorientation by overcoming ethnocentrism he will translate it to managing culture shock. Stephen Hoke in writing four steps on how to cope up and confront the culture shock put clearly that it starts with Romance which is possible once these is elimination of ethnocentrism (Kairos, 2011). The missionary in this case is able to function in two cultures, his and the locals. He can enjoy and possess awareness of how another culture feels from the standpoint of the inside (ibid). In summary when the challenge of ethnocentrism is eliminated the cross-culture missionary will gain trust, confidence managing culture shock effectively because he is accepted by the locals.

Communication Influence in Acceptability of Cross-Cultural Missionaries

International Business Executives perceives language difference to be the primary reason for difficulty in cross-cultural communication (Chaney & Martin, 2011). Understanding how the other cultures' language is structured and how people converse socially will help cross-cultural missionary to communicate more effectively. The structural and semantics aspects of language are both involved with

culture the structural aspects include phonetics and syntax which is influenced by perception; and the semantics aspect of language deals with meaning (Chaney & Martin, 2011).

Language determines cognitions and perceptions and shapes a person experience as well as being a device for experience as well as being a device for expressing this (Chaney & Martin, 2011). That is why the wise. Cross-cultural missionary will pay close attention to detail and learn as quickly as possible for his acceptability by the locals (Lingerfelter, 1988). That is why when a cross-cultural missionary can master a language, he open himself up to many areas of opportunity to reach and disciple the locals (Kellert & Farnham, 2002). A model of cultural dimensions development by Geert Hofstede (2011) has become an international recognized standard to distinguish one culture from another in terms of communication these models consist of:-

Power distance: cultures that have low power distance expect equality and communication is more open and accessible and vice versa. High masculinity in cultures value traditional male and female roles where men are expected to be tough while women to work at home. At least these two aspects of communities must put into consideration for acceptability of cross-culture missionary in the influence of communication.

Many cultures will reject one who cannot communicate to them in own language. The language learning labor expended by the cross cultural missionary is one of the most obvious acts of love and commitment he could offer to the people (Tallman, 1989). When a missionary gives himself to learn local language he does himself a good deed and this opens a door for him because he position himself to a point that he can socialize with the locals.

Apart from the language the cross-cultural missionary need to understand gestures and facial expressions of the target group which is also a way of communication for example waving, touching another's head and rolling the eyes all have significant meanings in many cultures. Gestures are the one universal language which every tribes and nation understands. For these reason then gestures are of supreme importance. The expression on the face the tone of the voice, the tilt of the nose, in brief, the way in which anything is done is recognized as being of as much significance as the deed itself and therefore serves as an integral part of the stimulus in influencing other people's conduct (Baker, 1984).

Carelessness in using gestures and facial expressions has been interpreted as resistance and self-preservation and can greatly hinder the efforts of cross-cultural missionary to be accepted in the culture. "Those who offend in these areas risks being totally rejected" (Kellert & Farnham, 2002). When the cross cultural missionary overcomes the communication challenge the effects are socialization and affective communication where a fluently spoken gospel is one of the missionary's most powerful tools in reaching the culture (ibid).

Proselytism Influence on Acceptability of Cross-Culture Missionaries

Proselytism in this context refers to the act of converting someone to the gospel and to the culture of the missionary. Therefore "Proselytism consists of those activities by means of which a person is persuaded to transfer allegiance from one leader or group, with their special beliefs and practices to another (Baker, 1984).

Proselytism is an ugly thing which can lead to the rejection of the cross- cultural missionary because of taking culture away from a convert leaves him confused with divided loyalties between the "man who has given him God" and his own people.

(Baker, 1984)

The cross-cultural missionary should be able to avoid carrying over cultural baggage with the gospel. The cross cultural missionary should understand he is not primarily an agent of cultural change (Pentecost, 1982). He ought to discern between culture and Bible and understand the transformation is for the souls of men and not their culture. “Many cross-cultural missionaries have realized that they must ‘become like’ the community they are trying to reach and help those who believe to “remain like their people that are: - remain in their culture (Talman, 2009)”.

If the cross-cultural missionaries fail to mitigate that principle the converts are taken as if they have betrayed their culture and both the converts and the missionary are rejected for being offensive to that culture. Here the cross-cultural missionary acceptability depends on Paul’s principle which says “To the Jews I become like a Jew, to win the Jews.....to those not having the law I become like one not having the law” (1 Corinthians 9:20-22).

Talman (2009) describes how he immersed himself in Muslim culture and studied their religion it reached a point where the locals asked him whether he was a Muslim and he was able to win many Muslims to Christ. As the converts grow in grace they will see the parts of their culture that is sinful and voluntarily dispose of them which is their choice and not missionary’s choice. “Missionaries are professional agents of change their intent is not changing culture, but they seek primarily a spiritual change. Then a multitude of social relationships, economic practices and cultural patterns find themselves influenced by the initial movements” (Pentecost, 1982).The answer to this negative aspect is through contextualization of the gospel and indigenization. “Indigenization is successful where culture finds ways of expressing Christian meaning through the adaptation or creation of forms which are

consistent with the culture. Meaning is preserved without the burden of missionary cultural baggage (Kairos, 2011).

Gender Influence on Acceptability of the Cross-Cultural Missionaries

The cross-cultural missionary should have a thorough understanding about gender issues by asking such questions like, ‘who does what?’ Who is culturally permitted to do this or that?’ This is because men and women perform different tasks in most cultures. David Gilmore proposed that gender ideologies should be used to better understand gender differences. This is a key issue for the cross-culture missionary to understand the roles of men and women in his target group because it helps him to back-in. (Gilmore, 1990).

According to Georges (2006) study on 27 countries found that women did most of house work, fathers concerned with finances, expressive issues and child care in all countries. The missionary should understand cultures differ in nature and intensity of differentiation between sexes; gender, gender roles, gender role ideologies and gender stereotypes.

In another study ((Davies, 1998), the evidence for women commitment is now extensive and is most of this evidence concerns women’s involvement in Christianity. The cross-cultural missionary should consider such study to seek for his/her acceptability. Some practices stem from value systems or chain of command. Whatever influences behavior and customs need to be understood by the missionary (Kellert & Farnham, 2002). It is only when a missionary fully understands the gender role he can minister effectively. Taking this knowledge he can apply it to his particular culture in which he is working. To lessen the chances of rejection, the missionary can demonstrate true acceptance of difference in gender roles this will soften the rejections somewhat as the local see consistent acts of acceptance to

themselves and their culture. Blending in with the locals usually facilitates acceptances and the more he can reduce cultural clash the greater will be his effectiveness in spreading the gospel (ibid).

Conceptual Framework

A conceptual frame work is a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and to communicate this. It has potential usefulness as a tool to assist a researcher to make meaning of subsequent findings (Kombo& Tromp, 2014). In cross-cultural missions the major yardstick used to measure missions output is winning of souls in that culture. This winning of souls however can be achieved after various issues are considered in cross-culture missions and these are the variables that were considered for this study i.e. ethnocentrism, communication, proselytism and gender roles. If the cross-cultural missionary deals with them effectively he will be accepted in the foreign culture thereby effective spreading of the gospel to the locals and vice versa. This study sought to establish the influence of ethnocentrism, communication, proselytism and gender role in acceptability of cross-cultural missionary in cross-cultural missions as discussed in the review above. The relationship between the variables is shown in the conceptual framework below;

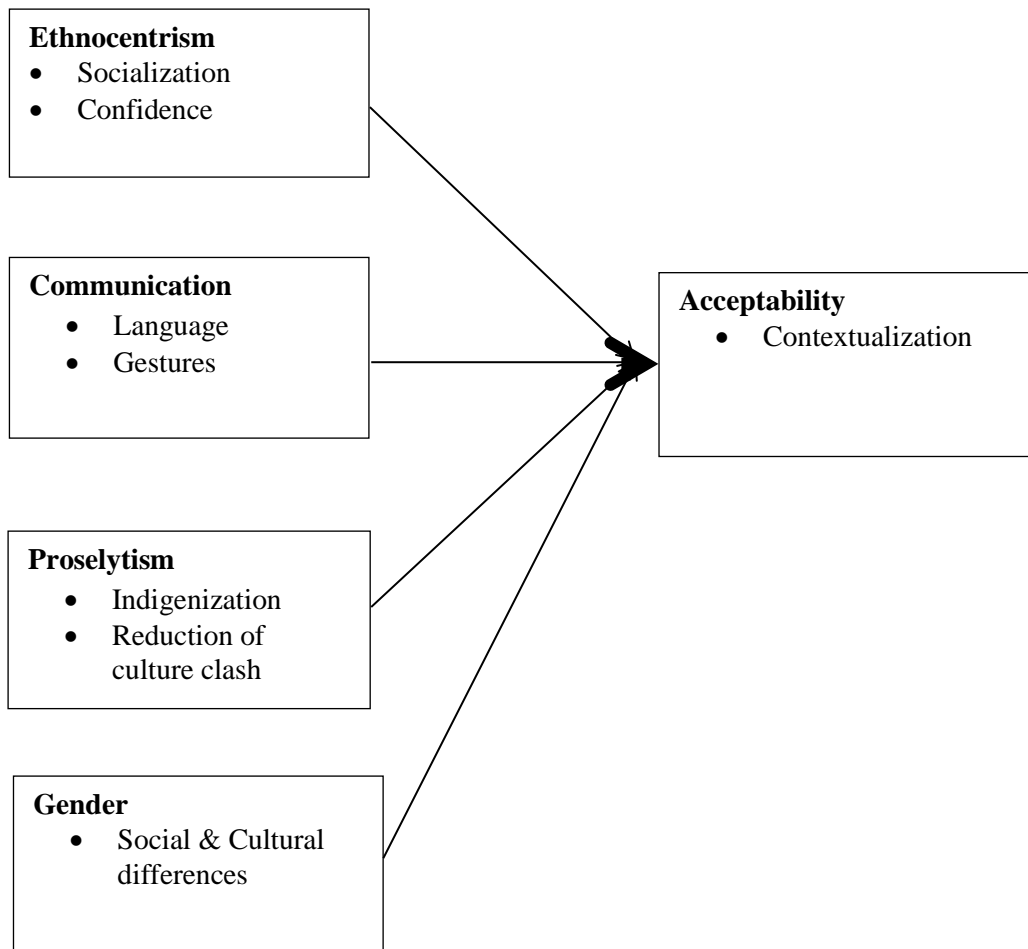
Independent variables**Dependent variable**

Figure 2.1: Conceptual Framework

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter presents the method that was employed in the study, steps and activities that were taken in collecting data from the field. This includes a description of the population, sample, sampling procedures, survey instrument, data collection procedures and the process used in analyzing the data.

Research Design

The study used descriptive research design. The research adopted research survey as a method of collecting information by interviewing and administering questionnaire to a sample of individuals (Kombo& Tromp, 2014). The researcher settled for this type of approach because the research was best addressed by it. The major purpose of descriptive research is description of the state of affairs as it exists. The researcher reported the findings and was not only restricted to fact finding, but it also resulted in formulation of important principles of knowledge and solution to significant problems so they were more than just collection of data (Kombo& Tromp, 2014).

In this design the researcher ensured that he collected and constructed questions that solicited the desired information, identified the individuals that were surveyed, means by which the survey was conducted and summarized the data in a way that provided the designed information.

Target Population

Population refers to the entire group to be studied. A description of population gives a clear picture of the target group for which the findings of the research is generalized. According to Mugenda and Mugenda (2003), population is the entire group of individuals, event or objects having common observable characteristics. The target population for this study was fulltime, part time missionaries and field leaders involved in mission work within the Full Gospel Churches of Kenya. The church has 50 full time and part time missionaries and field leaders spread across 5 regions in Kenya. Table 3.1 below shows the distribution of the missionaries and field leaders of Full Gospel Churches of Kenya in Kenya.

Table 3.1: Target Population Distribution

	Location	Frequency	Percentage
1.	North Eastern	8	16
2.	Maasai Land	10	20
3.	Upper Eastern	12	24
4.	Coastal Area	8	16
5.	Rift Valley	12	24
Total		50	100

Sampling and Sample Size

Sampling is using a small number of units to find out about a much bigger number (Gorard, 2003). According to (Kombo& Tromp, 2014), a sample is a finite part of a statistical population whose properties are studied to gain information about the whole. When dealing with people it can be defined as a set of respondents (people) selected from a larger population for the purpose of the survey. The

researcher used a sample to represent the target population, further the cost involved and the time needed for a census was prohibitive considering that some of the areas where some of the missionaries serve are not easily accessible and the security for visitors is not guaranteed. The finding of the sample formed generalizations for the entire target population. The sample size was calculated using a scientific formula

below.
$$n = \frac{N}{1 + N(e)^2}$$
 n =50 / (1+50(0.05²)) =44 respondents

Where n is the sample size, N is the population size, and e is the level of precision. The sample size was distributed across 5 mission fields based on the number of missionaries and field leaders in the area. These fields are coastal area, North Eastern, Maasai land, Upper Eastern and South Rift valley.

Table 3.2 below shows the distribution of the sample size for this study.

Table 3.2: Sample Size

	Location	Frequency	Percentage
1	North Eastern	7	16
2	Maasai Land	3	20
3.	Upper Eastern	5	24
4.	Coastal Area	5	16
5.	Rift Valley	3	24
Total		23	100

Data Collection

The study used a questionnaire and an interview guide as the instruments for data collection. The instruments were researcher developed and subjected to tests for validity and reliability.

Questionnaires

The collected data helped answer the research questions in the study; a careful designed questionnaire was formulated including both closed and open ended question for the respondents. The researcher observed the number of questions their length and sequence. “Good question design is a key to easy survey analysis” (Gorard, 2003). The scale measurements for the responses were included the specific responses like giving figures for numbers of missionaries. The researcher use self-administered questionnaire according to Mugenda and Mugenda (2003) self-administered questionnaire is where the respondents fill in the questionnaire on their own.

Interviews

Kombo and Tromp (2014) describe an interview as questions asked orally. The form and the style of interview are determined by its purpose. The researcher extracted questions that needed further explanation from the questionnaire and added others in order to form the guiding interview questions.

Through the interviewing method the reliability of the information gathered was high. This was because each informant is subjected to similar questions with others, it also gave in-depth information and systematic while the researcher got complete and detailed understanding (Kombo& Tromp, 2014). The researcher put into consideration the observed advantages and used a combination of methods in order to arrive at a more reliable result of the study. The respondents who were interviewed included the missionaries and mission field leaders involved in the work of mission.

Pilot Testing

After the questionnaire was formulated it was pre-tested with three missionaries before the final one was designed. Creswell describes pilot testing as an

important part of formulating the questionnaire because it helped the researcher to establish the validity of an instrument and enables the improvement of the scales (Creswell, 2003). Mugenda and Mugenda (2003) concur with Creswell on pre-testing by observing that “the purpose is to ensure that items in the instruments are stated clearly and have the same meaning to all respondents”.

Reliability

The occurrence and credibility of the research findings are important components of the research process. Creswell observes the reliability in the limited way help qualitative researchers “to check for consistent patterns of the theme development among several investigations on a team”. The researcher ensured all the information was well recorded and well dealt with to ensure reliability.

Validity

Validity on the other hand is used to determine accuracy of the findings from the standpoint of the researcher’s participant or the readers of an account (Creswell, 2003). To ensure accuracy the researcher subjected this process and findings to the supervision of an expert to ensure its validity. The expert guided researcher in the process.

Data Collection Procedure

In the administration of instruments the researcher distributed the questionnaires assisted by two assistants who were missionaries. The researcher and the assistants agreed on the date to return the questionnaires sufficient time was given to the respondents. The researcher recorded the interviews as direct quotes. He used telephone where one on one interview was not be possible.

Data Analysis and Presentation

All collected data was analyzed in different categories, according to the research questions for the study. Responses from questionnaires and interviews were analyzed separately and the results presented together for interpretation and conclusions. The researcher used selected descriptive and inferential to analyze the data. Descriptive statistics was used to summarize data and describe the sample while inferential was used to infer the sample results to the population. This chapter has described research design, target population, sampling technique, data collection instruments, data analysis and presentation.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

Introduction

This Chapter presents the results and findings of this study. The findings of the study are also discussed. The data was analyzed to determine how culture influence acceptability of the cross-cultural missionaries. The research questions were formulated so as to address the focus of the study. The research used descriptive and inferential statistics. The analysis, discussion and presentation of the findings are systematically presented as per the objectives of the study.

Respondents Background Information

This section presents the survey response rate and the background information of the respondents on their gender, marital status and length of service as missionaries.

Response Rate

23 questionnaires were distributed and all of them were filled and returned giving a response rate of 100%. According to Mugenda and Mugenda (2003) a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent. Based on the assertion, the response rate was considered to be excellent as shown in Table 4.1 below.

Table 4.1: Response Rate

Population of study	Frequency	Percentage (%)
Questionnaires distributed	23	100
Questionnaires returned	23	100

Respondents Area of Service

Majority of respondents (58%) are involved in full time missionary work and 42% are part time missionaries. No respondents were found to be missionary leaders as shown in figure 4.1 below. The full time missionaries were in a better position to give credible information on cultural influence because they had much time to experience it in the field.

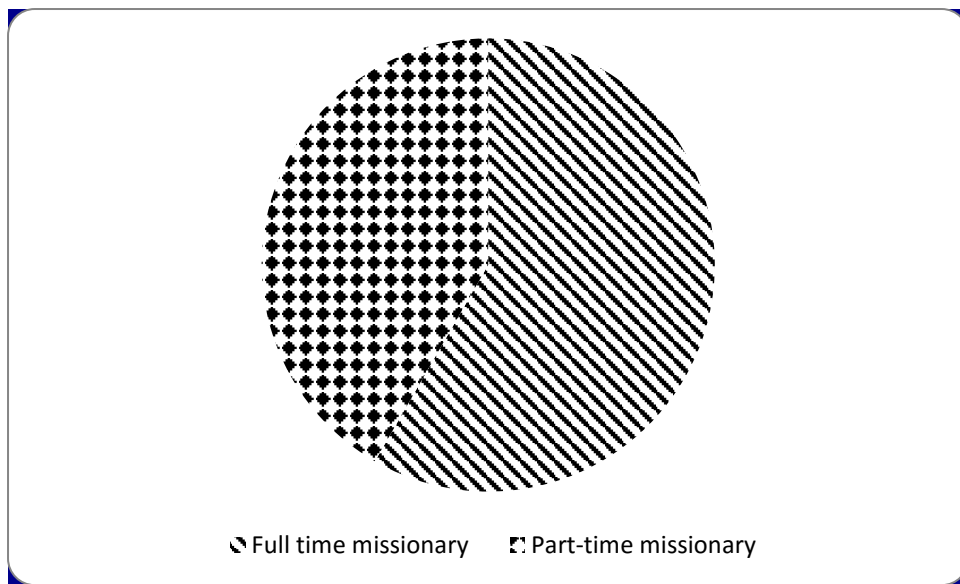


Figure 4.1: Position of respondent

Respondents Years of service in the Mission Field

The responses from item 2 in the questionnaire provided the relevant information about how long the missionary has been in the field. This was chosen

because those who served long as missionaries would be able to respond to questions of culture influence in a satisfactory manner than those who are part time or have not stayed long. Figure 4.2 shows that 37% of the respondents have served as missionaries for between 2 to 4 years, 26% have served for between 4 and 6 years, 26% have served for over 7 years while only 5% were found to be part time missionaries (see figure 4.2 below). This agreed with what was established in the literature review that cross cultural missions is a place of intercultural learning of cultural differences in cross-cultural encounters the missionary who understand this he become effective agents of spreading the gospel to a foreign culture (Kellert & Farnham, 2002). Therefore the huge the length of time the missionary has been in the field the more he has learnt concerning the culture of the host people.

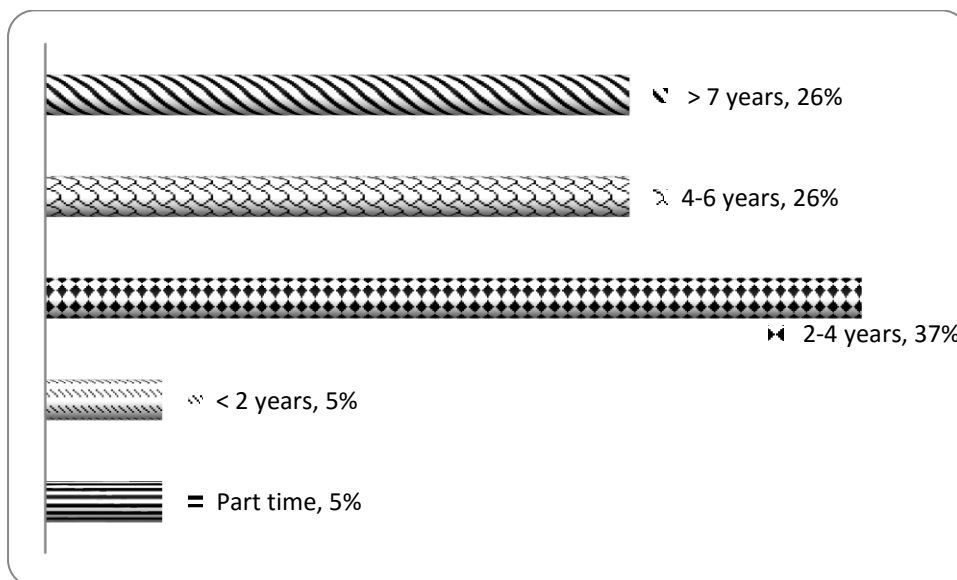


Figure 4.2: Length of service as a missionary

Gender of the Respondents

The study established that 60% percent of respondents were male and 40% were female as shown in figure 4.3 below. Males were many because they were able to live their family under the care of the wives and go for missions. It shows that the

information concerning gender influence on acceptability of the cross-cultural missionary had fairly representative and information provided is from both gender.

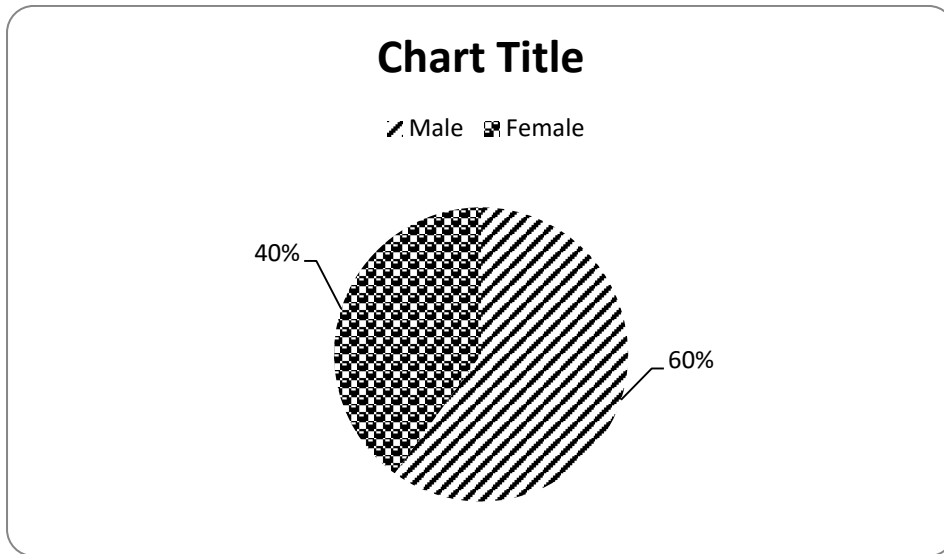


Figure 4.3: Gender of respondents

Marital Status of the Respondents

The findings of the study established that, majority of the respondents were married at 55% while 45% said they were not married as demonstrated in figure 4.3 below. The information could be relied because was collected from both status as far as marriage is concerned.

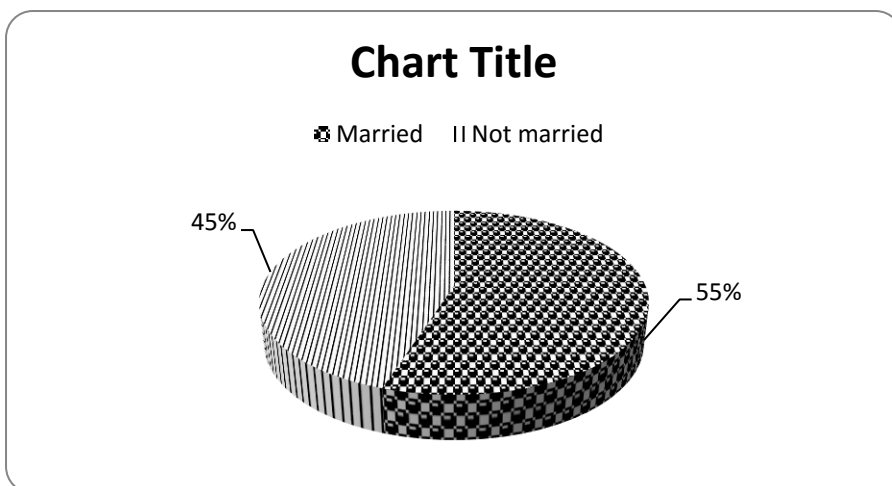


Figure 4.4: Marital Status

Cultural Factors that have Influenced the Acceptability of Cross-Cultural Missionaries

The study considered a number of cultural factors which may influence the acceptability of the cross-cultural Missionaries. These findings are presented in the sections below.

Ethnocentrism Influence on Acceptability of a Cross- Cultural Missionaries

The findings of the study established that 88.9% of the respondents strongly agreed, 11.1% agreed while none of them disagreed that the cross cultural-missionary showing his culture to be superior than the host culture is a barrier of acceptability to the cross-cultural missionary as shown by Table 4.2 below. This agrees with what was established in the literature review that indicated that to those who are ethnocentric all other cultures appear to be inferior (Teague, 2002). The study further showed that 75.0% of the respondents strongly agreed, 25.0% agreed while 0% disagreed that demeaning the host culture affect acceptability of the cross-cultural missionary the findings agree with Borthwick (2002) who noted that it becomes pathological if the main way of affirming self is by despising or rejecting others because they are different.

The findings of the study also established that 70% of the respondents strongly agreed, 30% agreed while none disagreed that cross-cultural missionary' attitude of his culture to be superior affect his acceptability. This agrees with what was established by Tarr (1996) in the literature review that ethnocentrism is based on feelings. Further analysis revealed that 77.8% of the respondents strongly agreed, 11.1% agreed while 11.1% disagreed that trusting the cross-cultural missionary is a sign of acceptability. Majority of the respondents 57.9% strongly agreed, 41.7% agreed while only 11.0% disagreed that acceptability of the cross-cultural missionary is determined by how much the cross-cultural missionary socialize with the host

culture. The findings of the study established 31.6% strongly agreed, 57.9% agreed and 10.5% disagreed that socialization is a sign of acceptability. The study further established that 35.0% of the respondents strongly agreed, 60% agreed while only 5% strongly disagreed that trust between the cross-cultural missionary and the host culture is built when he dress like them, eat their food and buy their goods rather than going to buy from his people. The study agreed with what was established in literature review where Tarr (1996) established that trust and confidence is built when the cross-cultural missionary speaks like them, using their local health facilities and avoiding as much as possible imported things if they can be found locally because the locals take it positively.

The study revealed that 68.4% strongly agreed 26.3% agreed while only 5.3% disagreed that cross- cultural missionary participating in the host culture activities without criticism increases acceptability these agreed with Tarr (1996) who indicated that cross-cultural missionary should enter a culture with an open trusting and accepting outlook like what Talman (2009) did immersing himself in a Muslim culture until it reached a point where the locals saw him as part of them.

The findings of the study showed that ethnocentrism is a cultural factor that influences the acceptability of cross-cultural missionary which can be overcome by socializing and building trust and confidence in the host culture. Socialization takes place when the missionary participate with the hosts in their social gatherings. During such interactions the host culture establish trust and this study agree with Tarr who note that once the host culture show trust this is a sign of acceptability (1996).

Table 4.2: Ethnocentrism influence on culture on acceptability of missionary

	Statement	STRONGLY AGREED %	AGREED %	DISAGREED %	STRONGLY DISAGREED %	TOTAL %
I	Showing his culture to be superior	88.9	11.1	-	-	100
Ii	Demeaning the host culture	75.0	25.0	-	-	100
Iii	Attitude of showing culture to be superior	70.0	30.0	-	-	100
Iv	Trusting the missionary as a sign of acceptability	77.8	11.1	11.1	-	100
V	Acceptability is determined by level of socialization	57.9	41.1	-	-	100
Vi	Socializing is a sign of acceptability	31.6	57.9	10.5	-	100
Vii	Trust is built by eating, dressing like the host	35.0	60.0	5.0	-	100
Viii	Participating in the host culture	68.4	26.3	0	5.3	100
Ix	'If it were my people'	60.0	25.0	15.0	0	100

Communication Influence on Acceptability of Cross-Cultural Missionaries

The questionnaire items in B2 in appendix 2 focused on the above cultural factor. The findings of the study established 20 % strongly agreed 40% agreed, 35% disagreed and 5% strongly disagreed that language difference is a barrier of cross-cultural missionary acceptability as show by Table 4.3 below. The study agreed with International Business Executive which perceives that language difference is the primary reason for difficulty in a cross-cultural communication (Chaney, Martin 2012).

The study further revealed that 10 % of the respondents strongly agreed 15% agreed, 60% disagreed and 15% strongly disagreed that inability to speak the host culture language influence the acceptance by the host culture. This contradicts what the International Business Executive that establishes that language determines cognitions and perceptions and shapes a person experience (Chaney, Martin 2012). The respondents opined that 10.5% strongly agree, 36.8% agreed, while 42.2% disagreed and 10.5% strongly disagreed that language difference is the major barrier of acceptability of the cross- cultural missionary. This contradicts what was

established in literature review that language determines cognitions and perceptions and shapes a person experience as well as being a device for expressing this (Martin, Chaney 2012). The findings of the study established that only 5.3% of the respondents strongly agreed, 47.4% agreed while 42.1% disagreed and 5.3% strongly disagreed that speaking the host culture is a guarantee of acceptability of the cross-cultural missionary by the host culture. This agreed with what was established in the literature review that when the cross-cultural missionary can master a language he open himself up to many areas of opportunity to reach and disciple the locals (Kellert & Farnham, 2002). The study further revealed that 40% of the respondents strongly agreed, 40% agreed and only 20% disagreed that learning the host culture is the entry-point of the cross-cultural missionary. The study agreed with Lingerfelter (1988) that the wise cross-cultural missionary will learn as quickly as possible the language of the host culture for his acceptability by the locals.

The findings of the study established that 35.0% of the respondents strongly agreed, 60% agreed while 5.0% disagreed that learning the host culture gestures is of supreme importance which is the first means of communication. The findings of the study agreed with what was established in the literature review by Baker (1984) that gestures are the one universal language which every tribes and nation understands and for these reasons gestures are of supreme importance. The findings of the study further established that 25.0% strongly agreed, 65.0% agreed, 5.0% disagreed and 5.0% strongly agreed facial expressions and the tone of the voice are significant as the missionary communicate to the host culture and they influence his acceptability. The findings of the study agree with what was established in literature review that carelessness in using gestures and facial expressions has been interpreted as resistance and self-preservation and greatly hinder the efforts of cross-cultural

missionary and those who offend in these areas risk being totally rejected (Kellert & Farnham, 2002).

It is the findings of the study from the analysis that communication is a cultural factor that influence the acceptability of the cross-cultural missionary. Learning the host culture language was found to be crucial while using cultural gestures is of supreme importance and facial expressions should be learnt in order to remove this barrier of acceptability of the cross-cultural missionary which agrees with Tallman (1989) that many cultures will reject one who cannot communicate to them in own language because this shows love and commitment he offer to the host culture.

Table 4.3: Communication influence of culture on acceptability of missionary

	Statement	STRONGLY AGREED %	AGREED	DISAGREED	STRONGLY DISAGREED	TOTAL
i	Language difference barrier	20	40	35	5	100
ii	Inability to speak host language	10	15	60	15	100
iii	Language difference is the major barrier	10.5	36.8	42.2	10.5	100
iv	Speaking the host language is a guarantee	5.3	47.4	42.1	5.3	100
v	Learning the host language the entry point	40.0	40.0	20	-	100
vi	Communicating with the host culture	26.3	57.9	15.8	-	100
vii	Learning the host, culture gestures is supreme	35.0	60.0	5.0	-	100
viii	Facial expressions significant	25.0	65.0	5.0	-	100

Gender and the Acceptability of the Cross-Cultural Missionaries

The findings of the study from B3 as shown in appendix 2 established that 70% of the respondents strongly agreed, 25% agreed while only 5% strongly disagreed that misunderstanding of the gender difference influence acceptability of the cross-cultural missionary as shown by table 4.4 It was also established in the study that 35% strongly agreed, 50% agreed while 15% disagreed that gender difference influence acceptability of the cross-cultural missionary. The study further revealed that 50% of the respondents strongly agreed, 45% agreed while only 5% disagreed that accepting different gender roles by the cross-cultural missionary influence the acceptability of the cross- cultural missionary. This agrees with what was established in the literature review that it is a key issue for the cross-cultural missionary to understand the roles of men and women in his target group because it helps him to back in (Gilmore, 1991).

The findings of the study established that 65% of the respondents strongly agreed, 35% agreed and none of the respondents disagreed that showing no concern in difference between men and women affect the acceptability of the cross-cultural missionary. The study revealed further 31.6% of the respondents strongly agreed, 47.4% agreed 15.8% disagreed and 5.3% strongly disagreed that in a high masculinity culture the major focus should be on men to increase his acceptability. The findings of the study indicated that 65% of the respondents strongly agreed, 30% agreed while 5% disagreed that men and women served different roles in the host culture. This agreed with what was established in the literature review what was observed by Georges(2006) that a study on 27 countries found that women did most of house work while fathers(men) concerned with finances and expressive issues.

The findings of the study further revealed 60% of the respondents strongly agreed, 40% agreed while no respondent disagreed that understanding the difference of men and women roles and adjusting to the context increase the acceptability of the cross cultural missionaries. This study agreed with Kellert & Farnham (1992) that to lessen the chances of rejection the cross-cultural missionary can demonstrate true acceptance of difference in gender roles and this soften the rejection somewhat as the local see consistent acts of acceptance to themselves and their culture. The study further revealed 23% of the respondents strongly agreed, 31.6% agreed 25.6% disagreed while 15.8% strongly disagreed that the cross –cultural missionary should emphasize gender equality in the host culture.

The findings of the study established that 20% of the respondents strongly agreed, 35% agreed, 40% disagreed and 5% strongly disagreed men were more recognized in the host culture. From the study those who agreed and those disagreed are nearly equal and this agreed with what was established in the literature review that in recent study the evidence for women commitment and is most of this evidence concerns women involvement (Davies, 1998). The study further established that 30% strongly agreed 35% agreed while 35% disagreed that leadership is for men in the host culture. It further revealed that 23.5% of the respondents strongly agreed, 58.8% while 17.6% disagreed that understanding power distance enhances the acceptability of the cross-cultural missionary which confirmed what was established in the literature review that understanding the gender difference facilitates acceptances (Kellert & Farnham, 2006).

From the study it is established that gender roles influence the acceptance of the cross cultural missionary. Understanding the gender difference by the cross-cultural missionary enhances the acceptability of the cross-cultural missionary by the

host culture. The missionary should show concern of different roles and adjust to the context to increase his acceptance.

Table 4.4: Gender Roles influence on acceptability of cross-culture missionary

	Statement	STRONGLY AGREED %	AGREED %	DISAGREE %	STRONGLY DISAGREED %	TOTAL %
I	Misunderstanding of the gender difference Influence acceptability	70	25	0	5	100
ii	Gender Difference Influence	35	50	15	0	100
Iii	Gender different roles	50	45	50	0	100
iv	Showing no concern of different roles	65	35	0	0	100
V	High masculinity culture	31.6	47.4	15.8	5.3	100
Vi	Gender serving different roles	65	30	5.0	-	100
Vi i	Understanding the difference and ad justify	60	40	0	0	100
Vi ii	Emphasizing on gender equality	20.3	31.6	26.3	158	100
Ix	Recognizing men more than women	20.0	35.0	40.0	5.0	100
X	Leadership is for men only	30.0	35.0	35.0	0	100
Xi	Power distance between gender	23.5	58.8	17.6	0	100

Proselytism and Acceptability of the Cross-Cultural Missionaries

The findings of the study established that 35.0% of the respondents as the items B4 in appendix 1 strongly agree, 40% while 20% disagree converting the people of the host culture into cross-cultural missionary affect the acceptability of the missionary as shown by table 4.5 below. The study further established that 42.1% strongly agreed, 36.8% agreed and 21.1% disagreed that imposing missionary culture

to the host culture has a big role in rejecting the cross-culture missionary. The findings of the study established that 45% of the respondents strongly agreed, 40% agreed, 5% disagreed and 10% strongly disagreed that imposing missionary culture to the host culture is a major barrier of cross-cultural missionary acceptability. This study agrees with what was established in the literature review that proselytism which is converting the host into missionary culture is an ugly thing which can lead to rejection of the cross-cultural missionary because of taking culture away from a convert leaving him confused with divided loyalties (Baker, 1984).

The findings of the study revealed that 30% of the respondents strongly agreed, 35% agreed while 35% disagreed that when the cross-cultural missionary does not interfere with the host culture is a guarantee of his acceptability. The study further revealed 44.4% of the respondents strongly agreed, 44.4% agreed, 5.6% disagreed while 5.6% strongly disagreed that if the cross-cultural allow the gospel to change the culture and not he will increase his acceptability. The study agreed with what was established in the literature review that the cross-cultural missionary should understand he is not primarily an agent of cultural change (Pentecost, 1982). As the converts grow in grace they will see parts of their culture that is sinful and voluntarily dispose it which is their choice and not the missionary's choice Talman (2009).

The findings of the study established that 35% of the respondents strongly agreed, 50% agreed, but 15% disagreed that introducing missionary culture issues to the host culture though good meet rejection by the host culture at first. The study further revealed 53.8% of the respondents strongly agreed, 15.4% agreed while only 30.8% disagreed that be like and remain like the host culture increases the acceptability of the cross-cultural missionary. This study agreed with what was established in the literature review on Paul's Principle that to the Jews became like

them and to those having the law became like them(1 Corinthians 9:20-22). The findings of the study established that 33.3% of the respondents strongly agreed, 44.4% agreed while 16.7% disagreed and 5.6% strongly disagreed that worshiping by the style of the host culture increases the acceptability of the host culture.

The findings of the study established that 40% of the respondents strongly agreed, 40% agreed while 15% disagreed and 5% strongly disagreed that the host culture accepts the cross-cultural missionary when they realize he is not after changing their culture. The study further revealed that 50% of the respondents strongly agreed 40% agreed while only 10% disagreed that the people of the host culture increased their acceptance of the cross-cultural missionary when he adopts their lifestyles. The study agreed with what was indicated by Talman (2009) how he immersed himself in Muslim culture until it reached a point where the locals show him as part of them and was accepted where he won many Muslim to Christ. The findings of the study revealed that 40% of the respondents strongly agreed, 60% agreed that contextualization of the gospel is the sure way of acceptability of the cross-cultural missionary. The study further revealed that 61.1% of the respondents strongly agreed, 33.3% agreed while only 5% disagreed that indigenization enhances the acceptability of the cross-cultural missionary. The study agreed with what was established in the literature review that the answer to the negative aspect of proselytism is through contextualization of the gospel and indigenization where culture finds ways of expressing Christian meaning through the adaptation or creation of forms which are consistent with the culture. Meaning is preserved without the burden of missionary cultural baggage (Kairos, 2011).of the cross-cultural missionary. The cross-cultural missionary increases his acceptability by not imposing his cultural

aspects or changing the culture but by contextualization and making his worship indigenous by allowing his converts to remain like.

Table 4.5: Proselytism influence on acceptability of cross- cultural missionary

	Statement	STRONGLY AGREED %	AGREED	DISAGREED	STRONGLY DISAGREED	TOTAL
i	Converting the host culture	35.0	45.0	20	-	100
ii	Imposing missionary culture to the host	42.1	36.8	21.1	-	100
iii	Imposing missionary is a major barrier	45	40	5	10	100
iv	No interference with the host culture	30	35	35	-	100
v	Allowing the gospel to change	44.4	44.4	5.6	5.6	100
vi	Introducing the missionary culture	35	50	15	-	100
vii	Be like and remain like the host culture	53.8	15.4	30.8	-	100
viii	Worshipping by the style of the host	33.3	44.4	16.7	5.6	100
ix	No interest of changing the host culture	40.0	40.0	15.0	-	100
x	Adopting the host style in eating and dressing	50	40	10	-	100
xi	Contextualization sue way of acceptance	40	60	-	-	100
xii	Indigenization enhances acceptability	61.1	33.3	5.6	-	100

Other Cultural Factors that Influence Acceptability of the Cross Cultural

Missionaries

Other cultural factors that influence the acceptability of the cross-cultural missionary the response obtained from part C of the questionnaire include identification, 40% of the respondents listed identification as another source of rejection, where they indicated that if the missionary fail to identify with the people he/she risks being accepted by the host culture. Respondents reaching Muslims indicated that they have to wear headscarves and long dresses to identify with Muslims ladies and this increased their level of acceptability. Respondents also showed how they improved their acceptability by adjusting their lifestyles. A respondent reaching the Rendille Community in Northern Kenya narrated on how he

started wearing a 'Shuka' (African wrapper) rather than a trouser because all the Rendille men wore like that and in order to reach them he had to do it though at first he felt awkward.

The other cultural factor that influenced the acceptability of the missionary according to the respondents is carrying out projects that are offensive to the culture. 30% of the respondents indicated that the cross-cultural missionary must agree with the host cultural of the projects that are not offensive. Missionary should not decide on his/her own which project to start driven by his/her opinions without considering the implication in the community.

Another cultural factor that attracted 20% of the respondents they indicated is the world view conflicts. One respondent noted that failing to understand the meaning local people gave to their behavior could lead to conflict of values between the missionary and the local people. Other respondent indicated that the cross cultural missionary should first understand the worldview of the host culture before giving an interpretation not to give wrong interpretation. They observed that missionary need to identify with locals' value systems.

The 20% of the respondents also gave other responses like lack of exposure before going for mission and 16% of the respondents indicated missionary religion as a factor that lead to rejection of cross-cultural missionary which the researcher did not classify as cultural-factors that influence the acceptability of the cross-cultural missionary.

Interviews

Interviews were carried out to reinforce the data obtained through the questionnaire and brought out a number of cultural factors that influence the acceptability of the cross-cultural Missionary. Well prepared guiding question was

done before going to the field. Six respondents were interviewed from the five mission fields and indicated in this research according to the objectives of the research.

Ethnocentrism Influence on Acceptability of the Cross Cultural Missionaries

The items 5, 6, 9 and 10 in the guiding questions of the interview in appendix 1 dealt with the above cultural factor. Asked whether ethnocentrism influenced cross-cultural missionaries majority of the respondents at 67% indicated that ethnocentrism influenced culture as shown by the table 4.6 below. A respondent observed that one of the hardest things she did after entering in the mission field was to wear a headscarf which she had never done before in her entire life but before wearing the community she is reaching showed her openly that they rejected her for that but when she started wearing she was able to interact with them freely and they have accepted her as one of them. They even invite her in their weddings which they could not do it there before. They indicated that by dressing like the locals reduced ethnocentrism on the side of the Missionary, whereby the missionary showed that his cultural dressing code is not superior to the host culture. Those interviewed indicated that loving everything in the culture without judging their cultural practices improved their acceptability. A respondent noted that once one becomes repulsed by the cultural practices of the missionary it is hard to preach the gospel. It was his Opinion that the focus should not to transform the culture but the people because after accepting the gospel, it will transform some of the cultural practices that are not in line with the Christians living. All the respondent interviewed noted that to defeat ethnocentrism in them needed a change of their lifestyle and adopts the host lifestyle, like dressing code, food, furnishing their houses like them, socializing with them, and always approaching them as learner not as a tutor who is out to teach new things of life.

Always avoiding any situation which shows they undermined their culture. 17.6% respondent noted that cross-cultural missionaries should realize that the local people also view practices of missionary as foreign and backward. He went on to note that there was need to identify with the local people value system and seek for the right ways of transforming them with the word of God. This he indicated can well be done with contextualization of the gospel within the local culture.

Table 4.2: Ethnocentrism and acceptability

Response	Frequency	Percentage
Yes	4	66.6
No	2	33.3
Total	6	100

Communication Influence and Acceptability of the Cross-Cultural Missionaries

Items 2, 3 and 4 in the guiding questions of the interview in appendix 1 dealt with communication as cultural factor that influences acceptability of the cross cultural missionary. The entire respondents observed that communication is a culture factor that influences acceptability of cross-cultural missionaries as shown by the table 4.7 below. The findings of this study established that 100% of those interviewed responded that they had requested the target people to teach them their language and such request was received with excitement, happiness and naturally. They indicated that they received it as a point of friendship they felt that they were accepted more. This is because most of the people they are reaching tell them that they are foreigners who are there for a time and then move out. But when they learn their language it is like they want to be part of the community. They also indicated that when communicating with their language the host culture is very welcoming which a sign

of acceptability. They indicated that communication influences the acceptability of the cross-cultural missionary. One thing they noted is that it takes a long time to have confidence and be able to communicate with their language not less than two years where at that time there is a challenge of having consistent interpreter. They observed that it is prudent for the of missionaries' senders to allow them learn language before reaching the people starts. When asked about gestures in communication they noted that the understanding of it is very important because this is the first mode of communication before the missionary gains confidence in communicating with the host language. They observed when used well they are accepted but if not used well it attracted resistance.

Table 4.3: Communication and acceptability of cross-cultural missionary

Response	Frequency	Percentage
Yes	6	100
Total	6	100

Proselytism Influence and Acceptability of the Cross-Cultural Missionaries

The items 8, 11 and 12 on guiding questions of interview in appendix 1 address this factor table 4.8 shows that proselytism is a cultural factor that influences acceptability of the cross-cultural missionary. The majority of the respondents 84% of the interviews indicated that the things they had to change in order to be accepted by the target people are dressing code. The respondents noted that dressing like them is a sign of accepting their culture which is responded by accepting the missionary this reduced ethnocentrism, because wearing missionary cloths to them is a sign that their dressing code is as good as that of the missionary. It helps him not being seen as a foreigner with bad intentions. The respondents interviewed on this factor indicated

that they had to change the food stuff when the locals realized that they ate their foods they easily identify with them which increased their acceptability. A respondent narrated how it was hard to eat their food and more so when she visited them and she had to eat their food the way they were eating is different from hers. They had to eat from the same plate with all people present and the worst of it with bare hands and not the spoons as she used. Though it was hard she confirmed that it increased her acceptability and she became used to it these days and very comfortable in their ceremonies as they eat together. The respondents interviewed indicated that they had to change mode of lifestyle to be like locals for purpose of integration with them. A respondent had to adopt the local names and naming his children like locals and more so to remove proselytism he had to use local examples even in their teachings to them this was indigenization It was noted by all of the respondents that the locals become resistant and disapproved any attempt when they suspect that the missionary is trying to change them from their culture. This makes the locals to feel that they are not loved and valued by the missionary and they isolate the missionary. A respondent indicated that in such a scenario they feel offended, where they react harshly and to him this is challenging a big thing which results to total rejection. The respondent noted that proselytism should not be tried and the cure for it is to become like and remain like them in order to win them for Christ which is contextualization of the message.

Table 4.4: Proselytism influence and acceptability of the cross cultural missionary

Response	Frequency	Percentage
Yes	5	83.3
No	1	16.6
Total	6	100

Gender Influence and Acceptability of the Cross Cultural Missionaries

Items 13, 14 and 15 as in appendix 1 addressed the cultural factor gender in influencing the acceptability of the cross-cultural missionary 83.3% the respondents interviewed as shown in table 4.9 observed that if not handled well by the cross-cultural missionary it lead to rejection. According to a respondent he noted, as a man one would only reach the men while women reach the women contrary to this is total rejection. In most of these mission fields the locals have societies which are high masculine all decisions are done by men. A respondent narrated how in that community he is reaching, during the wedding the bride has to receive beating to confirm that she will be under the leadership of that husband and she cannot express herself. 32.2% respondents observed that most of those communities they are reaching are pro men societies where roles are well defined. 83.3% of the respondents indicated that before the cross-cultural missionary starts his/her ministry there is a huge need to understand the gender roles as it is a very sensitive matter to deal with without it can be met with total rejection. A respondent observed that certain roles of men and women conflicted with those of her home culture like men in that culture are idle and they sit talking under trees the whole day. He indicated that the cross-cultural missionary needs to understand the differences in roles of the cultures

because without it this can lead to an ethnocentric view. It also makes the missionary understand the gender roles which influences his/her acceptability by the locals.

Table 4.5: Gender roles influence and acceptability of the cross-cultural missionaries

Response	Frequency	Percentage
Yes	5	83.3
No	1	16.6
Total	6	100

Influence of culture and acceptability

Items 16 and 17 in interview guiding question in appendix 1 addressed the above in trying to summarize to the main causes of rejection of the cross cultural missionary as shown by figure 4.5 below. In responding as to what is the main causes of rejection of a cross-cultural missionary 66.3% of the respondents indicated that undermining of the local culture due to ethnocentrism attitude lead to rejection. They also noted that trying to impose things that are not there and conversion which is exported by the missionary which is a tendency of proselytism denies the missionary acceptability with a response of 83.3%. Communication barrier was also noted as a cause of rejection 100% of the respondents confirmed that while some respondents indicated that failing to enter as a learner was also treated with rejection. The respondents at 83.3% noted gender roles are cultural factors that influence acceptability.

In ensuring that cross-cultural missionary is accepted by the locals, the respondents noted that respect of the local culture was needed without any sign of undermining it. They indicated that learning the culture is very essential because it would remove the culture conflicts between the missionary and local culture. They

noted that one enters a culture as a learner and trying as much as possible to be a bi-culture loving the people with their practices will make them accept the missionary as he continues to reach them with the gospel that is able to change them from their wicked practices. They also noted that learning their language helps the missionary to socialize with locals and this enhances the level of his/her acceptability. Using their values was also noted by the respondents and this they observed is done by lying down of the missionary own. The respondents also noted that the missionary should also be ready to pay the costs even by engaging in prayers, spending time to learn the local language which helps him/her to attend their meetings and to accept training even after the calling to be a missionary.

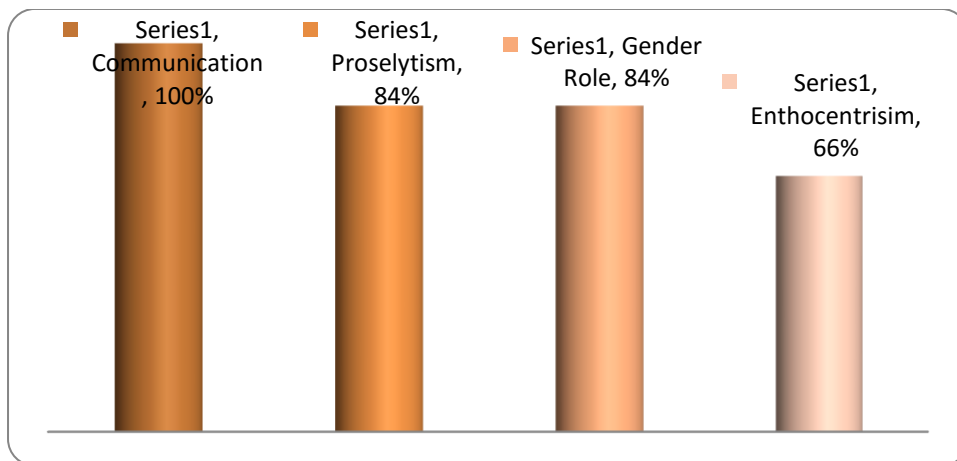


Figure 4.5: Influence of culture on acceptability of cross-cultural missionaries

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

The purpose of this research was to describe the influences of culture experienced by missionaries in the Full Gospel Churches of Kenya in Kenya and how this can be used to prepare them adequately before sending them. These can also be used by missionary training schools and sending churches and agencies in Kenya and Africa.

Summary of the Findings

The data collected has shown that majority of the respondents 90% have been in the mission field for more than 2yrs. This indicates that the degree of the reliability of the information provided was fair. The respondents who provided this information are from both genders nearly on equal basis 60% males and 40% females which indicated that the information was collected from a fair representation. It is also noted that information was provided by both married 55% and single persons at 45% also on nearly equal basis for the purpose of validity. All the objectives of the study were considered and the analyzed data summarized accordingly.

Ethnocentrism Influence on Acceptability of the Cross-Cultural Missionaries

The findings of the study revealed that culture has an influence on acceptability of the cross-cultural missionary as noted from the informants. The data collected through the questionnaire shows that on average 94.6% agreed that

ethnocentrism had influence on the acceptability of the cross-cultural missionary while 66.6% of those respondents interviewed indicated the same. 89.5% respondents agreed that socialization is a sign of acceptability of the cross-cultural missionary where the host culture agrees to socialize with the cross-cultural missionary, while 88.9% agreed that trust by the host culture towards the cross-cultural missionary is sure sign of acceptability. It was established in this study that this is a key cultural factor that needs to be dealt with by the cross-cultural missionary in order to be able to identify with the locals, accepting their culture without prejudice will be met by acceptance by the locals. The cross cultural missionary show that he/she has no ethnocentric attitude by wearing local dressing code, eating their food and socializing with them through attending their meetings and interacting with them where possible and by gaining their confidence.

Gender Influence on the Acceptability of Cross-Cultural Missionaries

The findings of the study established that cultural factor of the gender role is also a major cultural factor that influence the acceptability of the cross cultural missionary. On average 82.1% of the respondents from the questionnaire agreed while only 17.9% on average disagreed that misunderstanding of gender roles influence acceptance of the cross-cultural missionary. 84% of the respondents interviewed agreed that gender roles have a bearing on the acceptance of the cross cultural missionary. Understanding the positive roles of men and women by the missionary is very important on the side of the cross-cultural missionary. The respondents at 95% indicated that understanding the difference in roles of the men and women help the missionary not to assume what is done in their culture is the same or better than in the host culture. The respondents interviewed observed that this is a cultural matter which

is very sensitive. Failing to know how to deal with this cultural factor the respondent stated would lead to disappointment and inability to penetrate in the host culture. The respondents noted that there was need for missionaries to understand, who are decision makers? What is the place of the woman in the society, or if it is a closed or an open culture where everyone can express his/her views.

Proselytism Influence on Acceptability of the Cross-Cultural Missionaries

An average of 83.1% of the respondents of questionnaires and 100% of the respondents who were interviewed agreed that proselytism, i.e. imposing missionary culture to the locals attract rejection of the missionary. The respondents at 94.5% agreed that Indigenization is a sure way of overcoming proselytism of a cross cultural missionary. 100% of the respondents agreed that contextualization was established as a sign of how well the missionary dealt with proselytism. Rather than proselyting 90% of the respondents observed that the missionaries should adjust themselves to the host culture. They noted that these adjustments reduce proselytism and they determine the receptivity of the missionary and his message. 69.2% agreed that when the locals see the missionary becoming like them and his/her interest in their culture, they are more prepared to hear the message of the gospel and accept the missionary as their own. Those interviewed observed that it is not easy as one enters the mission field, but they all agreed that there is need to adjust by changing their lifestyle to that of locals in order to address the challenge of acceptability. They indicated that as soon as missionaries adjust they are more accepted and effective.

Communication Influence on Acceptability of the Cross –Cultural Missionaries

The 66.7% of the respondents of questionnaires and 100% of respondent who were interviewed agreed that communication is another cultural factor that influences

the acceptability of the cross-cultural missionary. Though 75% of the respondents disagreed that inability of speaking the host language is not a barrier of acceptability of the cross-cultural missionary this is because it is not the first or the only means of communication to the majority because 95% and 90% agreed mastering the host culture gestures and facial expressions respectively enhanced his acceptability. 17.6% of the respondents interviewed expressed how local people speak to the missionaries in their language assuming they already know. All the respondents interviewed cited language learning as very important step towards penetrating to the host culture. The respondent noted language being an important mean through which culture is communicated should be learnt but most important is to learn their body language in terms of gestures. As they indicated missionaries should enhance language learning by having a positive attitude towards the culture of the people. Gestures and facial expressions which are sometimes different in different cultures should also be learnt at the beginning which will help in identification with the culture.

Though 40% of the respondents disagreed that communication is a major barrier of acceptability of the cross-cultural missionary this is especially to the young people who are able to communicate in national language like Swahili which the missionaries are familiar with.

Other Cultural Influence on Acceptability of the Cross-Cultural Missionaries

The other cultural influences of the acceptability indicated by the respondents were identification of which the respondents observed it can disappear automatically once the major influences like ethnocentrism, proselytism, gender roles and communication factors are dealt with. Projects which are not culturally accepted should not be allowed as 17.6% respondents interviewed noted. World view was also observed as a cultural influence on the acceptance of the missionary. 23.4% of

respondents agreed that if the cross cultural missionary enters the host culture as a learner he/she would be in a position to understand their world view at the earliest. They noted this will also help in adjusting his/her lifestyle to align it with the world view of the host culture knowing that he/she out to change their values and behaviors which are opposite to the Gospel of our Lord Jesus Christ.

The findings of the study established that cultural factors that influence the acceptability of Full Gospel Churches of Kenya missionary identified from the analysis showed that ethnocentrism is a key factor that has affected their acceptability by the host cultures. If they deal with this attitude they will be accepted by the host culture and they will be effective in their mission work resulting to winning souls to Christ. Proselytism was also noted as a major factor, for the missionaries to be accepted, they should resist themselves from imposing their cultures to the host culture by contextualizing the gospel which will increase their acceptability and effectiveness in spreading the Gospel to the locals. The gender roles and communication were also indicated as key influential factors of culture that influence acceptability of the cross-cultural missionary.

The inadequate training before going for missions was pointed out as a cause of inability to deal with these cultural factors that influence the acceptability of the missionaries.

Lack of exposure before sending the cross-cultural missionary was also indicated as the cause of rejection of the missionary. This is because they go to the mission field with theories without experience which reduces their chances of acceptability. Culture shock was also identified as a factor which hinders the missionary from dealing with identified cultural influences. Rather than getting to deal with ethnocentrism, communication barriers, proselytism and gender issues

immediately, cultural shock take a lot of missionaries' time to deal with. Pressure from the sending church was also noted to be an issue. The church expect the missionaries to start winning the souls immediately which caused the missionaries to rush to the community without learning their culture, language, dealing with their ethnocentric view and understanding of the difference between their and the host culture. Prayer was observed to be very important very important before engaging to the host culture, which if substituted with professionalism on the side of missionary in many cases has resulted to rejection. Those respondents interviewed noted that since missions is the work of God, God's leading and favor is very important and it can only be realized during the prayers.

The other factor noted from the respondents that can help the cross-cultural missionary in dealing with cultural influence are like personal factors, having a positive attitude towards the local culture, finding friends amongst the locals especially for the singles, findings encouragement during the difficult times. Having quality time with God was also indicated as very healthy in dealing with cultural influences that lead to rejection of the cross-cultural missionary.

All of the respondents interviewed indicated that for them to be effective in their work they should contextualize the Gospel to be able to engage the local communities. In response on how Full Gospel Churches of Kenya missionaries can be effective in their mission fields they observed that training of the missionaries should be reviewed and focus on how to deal with cultural influence which can enhance the acceptance of the cross-cultural missionaries. They should be given exposure to the mission fields before sending, as a learning experience.

Conclusion

This research concludes that the major cultural factors that influence acceptability of cross-cultural missionary of the Full Gospel Churches of Kenya in the mission fields are ethnocentrism, proselytism, communication, gender roles, identification and world view.

If ethnocentric attitude is gotten rid of the cross-cultural missionary will not have problem to dress like locals, eat their food socialize with them and these create trust by the locals. When the host culture trusts the missionary they will not have any problem to accept him and his message.

Becoming like the locals is the best way of overcoming the tendency of imposing missionary culture to the host culture, referred to as proselytism in this research. Accepting their lifestyle and adjusting to the culture is a positive sign of identifying with the host culture and this will result to acceptance on the side of the missionary. This calls upon the cross-cultural missionary to contextualize the gospel and plant indigenous churches. Learning the gestures and the language of the host culture decreases the communication barriers. Communicating in the host language increases the acceptability of the missionary and overcome the challenges that are caused by communication related issues.

Understanding the gender roles the, social and cultural difference between men and women, the conception of both gender and how they are treated in host culture will help the missionary not to cross the lines – this is done by learning the culture first. This will help missionary to enter the host culture with ease and increases his/her acceptability. Through that the missionary will be able to identify with the host culture because by learning the culture will enable him/her to understand its world view. The other cultural influences were not given as much weight as the

ones discussed in this research however they should not be ignored when preparing the missionary.

Recommendations

From the data collected through questionnaires, interviews, closed ended and semi open ended questionnaires which were formulated to obtain responses from the respondents. The data was quantitatively and qualitatively analyzed as per the responses from both interviews and questionnaires, it is recommended that Full Gospel Churches of Kenya Mission Department Mission institution and sending agencies takes strategic measures in preparing and training the cross-cultural missionaries. They should be trained how to deal with ethnocentrism, proselytism, communication barriers and gender roles in different cultural groups.

Ethnocentrism Influence and Acceptability of Cross-Cultural Missionary

From findings of the study ethnocentrism was established as cultural factor that influence acceptability of the cross-cultural missionaries in Full Gospel Churches of Kenya. It is recommended that cross-cultural missionaries should be sent for mission's exposure for a time before they are fully sent to their mission field where they will be serving. This will help them understand what is expected of them in dealing with ethnocentric attitude. The cross-cultural missionary deals with ethnocentric attitude by socializing with locals, eating their food and dressing like them. This will create confidence and trust in the host culture and accept the cross-cultural missionary making it easier for him to spread the gospel.

Gender Influence and Acceptability of Cross-Cultural Missionary

Gender role was established as cultural factor in this study that influence acceptability of the cross-cultural missionaries in F.G.CK in this study. It is

recommended in this study that the church and missions related institutions should invest much more in training and preparation of the cross-cultural mission without pressurizing the missionary to show the fruits immediately. This will help the missionary to learn the culture without pressure to understand the role of gender in the host culture. They should understand the social and cultural differences of gender and also in areas of power distance, whether it is a high masculine culture, how they care for their children, the roles of men and women etc. This will help the cross-cultural missionary to integrate with the host culture easily thereby enhancing his acceptability.

Communication Influence and Acceptability of the Cross- Cultural Missionary

The findings of the study d established that communication influence the acceptance of the cross-cultural missionaries in F.G.C.K. It is recommended in this study that the church and mission institutions should allow the cross-cultural missionary to learn the host culture language and gestures not less than two years. The church should also assist the missionary in acquiring a translator. This will help the missionary to learn even the gestures and the facial expressions of the host culture. The cross-cultural missionaries should learn the basics of anthropology before and during their ministry in those foreign cultures. This will help them to have basic knowledge on culture and improve his acceptability.

Proselytism Influence and Acceptability of the Cross Cultural Missionary

It is established from the findings in this study that proselytism do influence the acceptability of the cross cultural missionaries in F.G.C.K. It is recommended in this study that the cross culture missionary can reduce the effect of proselytism by becoming like the local people in his lifestyle and remain like them. He should contextualize his teachings and make the teachings indigenious. This will remove the

cultural clash. The training curriculum of the cross-cultural missionaries should be reviewed to accommodate all the above cultural factors and training should be more practical than theoretical.

Suggestions for Further Research

This was a research on cultural influence on acceptability of the cross cultural missionary. There is need to carry out a research on how the cross cultural missionaries acceptability is influenced by other factors apart from culture. The study should also be carried on the results of the cross- cultural missionary acceptability after overcoming the cultural hurdles. There should be a study on different groups and their relationship with acceptability by the host cultural i.e. married, singles, young and old missionaries in relationship with their acceptability by the host culture.

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APPENDIX I: INTERVIEWS GUIDING QUESTIONS

1. What was your experience when you first came here as a missionary?
2. Have you ever requested them to teach you their language?
3. If you have, how did they receive the idea?
4. Do you communicate with their language; gestures? Do you think they accept you more than using another language?
5. Did you have things to change in your life for you to be accepted by the host culture? If yes which are those things?
6. Do they feel about your difference between your culture and their culture?
7. How can you describe the gender role of the host culture in comparison with your culture?
8. What is the reaction of the people of the host culture when they suspect that you are trying to change them from their culture?
9. Do they receive you when you tend to compare your culture with theirs?
10. What things have you found different from your own way of life in this culture?
11. Have you ever tried to eat their food with them or do like them. If yes what was their reaction?
12. Which are some of the causes of difference among yourselves, and how do you solve
13. Does the gender role influence the acceptability of a cross-cultural missionary?

14. Are men and women roles defined in the host culture? What happens when the missionary ignore that if yes?
15. What is the reaction of the host culture when the missionary ignores to recognize the difference in women and men roles in the host culture?
16. What are the main causes of rejection of a missionary in a host culture?
17. How does the cross cultural missionary ensure acceptability by host culture?

APPENDIX II: QUESTIONNAIRE 1

(For Full Time Missionaries, Part Time Missionaries and Leaders of Missions)

Answer all questions

YOUR STATUS (TICK ONE): Full Time Missionary ()

Part-Time Missionary ()

Missionary Leader ()

SECTION A

1. PERSONAL INFORMATION

Your Name _____

Male ()

Female ()

Married ()

Not Married ()

2. You have been in this mission field for (tick one)

Part-time missionary ()

Less than 2yrs ()

2-4 years ()

4-6 years ()

7years and above ()

SECTION B: Tick inside the box your response.**B1: Ethnocentrism (showing that one's culture is superior) and Acceptability of Cross Cultural Missionary.**

Question	Strongly agree	Agree	Disagree	Strongly disagree
Showing your culture as superior than the host is a barrier to acceptability of the cross- cultural missionary.				
Demeaning the host culture affect the acceptability of the cross-cultural missionary.				
The missionary attitude of showing superiority of his/her culture to the people he/she is reaching affect his/her acceptability.				
Ethnocentrism on the side of the cross-cultural missionary is the major hindrance of his/her acceptability by the host culture.				
The effectiveness of the cross-cultural missionary is determined by how much he/she is trusted by the host culture.				
When the people of the host culture socialize with the missionary it is a sign of acceptability.				
The cross-cultural missionary is accepted				

by the host culture when he/she shows acceptance of the host culture without comparing it with his/her culture.				
Trust is more built when cross-culture missionary eat the food of the host, dress like them and buy their goods instead of buying from his/her cultural people and go with them to the mission field.				
Cross-cultural missionary participating in host culture activities, socializing with them without criticizing increases his/her acceptability.				
“If it were my people we could have done better than this”, is a dangerous sentiment towards the host culture.				

B2: Communication and Acceptability of the Cross-Cultural Missionary

Question	Strongly agree	Agree	Disagree	Strongly disagreed
Language difference is a barrier to acceptability of cross-cultural missionary.				
The target people reject the cross-cultural missionary usually because he cannot communicate in their language.				

Language barrier is the major obstacle in accepting the cross-cultural missionary.				
Communicating in the host culture language is a guarantee to acceptability of the cross cultural missionary.				
1. The first entry-point of the cross-cultural missionary to the host culture is by learning and understanding their language.				
Inability to communicate with the host language lessens the level of acceptability of the cross cultural missionary.				
Communicating with the host culture language shows the acceptance of the host culture by the cross culture missionary and it is reciprocated by the same acceptance.				
Learning the host culture gestures is of supreme importance, this is the first means of communication and the missionary meaning of his/her gestures may be different from his/her host culture.				
Facial expressions and the tone of the voice are significant as the missionary communicate to the host culture and they influence his/her acceptability.				

B3: Gender and the Acceptability of the Cross-Cultural Missionary.

Question	Strongly agree	Agree	Disagree	Strongly disagree
Misunderstanding the difference in men and women roles affects the acceptability of the cross-cultural missionary.				
Gender difference influences acceptability of a cross cultural missionary.				
When the cross-cultural missionary accepts the different roles men and women play he/she is accepted by the host culture.				
If the cross- cultural missionary shows no concern in difference between men and women affect his acceptability by the host culture.				
In high masculinity culture the major focus of the missionary should be on men to increase his/her acceptability by the host culture.				
Men and women serve different roles in the host culture.				
It is when the cross-cultural missionary understands the difference of men and women and adjust to that context of the				

<p>host culture that he increases his level of being accepted in that culture.</p>				
<p>Men and women equality should be emphasized by the cross-cultural missionary in the host culture.</p>				
<p>Men are more recognized than women in this culture. When the missionary preach equality of both as per scriptures it reduces his/her acceptability.</p>				
<p>Leadership is for men not women in this culture. Giving women leadership position decreases the acceptability of the missionary.</p>				
<p>Understanding the power distance between men and women and showing the same to the host culture enhances the acceptability of a cross cultural missionary.</p>				

**B4: Proselytism (imposing missionary culture to the target people) and
Acceptability of the Cross-Culture Missionary**

Question	Strongly agree	Agree	Disagree	Strongly disagree
Converting the people of the host culture into missionary culture affect acceptability of the cross- cultural missionary.				
Imposing missionary culture has a big role in the rejecting of the cross-cultural missionary.				
Imposing missionary culture is a major barrier in acceptability of the cross-cultural missionary.				
When the missionary does not interfere with the culture of the host is a guarantee of his/her acceptability.				
If the cross-cultural missionary allows the Gospel to change the culture and not he/she assure him/her of acceptability by the host culture.				
Introducing missionary cultural issues to the host culture though good meet rejection by the host culture at first.				

<p>Be like and remain like the host culture increases the acceptability of the cross-cultural missionary.</p>				
<p>The cross-cultural missionary worshipping his/her God, by the style used by his/her host culture to worship increases his/her acceptability.</p>				
<p>The people of host culture accepts the missionary when they realize he/she is not after changing their cultural styles but maybe only the beliefs</p>				
<p>The people of the host culture will increase their acceptability to the missionary when he/she adopts their styles in eating, dressing, walking without complaining.</p>				
<p>Contextualization of the gospel is a sure way of acceptability of the missionary.</p>				
<p>Allowing the converts church to remain indigenous enhances the acceptability of the missionary.</p>				

B5 Acceptability and the influence of the culture

Question	Strongly agree	Agree	Disagree	Strongly disagree	Not sure
Acceptability is the first step in being able to spread the gospel to the host culture.					
The host culture allowing the missionary to socialize with them is a sign of acceptability.					
The host culture showing trust to the cross-cultural missionary is a way of telling the missionary that he/she is accepted by the host culture.					
Isolating the missionary from the public functions is sure message that he/she is not accepted by the host culture.					
Visiting the missionary and welcoming him/her in their houses shows that the missionary is accepted by the host culture.					

SECTION C

1. What are the common causes of rejection of cross-culture missionary by the host culture?
2. How does the cross-culture missionary ensure acceptability by the host culture?

APPENDIX III: QUESTIONNAIRE 2

(For Leaders of Missions)

Please try to answer all questions

YOUR STATUS (TICK ONE):

Full Time Missionary ()

Part-Time Missionary ()

Missionary Leader ()

SECTION A

1. PERSONAL INFORMATION

Your Name:

Male ()

Female ()

Married ()

Not Married ()

2. You have been in this mission leadership for (tick one)

Less than 2yrs ()

2-4 years ()

4-6 years ()

7years and above ()

SECTION B: Tick inside the box your response.**B1: Ethnocentrism (showing that one's culture is superior) and Acceptability of Cross Cultural Missionary.**

Question	Strongly agree	agree	disagree	Strongly disagree
Demeaning the host culture affect the acceptability of the cross-cultural missionary.				
Ethnocentrism on the side of the cross-cultural missionary is the major hindrance of his/her acceptability by the host culture.				
The effectiveness of the cross-cultural missionary is determined by how much he/she is trusted by the host culture.				
The cross-cultural missionary is accepted by the host culture when he/she shows acceptance of the host culture without comparing it with his/her culture.				
Trust is more built when cross-culture missionary eat the food of the host, dress like them and buy their goods instead of buying from his/her cultural people and go with them to the mission field.				
Most of the cultural concerns received by mission leaders for the rejection of the cross- cultural missionaries is because of ethnocentric view of the missionaries				

B2: Communication and Acceptability of the Cross-Cultural Missionary

Question	Strongly agree	agree	disagree	Strongly disagree
Language difference is a barrier to acceptability of cross-cultural missionary.				
Language barrier is the major obstacle in accepting the cross-cultural missionary.				
The first entry-point of the cross-cultural missionary to the host culture is by learning and understanding their language.				
Learning the host language is the first step in the mission field and influences the acceptability of the missionary.				
Inability to communicate with the host language lessens the level of acceptability of the cross cultural missionary.				
Communication preparations should be given the first priority by leaders as they send their missionary in a cross cultural ministry.				

B3: Gender and the Acceptability of the Cross-Cultural Missionary

Question	Strongly agree	agree	disagree	Strongly disagree
Gender difference influences acceptability of a cross cultural missionary.				
If the cross- cultural missionary shows no concern in difference between men and women affect his acceptability by the host culture.				
Leadership is for men not women in much culture. Giving women leadership position decreases the acceptability of the missionary.				
Mission leaders have a lot to do in preparing their cross cultural missionaries in dealing with the gender factor in the mission fields.				
Understanding the power distance between men and women and showing the same to the host culture enhances the acceptability of a cross cultural missionary.				

**B4: Proselytism (imposing missionary culture to the target people) and
Acceptability of the Cross-Culture Missionary**

Question	Strongly agree	agree	disagree	Strongly disagree
Converting the people of the host culture into missionary culture affect acceptability of the cross- cultural missionary.				
Imposing missionary culture has a big role in the rejecting of the cross-cultural missionary.				
Be like and remain like the host culture increases the acceptability of the cross-cultural missionary.				
Be like and remain like the host culture increases the acceptability of the cross-cultural missionary				
Contextualization of the gospel is a sure way of acceptability of the missionary.				
Allowing the converts church to remain indigenous enhances the acceptability of the missionary.				
Mission leaders indicate that it is dangerous for the cross-cultural missionary to proselyte to their culture.				

B5 Acceptability and the Influence of Culture

Question	Strongly Agree	Agree	Disagree	Strongly Disagree
Acceptability is the first step in being able to spread the gospel to the host culture.				
The host culture showing trust to the cross-cultural missionary is a way of telling the missionary that he/she is accepted by the host culture.				
Isolating the missionary from the public functions is sure message that he/she is not accepted by the host culture.				
Mission leaders agree that no any mission work can progress without the cross-missionary being accepted by the host culture				
Acceptability is a sure sign that the cross-missionary is accepted together with his message.				
Isolation of the missionary is a guarantee that he is rejected.				

SECTION C

1. What are the common causes of rejection of cross-culture missionary by the host culture?
2. How can the cross-culture missionary ensure acceptability by the host culture?

CURRICULUM VITAE

Personal Details

Name : Joseph MburuNjoroge
Date of Birth : 01/01/1970
Gender : Male
Status : Married
Religion : Christian
Nationality : Kenyan Citizen
Languages : English, Kiswahili & Kikuyu
Mobile no : 0725 526 103
Address : P.O. BOX 52 – 01013, Gituamba
Email : josephmburu2001@yahoo.com

Educational Background

<u>Year</u>	<u>Institution</u>	
2014 to Date	African International University	Master of Organizational Leadership
2007 - 2011	Global University	Bachelor of Arts
2003 - 2005	African International Ministry	Diploma in Pastoral Ministry
Jan - Dec 2002	Full Gospel Bible College	Certificate in Theology
Jan – Dec 2001	Life Water Counseling Centre	Certificate in Counseling Psychology
1987 - 1990	Kianyaga High School	K.C.S.E
1979 – 1986	Kamwangi Primary School	K.C.P.E

Work Experience

1990 – 1999 Business
2000 to Date Pastor

Interests

- Reading Novels
- Playing Volleyball

Personal attributes

- Joseph thrives in offering the best services to his client
- Njoroge can work without supervision

Referees

1. Rev. J. N. Chege
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Thika L.C.A
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2. Bishop M. Gitonga
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