

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*A Missiological Study of Culture Shock Experiences of the Sheep-
fold Ministries' Missionaries in Kenya With Implications for
Training at Center for Missions Training*

BY
HARUN WANG'OMBE KARUKU

*A Thesis Submitted to the Graduate School of Theology
in Partial Fulfillment of the Requirements for the Degree of
Masters of Arts in Missions (Islam)*

JULY 2006

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Student's Declaration

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IMPLICATIONS FOR TRAINING AT CENTER FOR
MISSIONS TRAINING**

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 the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) _____



HARUN WANGOMBE KARUKU

July, 2006

ABSTRACT

The purpose of this study was to describe the culture shock experiences of TSM missionaries in Kenya as they adjust to work among the Muslim people. The findings of this research are to be used to improve on the missionary training by TSM through the Center for Missions Training (CMT). This is because missionary training should be relevant to needs in the field. A relevant training will enable missionaries to be more effective in reaching the Muslim people with the gospel of Jesus Christ.

Twenty TSM missionaries were interviewed and the findings were used to make recommendations for training and missionary care concerns. From the findings of this research, it is concluded that TSM missionaries suffer culture shock, which hinders their adjustments and effectiveness in their work. Even though most of them did not recognize or acknowledge suffering culture shock, this researcher found some of their experiences as expressions of culture shock especially in their early days among Muslims. Some of the missionaries' culture shock experiences took long to deal with thus continuing to affect their productivity.

This research identified various causes of culture shock, which included world-view conflicts, unfamiliar cues, economic factors, religious factors, language learning, identification in the field, relationships and personal factors.

This research therefore recommends that training of missionaries should bring a better understanding of the concept of culture shock. CMT should identify with the above causes of culture shock and prepare missionaries to adjust accordingly in their field of ministry. Missionaries should be prepared in order not to be surprised when they encounter experiences different from those they experience in their home culture. This researcher also recommends that CMT should give more time and focus on anthropological courses. This should give adequate preparations on world-view understanding and development of a cross-cultural perspective among missionaries. On-field orientation and culture shock seminars should also be strengthened in order to enable missionaries to adjust from culture shock. These recommendations can also be used by other missions sending missionaries among Muslims in Kenya and Africa.

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TO

- All who by the grace of God are dedicated to train missionaries and serve unreservedly among the Muslim people in Kenya and Africa.
- All who labor to obey the call of Christ to preach the gospel to all nations which include the Muslim people.
- My great wife and friend Judy, a companion in this journey of serving and training workers to the Muslim people.
- My mother who encouraged me in an amazing way to go and live with the Muslim people for the glory of God.
- My organization, TSM, whose vision and calling is to the frontiers of mission to the unreached people, and who have given me an opportunity to serve with them.

ACKNOWLEDGEMENTS

I am first grateful to God for the amazing opportunity He has given my family and me to study here in NEGST. I am then grateful to my beloved wife Judy, who encouraged me to come to NEGST and throughout my studies and writing of this research. I am grateful to my organization, The Sheepfold Ministries (TSM), through the Director Rev. Francis Omondi, for allowing me and my family to take two years of study leave. Further, TSM has allowed me to do this research on the missionaries working with them in Kenya. My thanks also go to the missionaries interviewed for the vital information they have provided.

My other thanks go to my lecturers in the Mission Department for their dedication and love in training us for the task of missions. My special thanks go to my lecturers in Islamic Studies, Dr. Stephen Sesi and Dr. Caleb Kim, who have demonstrated a deep love and compassion for Muslim people. I particularly thank my academic advisor and mentor, Dr. Caleb Kim who has been of great challenge and encouragement in guiding me through this research. In the same regard, I thank my colleagues in Islamic studies, Lawrence Osage and William Kato for their company and encouragements during this research. My studies here at NEGST could not have been possible without the prayers and financial support that I have received from different people. I hereby acknowledge the financial support I have received through TSM and NEGST Mission Department. My special thanks go to Dr. Kent Lovelace who introduced himself to my family and voluntarily decided to give towards my tuition fees in a very dedicated way. To all I say, thank you, and may God bless you.

CHAPTER 1

INTRODUCTION

The Sheepfold Ministries (TSM) is an indigenous mission agency which was started in 1989. Born out of a challenge raised at a FOCUS students' Mission Conference, Commission '88, TSM aims to reach marginal and non-evangelized people with the gospel of Christ and plant cross-cultural Churches among them. To this end, TSM recruits, trains and sends cross-cultural missionaries among Muslim communities of the Horn and Coastal regions of East Africa. Today, TSM has 50 missionaries and staff workers among eight Muslim people groups in Kenya. Fifteen of these work among six Islamic people groups in Tanzania.

This researcher is the National Director of TSM in Kenya and has also worked as a missionary with TSM in Northern Kenya. He has also been involved in training of TSM missionaries at the Center for Missions Training (CMT). The desire for more fruitfulness has raised concern about the quality of missionaries TSM trains and sends to work among Muslims. The slow conversion of Muslims to Christ that TSM has witnessed might be related to the quality of training that missionaries receive through CMT. Effective training is essential for effective ministry among Muslims.

In order to develop such effective training, it is fundamental to determine the practical needs that have to be addressed in the fields where missionaries are being sent. These needs can be determined by understanding the missionary experiences of those working with TSM on the various fields in Kenya. One of the issues that we

need to focus on in order to understand the missionary's field-based cross-cultural experiences is culture shock.

In her thesis, Omollo recommends: "It would also be interesting to study the quality of training and general preparation of the missionaries in relation to what they encounter in the field" (2004, 56). This research aims at making some contribution to meet this need by focusing on culture shock among TSM missionaries in Kenya and its effects on spiritual and interpersonal relationships among them. This research will provide information that will help to improve the missionary training program at CMT for quality missionaries among Muslims.

Gava writes that "In Latin America, a primary cause of 'un-avoidable early return' of long term missionaries is due to deficient or non-existent pre-field training" (2003,18). Likewise we estimate that among other reasons, culture shock related stress is a major cause for missionary attrition within the TSM organization. As a leadership, it is therefore imperative that we understand the causes of that stress so that remedial and preventive measures can be taken through proper pre-field and in-field training. This is the motivation of this study.

Problem Statement

This study describes culture shock experiences among TSM missionaries working cross-culturally in Muslim communities in Kenya, and takes consideration of these experiences into the development of missionary training program at CMT.

Research Questions

1. What factors contribute to culture shock among TSM missionaries in communicating the gospel cross-culturally to Muslims?

2. What are the effects of culture shock on the spiritual life of missionaries and relationships with their colleagues?
3. How can CMT utilize the findings from the researches 1 and 2 above to develop a training program, which is culturally relevant and effective in the missionary work?

Purpose of the Research

The purpose of this research is two-fold:

1. The research attempts to understand culture shock experiences that TSM missionaries working among Muslims in Kenya go through. These findings can contribute to the issues of missionary care in the organization.
2. To use the research findings to improve on the missionary training needs in a way that can address the culture shock issues, for effective communication of the gospel to Muslims in Kenya.

Significance of the Study

This study will help to understand the field-related causes of culture shock that affect missionaries' effectiveness among Muslims. There is a growing involvement of indigenous mission efforts in reaching the unreached people in Kenya especially among Muslims. There is however hardly any research that has been done on the experiences of indigenous missionaries in cross-cultural contexts in Kenya. The research will contribute to improve Christian witness among Muslims, especially by TSM missionaries. It is also anticipated that this research will bring out lessons that can be utilized by CMT and other mission training centers to train missionaries for effective Muslim Evangelism in Kenya.

Many mission training programs tend to provide training that is not relevant to the needs in the mission field, thus creating a gap between theory and practice of mission to Muslims. It is hoped that this research can contribute to bridge this gap in order to ensure more effective training for the emerging indigenous cross-cultural missionaries to Muslims in Kenya and Africa.

Objectives

The objectives of this study are:

1. To discover the realities of culture shock among indigenous missionaries in Muslim contexts such as those of TSM in Kenya.
2. To understand the extent to which culture shock has affected the spiritual lives and relationships among TSM missionaries in Kenya.
3. To come up with insights for better methods of preparing missionaries for effective ministry among Muslims through CMT.
4. To provide data that can advise the missionary care department of TSM and other indigenous mission agencies in Kenya.

Limitations

Most of TSM missionaries work in remote, less accessible places, which are distant from each other. This researcher was limited to using public transport during data collection. Accessibility to these areas was therefore difficult, time consuming and financially costly. This research was conducted during the term break at Nairobi Evangelical Graduate School of Theology. Time to conduct this research was limited and this affected the depth of the findings.

Delimitations

Even though there are other indigenous missionaries working among Muslims in Kenya, this research is limited to the TSM missionaries. It did not research on non-missionary staffs of TSM who have not gone through missionary training at CMT even though they could be working in missionary-related work in the field. Having been a missionary and leader in TSM, this researcher has an *emic* perspective or bias. However, he has attempted to describe the research findings from an *etic* perspective as objectively as possible.

Further, this research concerns itself with only one element of cross-cultural experience, which is culture shock as experienced by TSM missionaries in the mission field. It does not even describe the reverse-culture shock that they experience on return to their home culture. These experiences are limited to the deep emotions and inner conflicts of the TSM missionaries in regard to their spiritual lives and relationships with their colleagues. This research has not dealt with other dimensions of cross-cultural communication like social structures, motivational issues or even the doctrinal concerns of communicating the gospel to Muslim people.

Assumptions

- 1) Despite some differences in details, the world-view of Muslims in different parts of Kenya is regarded as the same in this study.
- 2) Among all other needs, missionary training is possibly the most fundamental determinant for effectiveness of the missionary in the field.
- 3) Indigenous TSM missionaries experience culture shock in Muslim societies, and knowledge of these experiences can be used to improve missionary training at CMT.

Abbreviations

TSM-The Sheepfold Ministries.

CMT- Center for Missions Training.

NEGST- Nairobi Evangelical Graduate School of Theology.

FOCUS- Fellowship of Christian Unions.

Operational Definitions

Muslims

Many people understand Muslims based on the orthodox teachings of Islam. However in this research the term “Muslims” is used to refer to all who identify themselves with Islam where TSM missionaries are working. This includes both orthodox and folk Muslims who integrate their African traditional practices in Islam.

Missionary

The term “missionary” has traditionally been used to refer to the Western Christian workers reaching people in foreign countries. This is the understanding that many have had in Kenya. Kane gives the traditional meaning of a missionary thus:

In the traditional sense the term missionary has been reserved for those who have been called by God to full time ministry of the word and prayer (Acts 6:4) and to who have crossed geographical and / or cultural boundaries (Acts 22:21) to preach the gospel in those areas of the world where Jesus Christ is largely , if not entirely, unknown (Rom 15:20) (1982, 14).

Cultural rather than geographical boundary is the criteria emphasized in defining a missionary and this justifies the use of the term for the TSM Christian workers. Even though TSM missionaries referred to in this research are of the same nationality as the people they are reaching, their cultural differences are significant. In

this research, the term “missionary” refers to those trained to reach Muslim people with TSM in Kenya.

Indigenous Missionaries

Winter presents cross-cultural evangelism in terms of E-1, E-2 and E-3 categories in relation to cultural distance (1981, 295). Although TSM missionaries come from the same country with the Muslim people whom they are reaching, the two belong to different cultures. Therefore according to Winter’s categorization, TSM missionaries belong to the E-3 category. E-1 evangelists are reaching their own people while E-2 evangelists are reaching people of a sister language and culture. E-3 evangelists cross language barrier as well as other cultural barriers, to work in a different people group. This understanding provides the basis for investigating culture shock among TSM missionaries in Kenya as they cross cultural barriers.

CHAPTER 2

SUBSTANTIVE LITERATURE REVIEW

These are the books and other materials that this researcher has found resourceful in understanding and approaching his research area. These books form the theoretical foundation for doing this research. “Literature review for a proposal or a research study means locating and summarizing the studies about a topic” (Creswell 2003, 33). The review refers to what others say about the research topic in order to give the research’s validity and scope. The literature has focused on areas such as culture, world-view, Muslim world-view, culture shock, indigenous mission and missionary training. The literature of the method employed in this research has also been included in this review.

Library research indicates that there is little information available on TSM missionaries. Neither is there much within the libraries on the whole issues of culture shock among indigenous missionaries in Africa. However, information culled from the experiences of Western missionaries has been helpful to this research.

Kraft says that we should put as much as is necessary on our research in order to do the most important job better (1996, 464). This research seeks to enhance effectiveness of TSM missionaries by improving on the training at CMT. Research on culture shock is vital for missionaries to adjust and be effective in their witness among Muslims.

Culture

Many have popularly understood culture as synonymous to progress or 'civilization'. However the term "culture" has been used in this research anthropologically (31). Several definitions of culture have been given by various authors.

Hiebert defines culture as the integrated system of learned patterns of behavior, ideas, and products characteristic of a society (1983, 25). Hiebert here shows regard for ideas and feelings as an important dimension in culture. This research has considered the TSM missionaries' emotions and psychological effects in their interaction with a new culture. These effects are crucial for the productivity of the missionary in the field of ministry.

Nida defines culture as all learnt and shared human behavior (1954, 28). Dakin views culture as comprised of codes of manners, dress, language and rituals (1994, 18). Missionaries will need to adjust appropriately in the above areas as they work and live in a new culture. These adjustments are indicators of the missionary's appreciation of the host culture. They then influence his culture shock experiences.

Culture can be seen as the society's complex, integrated coping mechanism consisting of learned, patterned concepts and behavior plus their underlying perspective (world-view) and resulting artifacts (material culture) (Kraft 1996, 38). This researcher has used Kraft's definition of culture because it is more detailed and comprehensive. Culture is acquired almost unconsciously from childhood. However, TSM missionaries have to consciously learn the new culture, which makes it a stressful affair. "Study of culture of the people makes it possible for us to avoid being crippled by the enemy within us –our own ethnocentrism" (xiii). Ethnocentrism is a self-centered view of one's culture at the expense of others' culture. This attitude has

a negative impact on one's response to people of the other culture. Missionaries need to identify not just the surface behavior of the people (life styles), but also the underlying issues that control their behavior. This deep level part of culture is called world-view.

World-view

World-view is the structured assumptions, values, and commitments/ allegiances underlying a people's perception of reality and their response to those perceptions (52). Different cultures have different views of reality around them. However actual reality means what is actually there as God sees it (Kraft 1989, 12). Missionaries need to understand and take seriously the world-view of their host culture for effective communication of the gospel to them. Kraft quoting Nida says: "Good missionaries have always been good 'anthropologists'" (1996, 33).

Anthropology will enable missionaries to understand other cultures, Muslims in the case of TSM, thus avoid biases that hinder communication of the gospel. Nida confirms the necessity of understanding other cultures saying,

effective missionaries have always sought to immerse themselves in a profound knowledge of the ways of life of the people to whom they have sought for ministry, since only by such an understanding of the indigenous culture could they possibly communicate a new way of life (1954, xi).

The world-view of TSM missionaries differs significantly from that of the Muslim people that they are reaching. Even though these missionaries are Kenyans they come from other societies already with their own worldviews, which have further been influenced by their Christian faith. The conflict created by these Christian and ethno-cultural differences affects communication of the gospel. This researcher disagrees with Lingenfelter's view that culture is a pen of disobedience (1978, 17). Culture is essential for every one to interact with his environment. As Kim explains in

his class lectures, humans develop culture as a way of interacting with their natural environment, social environment and supernatural environment (2006). This researcher agrees with Kraft that culture is not essentially evil. It is rather corrupted but convertible (1981, 113). There is therefore hope for positive transformation of the Muslim world-view if missionaries appreciate and understand it. In fact, the gospel is intended to influence and change people at their deepest possible level- the world-view level (Kraft 1996, 57). Missionaries need to identify these world-view differences and seek to transform the Muslim world-view to serve God.

Conflicts that arise from world-view clash cause culture shock among missionaries. Missionaries' regard for the people's world-view will reduce the dangers of culture shock.

Muslim World-view

Parshall says that despite the significant differences in details, there is enough in common across the Muslim ethnic groups to be able to talk of a single Muslim world-view (1980, 65). This supports this research's regard of Muslim world-view in the different contexts in Kenya to be the same. The basic teachings of Islam are upheld across the board in Muslim communities despite influences from the local African traditional practices.

The Muslim view of reality is influenced by the traditions (*hadith*) and the Quran which are ingrained in their minds from childhood especially through the *Madarasa* (Quranic Schools). Islam unlike Christianity is not just a religion but also a cultural system. It is also law rather than theology oriented (Saal 1993, 41). The Islamic message is a legalistic prescription of conducts required of every aspect of life. These are culturally defined in the traditions and the Quran. These prescriptions

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form the Islamic law. The Islamic law (*Sharia*), is practiced in all Muslim communities even though the degree of emphasis and adherence differs according to context.

Due to influence by Western education and theology, TSM missionaries are inclined to have individualistic and compartmentalistic world-view. This is because Western theology has been influenced by enlightenment which is dualistic. Such world-view conflicts with the Muslim world-view that is monistic. Shenk says that strictly secular or psychological approach to demon possession or cures for diseases do not really connect with the Islamic world-view and the folk perceptions of reality (1989, 7). This presents Shenk's concern for knowledge of Muslim world-view by Christian missionaries.

"It is because Islam and Christianity have shown marked similarities that they have clashed" (Burnett 2002, 122). The understanding of these similarities however differs. "Islam and Christianity differ in the concept of the nature of God, community, salvation, sin and nature of revelation" (123). Because of these differences, a possible clash of the two religions may be anticipated, but the risk may be reduced by considering these conceptual differences of the two faiths.

Communication of the gospel needs to take into account these differences or it will lead to world-view clash that causes culture shock and stress. "Sadly, one of the reasons more Muslims do not respond to the gospel is that some missionaries have not learned the Muslim mind" (Cate 1992, 232). The Muslim mind is controlled by his or her assumptions that form his world-view. This research aims at effective missionary work to Muslims in Kenya by encouraging an understanding of the Muslim mind. The challenge of the missionary should be to link the Christian world-view with the Muslim people's world-view through persistent Biblical reflection (Mensah 1989,

87). Failure to understand the Muslim world-view can lead to discouragement and fatigue in communicating the gospel. These effects are as a result of culture shock.

Culture Shock

This researcher here attempts to present this concept from the sources reviewed.

The term, culture shock, was introduced for the first time in 1958 to describe the anxiety produced when a person moves to a completely new environment. This term expresses the lack of direction, the feeling of not knowing what to do or how to do things in a new environment, and not knowing what is appropriate or inappropriate.
(<http://edweb.sdsu.edu/people/CGuanipa/cultshok.htm>)

Culture shock is an emotional conflict encountered as we adjust in a new culture with new expectations. Missionaries should patiently learn and adjust effectively.

“The term ‘culture shock’ means the reactions experienced on exchanging a familiar culture for an unfamiliar one” (Foyle 1987, 100). It is an anthropological term that expresses our negative reactions in a new culture, which may range from moderate to extreme feelings. Missionaries suffer various levels of culture shock in their new contexts which may be seen through stress or as a withdrawal reaction.

Hiebert defines culture shock as the disorientation we experience when all the cultural maps and guidelines we learnt as children no longer work (1985, 66). This refers to the psychological imbalance that we encounter when we enter a new culture before settling on a particular pattern of living in the new area.

Kraft summarizes the challenge of cross-cultural ministry thus:

Of all the problems that occur when people of different societies come into contact with each other, *those arising from differences in world-view are most difficult to deal with*. Since world-view is a matter of assumptions, it seldom occurs to the members of a social group that there may be people of groups who do not share their assumptions. This is a major reason why culture shock (better, “culture stress”) is such a problem (1996, 57).

Kraft here introduces an insightful meaning of culture shock as culture stress. Many missionaries may be hesitant to admit suffering culture shock, but there is need to enquire about various stresses that they experience in the Muslim culture. In this research, culture shock and culture stress have been used interchangeably. Pre-field preparation will reduce effects of culture shock thus making the missionaries more effective. This research will help to improve on the missionary training in order to address this cross-cultural challenge.

Factors Contributing to Culture Shock

“Culture shock strikes most people who enter deeply into new cultures” (Hiebert 1985, 66). Cross-cultural missionaries seek to go deep into the host culture as they aim to make the new culture their home, thus experiencing culture shock. Factors that contribute to culture shock include language, changes in routine, and changes in relationships, loss of understanding, emotional and evaluative disorientation among many others (Ibid. 75). Foyle underscores language study, changes in social roles change, changes in interpersonal relationships and conflicts from historical images and emotions as possible contributing factors to culture shock (1988, 48-55). The above factors among others are common issues in a new culture, thus making culture stress a normal phenomenon among missionaries. This is especially so during a missionary’s first term in the field.

Culture shock experiences consist of the tourist stage, disenchantment, resolution and adjustment. “The final stage of culture shock comes when we feel comfortable in the new culture. We have now learnt enough to function efficiently in our new setting without feelings of anxiety” (Hiebert 1985, 75-76). Hiebert’s

explanations have helped this researcher on the areas to enquire about from the missionaries about their experiences in the new culture.

This research brings out some of the experiences of missionaries as they adjust to life in Muslims dominated mission fields in Kenya. The aim of the missionary should be to learn and be integrated in the new culture as much as possible. He should accept the new culture as his own in order to live and effectively share the gospel.

Symptoms of Culture Shock

“General symptoms occur such as loss of interest, homesickness, occasional disturbed sleep, loss of appetite and poor concentration. Fatigue is the commonest complaint” (Foyle 1987, 105). Feeling of fatigue may lead to reduced interest in the new culture and language learning, as well as a sense of insecurity which elicits fear and anger among other reactions. The following is a more comprehensive presentation of the signs of culture shock.

Many people are unaware that they are experiencing Culture Shock. Symptoms may include feelings of sadness, loneliness, physical aches and pains, insomnia or the desire to sleep a lot, depression, feeling vulnerable, anger, resentment, an unwillingness to interact outside of the home, idealizing their old country of residence, loss of identity, frantically attempting to merge into the new culture, lack of confidence, feeling inadequate, longing for family and feelings of being lost (<http://www.nz-immigration.co.nz/lifestyles/culture-shock.html>).

Even though most of the TSM missionaries did not acknowledge culture shock, some of the above symptoms were evident. Loss says that cross-cultural stress results in low performance leading to feelings of guilt and loss of self-esteem which if unresolved results in maladjusted behavior (1979, 47). The ability to cope with culture shock depends on the level of integration in the new culture and personality of

the missionary. The more easily missionaries adjust to the new culture, the more they are able to address culture shock in their ministry. Some spiritual as well as relational difficulties are related to the stressful experiences of missionaries in the new culture.

Effects of Culture Shock on Spiritual Lives and Relationships

A missionary should be a regenerated Christian who is growing up in his faith with power from within which helps him to live and serve victoriously among Muslims. Because the war is spiritual, Christians are to be spiritually strong (2Cor 10:3-5, Eph 6:10). The inner spiritual power gives the stability that the missionaries need to minister fruitfully among the Muslim people (Col 1:10-11).

Regeneration is the one time work of the Holy Spirit that turns an unbeliever to a believer and a new person (Erickson 1998, 275). The on going work of the Holy Spirit in the missionary will enable him to be refreshed and strengthened in ministry. The Lord has promised this always as Christians serve Him (Math 28:29). Swick confirms this when reporting his interviews with some missionaries saying:

We must have strong personal walk with God. Prayer, dependence on God's word, openness to the Holy Spirit's teaching and guidance and worship were vital for every missionary in the panel. In missions, as in all walks of Christian life, the basics are what sees us through and make us grow. Bedrock trust in God's love and clean, close relationships with him and his people are essentials (2001, 32).

Culture shock inhibits spiritual growth and the manifestation of the power of God in a missionary's life. A strong spiritual life is vital for effective witness to Muslims.

Many missionaries complain that the energy they spend in trying to get along with one another depletes them of energy available for the job they must do (Foyle 1987, 111). This presents concern for interpersonal relationships which contribute to stress among missionaries. Culture shock may develop poor self image, throw someone off balance and affect health relationships with those whom they are

involved (Kraft 1996, 471). Culture shock affects relationships among missionaries as they all seek to adjust to their new environment.

Interpersonal conflicts are usually due to emotional maladjustments that are caused or enhanced by the cross-cultural stress. "There is lowered self esteem and false guilt unresolved- hostility, insults, resentment, dishonesty, competition, blame assigning, withdrawal, misinterpretation, phobias and depression" (Foyle 1987, 56). These affect the emotional conditions of the missionaries and bring about conflicts among them.

The first step in dealing with culture shock is to acknowledge the existence of different assumptions and commitments in the missionary that conflict with those of the Muslims. While the host culture is not willing to change in order to accommodate them, the efforts of the missionaries should be to emulate the people in all what is not contrary to the Scriptures. As Kraft explains, a missionary can be frustrated when his communication of the gospel to people is ineffective (1981, 5). This frustration is a result of culture shock where the perspective of reality differs and the presentation of the gospel is misunderstood by the host culture. This frustration brings guilt, doubt, depression, anger or even physical sickness (Foyle 1987, 107).

Missionaries among Muslims should practice lifestyle evangelism. This is an attitude and a lifestyle, which a group with Christ as the center of their individual and corporate lives naturally exhibit. It includes sharing Christ with others (Pilkinton 1930, 6). Lifestyle evangelism should not just focus on proclaiming Christ to the Muslims but also on life among missionaries. If they are to be effective witnesses, it is imperative that missionaries have strong relationships with each other and with Christ.

Culture shock may result from a low view of the other culture. Yet the gravest mistake to do with another culture is to think of it as inferior and to seek to correct it

to fit in one's own view (Hesselgrave 1991, 287). This bias results in negative inner feelings which affect both the missionary's spiritual life and relations with colleagues on whom he vents these negative feelings. Besides training them to appreciate the other culture the existence of such feelings as described above necessitates an inner healing ministry to missionaries.

Mission to Muslims

Most of the work of TSM is being carried out among ordinary Muslims. As Musk says, the popular view of reality seems far removed from the world of formal Islamic faith (1989, 175). TSM missionaries will not only need to understand the official teachings of Islam but also the world-view assumptions held by Muslims in their different contexts. "The Christian communicator should be a person of love and tenderness. He must fully empathize with the person of another culture to which he is presenting Christ" (Parshall 1980, 89). Love is fundamental in communicating the gospel effectively to Muslims. This is the view that is upheld in this research.

Communication of the gospel among Muslims will require contextualization of the message by use of forms and meanings that are relevant to them. As Matheny quoting Engel says, Christian communication should employ symbolism which is varied for their cultural background (1981, 87). The communicator is likely to be misunderstood or misinterpreted, thus increasing the stresses of culture shock. Culture shock can be reduced by understanding the culture of the Muslim people in order to use relevant and understandable methods of communication.

Missionary Training

Lewis says that training of missionaries is the most important thing we can do to ensure their success. He adds that there is a significant correlation between missionary specific training and field retention of missionaries (<http://66.54.153.74/Assets/Holistic%20Missionary%20Training%20jonathan%20lewis%20>). Lewis' argument underscores the need to re-examine missionary training by TSM which is probably the most fundamental issue for effective mission to Muslims.

Training of missionaries in TSM is done at the Center for Missions Training (CMT), located in an Islamic context in Northern Kenya. Since CMT was started in 1991, over 109 people have undergone training to work among Muslims with TSM and with other agencies. CMT aims at equipping missionaries with the essential skills needed to penetrate the unreached people groups with the gospel of the Lord Jesus, especially those living under Islamic influence. Gateway, the international missionary center makes an observation thus:

Training missionaries must be one of the singular most difficult tasks in the field of ministry preparation. Yet, too many missionary candidates leave for the field with little more than a few weeks of missionary orientation presuming that what is needed will be learned on the field. If learned at all, it is certainly learned the hard way (<http://www.gatewaytraining.org/>).

From this observation, those seeking to be missionaries should be encouraged to find pre-field preparation that is relevant for their ministry. The findings of this research should be applied to the missionary training at CMT in order to enable it to achieve the task for which it exists. This is because as Rajendran says, training is to equip people to fulfill the purpose for which they are called and mandated (2003, 1).

The challenges and barriers encountered from the problem of culture shock must be continually dealt with through training in order to achieve the purpose and mission of TSM. Adekoy identifies lack of proper training as one of the handicaps of

Nigerian missionaries (2001, 17). This is likely to be true also for Kenyan, because mission training is newer in Kenya than in Nigeria. TSM, a pioneer indigenous mission to Muslim in Kenya, trained her first missionaries in Nigeria for lack of such training in Kenya at the time. On training, Kraft states that to function effectively in cross-cultural settings, we need training that will enable us to meet, learn and function in a world in which all the rules are different (1996, 463). Training for missions to Muslims must consider the expected cultural differences to address for effective work. This research has been done on the premises that effective missionary training will ensure an effective work in the cross-cultural ministry to Muslims.

There have been efforts by many mission organizations to search for the best model of missionary training to improve their effectiveness. However Shultz says that it is the model as it relates to the particular need or situation that makes it better or worse (2003, 90). CMT needs first to understand the needs for which it is training in order to develop a model that will produce relevant and effective missionaries. “The needs of the mission fields in which students will most likely work will determine which skills the missionary needs” (Fuller 2001, 36).

Incarnational Approach

“One of the reasons why Muslims have not come to faith in Christ is that they have not heard of Christ and one of the basic reasons why they have not heard of Christ is because missionaries have not gone to tell them about Christ” (Cate 1992, 230). Cate challenges the church to send missionaries to Muslims. The approach of evangelism as presence is an effective tool in reaching Muslims where proclamation of the gospel is based on relationships. “A visible and important aspect of the Christian presence in Muslim lands is the missionary” (Ali-Nazir 1982, 151). The

lifestyle of the mission teams is the clearest witness where people are not open to the gospel such as among Muslims. However to do this, the minds of the missionaries must be transformed and they must 'incarnate' their lives and witness into their host culture (154). Missionaries should be prepared to face the challenges of 'incarnational' ministry in order to avoid extreme effects of culture shock.

"Many missionaries never go beyond the acquisition of rudimentary knowledge of a local language. They have no real encounter with the art, music and literature of the country in which they live and where they have been called to work" (155). Incarnation model means appreciating the people and their culture in a way that we are willing to become like one of them just as Christ did by living as a man in this world. Appreciation of people's culture will enable missionaries to overcome conflicts with the host culture and thus minimize culture shock. Love is the basis for all identification (Hiebert 1995, 147). Missionaries should love people and their culture so much that they are willing to share not just the gospel, but also their lives with them (1Thes 2:8).

Missionary Care

Missionary care, also known as member care, is a consistent means of helping missionaries to function more effectively in their fields of calling. Member care is an on-going and strategic means to help missionaries get their job done (O'Dennell 1992, 2). It is what helps missionaries not only to survive but to excel in missions (O'Dennell and O'Dennell 1992, 10). Missionaries are usually thought to be stronger and more spiritual than ordinary Christians. This has put many missionaries under pressure to assume what they are not. There needs to be ways for missionaries to express their feelings and the struggles they encounter in their ministry.

“A missionary serving on the field may experience relationship conflicts, emotional stress, physical illness, and spiritual attack”

(<http://www.missionarycare.org/>). These findings of Godspeed Missionary Care Corporation present some of the effects of culture shock on missionaries. This research will help to address emotional and spiritual needs of missionaries in TSM and other agencies working among Muslims in Kenya.

World Evangelical Alliance acknowledged the need for missionary care thus:

Service of the Lord in cross-cultural environments exposes missionaries to many stresses and criticisms. While acknowledging that missionaries also share the limitations of our common humanity and have made errors, we affirm that they deserve love, respect and gratitude. Too often, agencies, churches, and fellow Christians have not followed biblical guidelines in dealing with cross-cultural workers. We commit ourselves to support and nurture our missionary workers for their sakes and for the Gospel witness (<http://worldevangelical.org/textonly/3igua-affirm.htm#declarations>).

Many missionary sending agencies have their focus more on the work but neglect needs of the worker. The evidence of culture shock among TSM missionaries should implore the organization to re-examine her training and also address the effects of these experiences on those working in the field.

Indigenous Missions in Kenya

Indigenous missions are the missionaries' sending agencies that are founded and run by national Christians in order to do cross-cultural missions in the home country and beyond. These include church based organizations and para -church organizations. TSM is one of such mission organizations established to reach the unreached people in the Horn of Africa and Sahel region especially Muslims.

“The fact of an emerging, vigorous Third World missionary movement suggests a positive out come to the debate about structures” (Hedlund and

Hrangkhuma 1980, 29). It is insightful that a mission organization is a structure necessary to do mission even within Third World Countries. Mission organizations such as TSM consist of like minded ministers who have been called to carry the gospel across cultures to places where Christ has not been named (Romans 15:20). Churches in Africa should not only partner with indigenous mission agencies, but also establish them as the sending arm of the church in the specialized cross-cultural missions, especially among Muslims.

Unreached Peoples of Kenya

The term “unreached people” refers to ethnic communities who have not been reached with the gospel well enough; such that they are not able to do missions among their own people without help from outside. There are about 25 unreached people groups in Kenya with 18 of them being predominantly under Islam (AMFTT Afriserve 2004, 91). These are tribes with fewer than 2% Christians and no indigenous Church; in these societies believers cannot reach the rest of their own without outside assistance (Ibid. v).

Islam in Kenya

Islam was mainly on the coast of Kenya as an archipelago of communities, and in the main land. The largest Islamic concentration was near the Somali border (Quinn 2003, 108). Originally, most Kenyan Muslims came from the East African Coast, but by the 1990s more than half of them were of Somali origin (Ibid. 113). TSM missionaries in Kenya are mainly found in the Coast and North Eastern parts. This research has focused on these two Muslim dominated regions. Muslims form about 6 % of the Kenya population (Jonestone 1993, 330). However, Islam is the

fastest growing religion in the world largely by birth in Asia and Africa (Myers 2003, 24, 26). This may presumably include the Islamic population in Kenya, hence the need for more missionary efforts to reach Muslims in Kenya and Africa.

Methodology Literature Review

Methodological literature review presents the literature that has enabled the researcher to identify the research method to use from the various options available. Choice of the research method depended on the kind of research being conducted. Creswell advises that it is useful to consider the full range of possibilities for data collection in any study (2003, 17). This book has enabled the researcher to determine the criteria to use and the method to employ. Sogaard provides a variety of research designs that can be employed. Sogaard bases the choice of the method employed on the objectives and the researcher's interests (1996, 97).

CHAPTER 3

RESEARCH METHODOLOGY

This section presents the method that has been employed in this research to collect and analyze the data. This research describes the culture shock experiences of TSM missionaries in Kenya. From the guidance of the reviewed literature, this research has taken a qualitative approach. Walford says that the study of cultural issues will need to employ ethnography (2001, 7). Being a cultural study, this research has employed ethnographic method that takes a descriptive approach.

Creswell, quoting Frankel and Wallen, says that the intent of ethnographic research is to obtain a holistic picture of the subject of study with emphasis on portraying the everyday experiences of individuals by observing and interviewing them and relevant others (2003, 199-200). This research has utilized participant observation and interviews for data collection. However due to the limited time of doing research, this approach is a modified ethnography which has highly relied on interviews and relevant information recorded about TSM missionaries. In this research, missionaries were the actors while the Muslim cultural contexts in Kenya formed a common social situation. Data collection used open-ended ethnographic questions. Ethnographic research requires the researcher to build relationships with the missionaries and closely understand the psychological conflicts in the Muslim culture. Being a TSM missionary, this researcher has already established relations with the missionaries which are an advantage in data collection.

Entry

This researcher being a missionary and a leader in TSM did not need introduction to the missionaries or assistance to conduct the research. Appointments to the missionaries were made to ensure their availability during the time of research. However, this was done in a way that was convenient with the missionaries and that allowed continuity with their normal activities. This enabled more objective participation and observation.

Data Collection

This researcher collected data by observing the life of TSM missionaries in 7 different fields in Kenya. This was conducted on 20 of the longest serving missionaries through observations, interviews and the use of recorded information on TSM missionaries. Due to the limited time available, the researcher took two to three days in each of the seven stations namely, Garissa, Dabel, Garsen, Wajir, Madogo, Moyale and Lamu as follows:

Table 1. Number of missionaries interviewed.

Field	Garissa	Madogo	Wajir	Moyale	Lamu	Dabel	Garsen	Total
No. of Missionaries interviewed	3	3	5	2	3	2	2	20

Interviews and Participant Observation

Unstructured questions produce answers that can help to probe deeper to get more complete answers (Sogaard 1996, 105). Some information was gathered by

observing behaviors of missionaries in the host culture and also with each other. Ethnographic data collection involves making a descriptive observation in order to understand what goes on in the particular social situation (Spradely 1980, 33). The interviews were conducted from the field of ministry where the players were, making it an ethnographic research design. The researcher was able to identify with the environment of the missionary and participate in some of his activities on the field, while observing his life style in his natural 'niche'. The missionaries' attitude, feelings and perceptions of the Muslim people and their environment were identified. Some of the questions arose from the observations made by this researcher. Data collected has been compiled in a descriptive approach.

Population of Study

TSM has 50 missionaries and staffs working in Kenya. This research has focused on 20 of the full time field-based missionaries in 7 of the 8 fields where TSM operates in Kenya. Missionaries interviewed were selected on the basis of the period of time they have served with TSM. The longest serving, field leaders and other leaders were given priority.

Administration of Instrument

Ethnographic interviews were recorded by the researcher as first hand information. "Ethnographers do not merely observe they also participate" (Spradley 1980, 51). The researcher participated in the activities of the missionaries by accompanying them in their contacts with the Muslims as well as interacting with them in their homes. Relationships among missionaries and between missionaries and the Muslim people were also observed and recorded. Interviews were recorded

verbatim as direct quotes. Use of a tape was not necessary because this researcher could observe and record interviews freely. Due to the limited time of doing research, most of the data was collected through observation and intensive interviews.

Validity and Reliability of the Instrument

Validity is used in qualitative research to determine whether the findings are accurate to the stand point of the researcher, participant, or the reader of the account (Creswell 2003, 195). To ensure accuracy, this researcher has subjected this process and findings to supervisors from NEGST Mission Department who are experts in Islamic studies and cultural anthropology. Best defines validity as the quality of the data gathering instrument or procedure that enables it to determine what it was designed to determine (1981, 55). This researcher leaves the final findings of this study open to criticism and leaves room for self-reflection due to bias. These findings will also be given to the participants for verification.

CHAPTER 4

FINDINGS AND DATA ANALYSIS

The data collected were based on the culture shock experiences of TSM missionaries especially in their early days of settling among Muslims where they work. These are the cross-cultural stresses that TSM missionaries experience among Muslims. The study targeted and interviewed twenty of the leading and longest serving missionaries. These were chosen because they would be able to respond to questions of spiritual and interpersonal relationships in a satisfactory manner. They have also been in the field longer than those that they are leading.

This analysis attempts to bring out the evidence of culture shock and the contributing factors as raised from the data collected. Interpretations of this data are based on Kraft's theory of the cross-cultural perspective as explained from the relevant literature reviewed above. The data analyzed has then been utilized to give recommendation to improve on missionary training at CMT. This researcher has not used the names of the informers for the sake of confidentiality and freedom to use these findings in and out of TSM. The first research questions sought to investigate on the factors that contribute to culture shock among TSM missionaries.

Factors Contributing to Culture Shock

Most of the informants did not affirmatively acknowledge experiencing culture shock. Some did not interpret their cultural conflicts as due to culture shock. However, some identified and acknowledged having suffered culture shock.

This researcher has identifies the following factors as contributing to culture shock among TSM missionaries in Kenya.

Table 2. Summary of causes of culture shock among TSM missionaries interviewed.

Causes of Culture Shock	Missionaries experiencing	Percentage
Worldview factors	20	100%
Economic factors	20	100%
Personal factors	16	80%
Identification factors	18	90%
Language	18	90%
Relationships	18	90%
Routine	20	100%
Unfamiliar Cues	20	100%
Religious Factors	20	100%

Unfamiliar Cues

The first day of traveling to the field is a mixture of discoveries and distress. A missionary narrates his first incident of shock on the field: “My first experience of feeling lost was at the Jet in Lamu where I and my colleague remained in the bus for a while before realizing that we needed to board a boat to the Island. This made me feel like an ignorant stranger in the area.” There is the excitement of seeing new sights and people, but also surprises. “I fell from the canoe the first time on it, and I feared using it again.” This was in spite of the fact that the missionary had to use this means to cross the river. These distresses and concerns are initial experiences of culture shock which need to change as the missionary adjusts on the field. As Hiebert says, shock stems from the fact that those in unfamiliar culture do not know even the simplest rules of social behavior (1985, 39). These experiences immediately create a negative attitude towards the field, causing fears and anxieties that increase with every new or

strange encounter with the culture. Missionaries should ask questions so as to learn to live in the new culture from the beginning. This is because as Brewster and Brewster say, it is not easy to continue as a stranger without knowing the cultural cues (1988, 317). Even though, this learning is stressful and humbling, it brings about acceptance and effectiveness in the long term.

Cultural Factors and World-view Conflicts

As Kraft says, most cross-cultural problems stem from differences in meaning assignments (1996, 60). One of the first experiences that missionaries mention is encountering ‘deceptive’ Muslims. Some of the Muslims lied about transport because they did not want to carry the missionary to their village for religious reasons. These Muslims lied to avoid shaming both the missionary and the community, thus in a sense maintaining honor for both. But the missionaries would not look at things from this perspective; so they would interpret this as closed behavior of the Muslims, terming it as ignorance, ‘retrogression’ and ‘primitivism’. A missionary narrated how people shared maize when it was still fresh in the garden. From his home culture perspective, this is a lack of sense of future, but to the community it is generosity.

Missionaries make more of what they think are shocking observations. One said that “Houses are built for the whole family, where everybody, including married male children live under one roof. One would expect that since land is plenty, they would build separate houses for their children.” Shocked missionaries interpreted this as lack of privacy. Another missionary on the same field added, “When people are talking, including outsiders like the missionaries, other people are free to come and listen to the conversation and seek to know what the two are talking about.”

Missionaries see this as unacceptable intrusion into their privacy, whereas for the

local people it is a demonstration of warmth and hospitality, qualities that are essential for survival. In both cases, there was need to understand the meanings local people gave to their behavior in order to avoid conflict of values. As Kraft says, assignment of meaning is performed by people according to their learned world-view patterns (1996, 136). Missionaries should learn to give the correct interpretations of other cultures without bias.

A missionary observed that certain roles of men and women conflicted with those of her home culture. “Women are the ones who build houses here. This culture makes women suffer more than they do at [our] home”, she said. Her husband added, “I was shocked to find that men in this culture are idle, and they sit talking for many hours. They are unproductive and this has led them to deteriorate economically.” This comparison of the new culture with the home culture causes cultural conflicts that result in culture shock. Missionaries develop a negative view of the culture which hinders their learning and communication of the gospel.

The above are example of cultural conflicts where missionaries have a biased interpretation of the people’s behavior in an ethnocentric way. “Human beings, due to their own egocentricism look on their own culture as most suitable or best and on that of others as less civilized” (Hiebert 1985, 38). Missionaries fail to realize that the local people also view their practices as foreign and backward. Missionaries need to identify the people’s value systems and find ways of redeeming them to glorify God. Missionaries need to be among the people as learners in order to understand the culture and bring meaningful transformation to the people. “For God wanted his message contextualized within the human frame of reference in such a way that it would be maximally intelligible to those within that frame of reference” (Kraft 1981, 130). Contextualization of the gospel should be the aim of learning culture.

Even after many years, some missionaries remain withdrawn from the people's world-view. They become repulsed by the cultural practices of the people thus affecting their attitude towards them. Being thus unable to bridge the gap between the two cultures, they are unable to interpret the Muslim one in a way that can facilitate contextualization of the gospel. This weariness with the local culture makes them want to change the environment by moving into a different field. However as Kraft says, we need to distinguish carefully between people and the cultural structure in which they operate (1996, 36). This will enable us to love the people in spite of some of their cultural practices that need to be changed. Our focus should be on the people that they might be transformed and subsequently enable their culture to glorify God.

Rather than adjust themselves to it, some of the missionaries feel the need to change the culture of the host communities. For instance, they choose not to dress as the locals do, or adapt the minimally to this dress, which the Muslims regard as dishonesty. When the missionary women go out to visit with Muslims, they may dress in ways acceptable to Muslims, but they dress differently at home, and Muslims can still see them, so they appear hypocritical. The inability of missionaries to adjust to Muslim lifestyle is regarded by Muslims as dislike of their culture, thus missionaries remain alienated from the people. Though there is evidence of missionaries appreciating Muslim culture, they continue to experience difficulties of acculturating to it, mainly due to culture shock resulting from cultural conflicts.

Some missionaries argue that there is no need to make certain cultural adjustments because they have no implication to the gospel. A missionary did not dress in the local dress for he did not think it had a bearing on communication of the gospel, and it was stressful and discouraging to him. However, although these

adjustments may not be seen as directly hindering the gospel, they determine the receptivity to both the messenger and his message. As Hiebert says, true interest in people is reflected symbolically in our willingness to wear their types of clothes, try their food and visit their homes (1985, 83). When Muslim people see the missionary's interest in their culture, they are more prepared to hear the message of the gospel.

Routine

A missionary narrates how he could get lost around the village, which caused him to have a sense of insecurity. Such a simple problem of locating places in the mission field can bring about an immense amount of cultural stress. "People here fear to be attacked and this is what we found in this place. It was distressing before we could know this place well", he added. Some places seem insecure to missionaries but the local people are used to them. A missionary cites one of the areas saying, "The crocodile infested rivers were dangerous to draw water from. With our already scarce resources, we paid people to draw water for us." It was distressing that they had to pay for water and they couldn't adjust to draw it from this river as local people do.

As Hiebert says, life during the first year in a culture is often a struggle simply to survive and this becomes frustrating as we are unable to do much of the missionary work (1985, 67). Missionaries should first seek to settle and learn living in the new environment. There is great stress as missionaries adjust to identify their daily activities. "There were many needy people coming to visit any time of the day. I wondered if we are expected to live this way", a missionary commented. Many missionaries are unprepared for such needs of the people and how to address them. This leads to feelings of being overwhelmed while local people blame missionaries

for not assisting them. This is discouraging and stressful. However missionaries adjust to some of the routines in the culture while others remain difficult to accept.

Relationships

Missionaries experience a change of relationships, from living among friends and relatives to living among strangers. Difficulties of establishing friends in a Muslim context are a common experience. As Hiebert quoting Mayer points out, the most important step in entering a new culture is to build trust (1985, 83). “People may show interest in friendship but once they get what they want they break contact”, a missionary notes. The friendship that is associated with people’s needs is stressful, and it is interpreted by the missionaries as begging and lying. Lack of trust causes missionaries to have negative attitudes towards Muslims thus causing culture shock.

As Brewster and Brewster say, having local friends is essential for feeling at home (1988, 314). Establishing friends in the people should be one of the major goals of a missionary. Some missionaries fail to be oriented on the field, which greatly contributes to feelings of shock and confusion. This makes their adjustments in the field more challenging. TSM should facilitate orientation of missionaries on the field as a way of addressing culture shock issues of missionaries. People’s culture with its Islamic influence does not allow friendship with strangers. Lack of desire for religious discussions and genuine friends is distressful to many missionaries. As Cate says, one of the keys to reaching Muslims is relationships (1992, 231). Despite the challenges of establishing relationships among Muslims, this remains the most effective approach for communicating the gospel cross-culturally.

Religious Factors

Most missionaries discover that the local people are not as “Islamic” as they thought they were. “I was shocked to see the folk religious practices, shrines and rituals that people observe in the name of Islam”, a missionary says. Many missionaries are not prepared to encounter African traditional practices within Islam. This puts a gap between their pre-field training and their field experience. This creates stress in that missionaries have to find ways of interpreting the new experiences and address them.

As Musk says, the beliefs and practices of ordinary Muslims contradict many formal aspects of Islamic faith. Unfortunately, these are mostly hidden or ignored as irrelevant by Western missionaries to Muslims (1989, 223). TSM missionaries unlike Western missionaries do not dismiss the aspects of folk Islam. However, many are not ready for them before coming to the field. There is need to prepare TSM missionaries to relevantly work among ordinary Muslims.

“I was surprised that I could not begin preaching immediately. People confronted us with false allegations about Christianity”, an informer says. However as Saal says, because Muslims are greatly misinformed about Christian belief, we should listen carefully and seek to identify basic assumptions and confusion (1993, 63). Missionaries fear the doctrinal challenge of Islam which contributes to culture stress. Many of the informants were shocked in their early days on the field because people were not getting converted as in their earlier ministries. Missionaries should listen to and understand Muslims before they can expect any Muslims to listen to them and convert to Christianity. The time taken in learning should be considered as an important aspect of ministry.

Some of the missionaries are shocked about the hatred some Muslims show to Christians. Even though they learn about Muslims during training, it becomes real on the field. This tends to make the missionaries to have a generalized view of the Muslims as people who hate Christians. Missionaries rightly view Muslims as people who are spiritually needy and they compassion on them. However, there is little desire of missionaries to learn from the Muslims. As Saal says, we should not forget that our Muslim friend is an individual, someone to understand and appreciate (25).

Language Learning

All the missionaries interviewed cited language learning as a key cause of culture shock. Local people speak to the missionary in their language assuming he already knows it. As one says, “People spoke only their language and talked to me in their language. I wondered how I could be able to work in this place.” This makes it distressful as the missionary struggles through the humbling experience of language learning. As Loss says, language learning is a highly visible element of culture stress (1979, 51).

“The Somali people despise everyone who does not speak their language. They talk negative things about such people”, a missionary argues. This is true of many of the other Muslim communities where TSM missionaries work. This not only shows the importance of language learning for acceptance in the community, but also the feeling of rejection many missionaries suffer for not knowing the local language. Missionaries feel it is important to know the language of the people. Even though all the TSM missionaries speak Swahili, the national language, most of the local people do not. Nevertheless, there is a general assumption by many missionaries that they are incapable of fluency in the local language. But as Nida says, failure to learn languages

results primarily from the attitudes towards culture (1954, 222). Ineffective language learning also implies poor learning of the culture because language is the most important means through which culture is communicated.

Language learning is a major source of culture shock among TSM missionaries in Kenya. This has had long term effects on some missionaries, such as withdrawal or slowing down from language learning efforts. However missionaries should realize that languages can and must be learnt if the Word of God is to be communicated in the words of men (223). Missionaries should enhance language learning by changing their attitude towards the culture of the people. They should also utilize the right approach which as Hesselgrave says involves cultural submersion (1991, 363). This will enable missionaries to overcome culture shock that is caused by language related issues.

Identification

Identification is another major source of distress for missionaries in Muslim societies that are not open to Christians. Missionaries cite this as the most challenging problem in their early days in the field. As one of them says, the most difficult issue is to find something to do among the people. They have to keep explaining their role among the people even after several years among them, especially if they do not make recognizable contributions to the community. Their presence is greatly questioned due to the already perceived conflict between Islam and Christianity.

“In order to relate properly to the human beings of another society, we need to be in an understandable relationship to them” (Kraft 1996, 326). Missionaries need to identify a role that is acceptable to the people and that does not hinder their work among Muslims. However, acculturation and community involvements of the

missionaries have greatly overshadowed suspicion by the Muslims. "Dressing in *Kikoi* (an Arabic dress) impressed the people that I could be joining their religion and this helped to narrow the gap between us", a missionary observes. Certain adjustments in lifestyle reduce suspicion of the missionaries in the Muslim communities.

Some missionaries enter the Muslim area by first living with Christians from other societies that they find living in the area. Some of them started by living with a government employee for a while before moving to their own house. The missionaries live away for some time before getting immersed in the people. As Hiebert says, many people respond with contempt for the new society and separate themselves into their own cultural ghettos (1985, 41). This, though it seems cushioning, it hinders the missionary's ability to deal with culture shock and achieve early bonding with the people. This gives missionaries identities that are unclear and that hinder their work in the community.

A missionary should identify with the new culture at once to enable early adjustment from culture shock. As Hiebert says, it is important that we enter into a culture immediately before we have established routines that insulate us from the people (82). First days are critical in language learning and bonding. Some missionaries take long before settling and finding what to do among the people. The fact that missionaries do not feel free to identify themselves for fear of opposition makes it very stressful among Muslims. This has psychological, emotional and even physical effects. It leads to low self-esteem and fatigue of missionaries in the field. As Brewster and Brewster say, culture shock is predictable for the missionary who has not bonded with the local people of his new community, but is much less likely with the bonded person" (1988, 311). There is need to find identity and bond with the community in order to address the challenges of culture shock early in the field. As

soon as missionaries identify themselves with recognizable roles in the community, they are more accepted and effective.

Personal Factors

All the married missionaries interviewed raised concerns about their children. Missionary children are affected by the new environment and changes of lifestyle in the family. “Children asked questions about our congested house in the field while we had a bigger one at home”, a missionary confided. Missionary children in the field are a source of distress for many married missionaries because of issues of environmental changes and cultural identity. As Hiebert says, some of the most difficult decisions faced by the missionaries have to do with their children (1985, 242). Effects on children will subsequently bring distress to married missionaries as they adjust in the people’s culture.

One of the common difficulties of single missionaries is that of loneliness and finding close friends among the people (279). It is common for single missionaries suffer low esteem for lack of identity in the society. “I was shocked when the village elders asked my older colleague, ‘why have you brought us a child to teach us?’” This is an example of the challenges faced by the single missionaries especially women. There are therefore diverse personal causes of culture shock, especially those related to gender and status of the persons.

Economic Factors

Although this may not usually affect Western missionaries working in Africa, TSM missionaries face myriad financial needs. Most cite financial challenges as a cause of distress. As Loss says, financial issues have a forceful effect on a person who

needs to revamp his financial thinking and alter his lifestyle to compensate for the differences encountered (1979, 74). This is one of the change events that bring stress in the missionary's every day life. TSM missionaries work in remote areas with scarce resources but higher prices of essential goods. This higher cost of living, together with irregular flow of support greatly contributes to occupational stress and loss of self esteem among TSM missionaries.

Financial challenges appear to be poorly anticipated by missionaries, which is why they become a major struggle in the field. High levels of poverty in all the areas where TSM missionaries work further aggravate this problem. Encounter with abject poverty in these areas, where most people live from hand to mouth, distresses missionaries. As a missionary says, he had not witnessed such poverty as in the particular local area, where people did not know what they would eat next.

TSM has continually encouraged missionaries through these difficult times. However, more needs to be done for a long term solution to these financial challenges in order to improve adjustments and effectiveness of missionaries in the field.

Culture Shock: Effects on Spiritual Life and Relationships

Life in a new culture brings confusion as one suddenly begins to learn a whole new way of life (Hiebert 1985, 39). This sudden change of life affects the missionary's inner life and relationship with others. Missionaries working as teams in TSM come from different cultural backgrounds. So they are not only trying to adjust to the field, they are also trying to live with one another, and this creates conflicts. The challenges in the new culture are usually the main source of disagreements among them. Some rationalize their differences as a spiritual attack on them rather

than a cultural problem. “Missionaries may be emotionally depressed because they are not concerned about each other’s spiritual and general life”, a missionary observed.

All the missionaries interviewed are able to have consistent Bible study, but it is not always enjoyable. They often get the feeling that their life of faith is being overstretched. “We are to live by faith though it is sometimes exhausting”, a missionary said. Some missionaries feel spiritual distress which they blame on lack of fellowship with their colleagues. Lack of this fellowship is mostly due to the disorientation and other experiences of adjustments in Muslim culture. As Wayne says, one’s inner self seems to be under attack, as it does during adjustment to a new culture (1988, 349). Missionaries should not only be aware of these attacks but also offer understanding and love in order to maintain healthy relationships for ministry.

A missionary considered leaving the field because his missionary colleagues did at a time when he was unwell. These are physical, emotional and spiritual effects some TSM missionaries have suffered, which cause some of them to leave the field. Some missionaries are involved in serious moral misconduct and conflicts with colleagues as they seek association, friends and love in the field. Some have even as a result of such effects suffered attrition. This is usually viewed as a spiritual problem, which was not related to the experiences in the field. While this may be due to personal weaknesses, these behaviors are more evident in this stressful situation of a new culture. As Foyle says, missionaries are not super-people and their call should be carefully respected, examined and nurtured (1988, 26). This does not only imply need to re-examine recruitment, but also help missionaries as they adjust among Muslims.

“Life in the field has been characterized by ups and downs. I have suffered undiagnosed sicknesses which disappear when I go home only to resurface again on the field”, a missionary discloses. This missionary associates his health problems with

the spiritual situation which he finds more challenging in the Muslim context than at home. Such cases of sicknesses are mostly experienced by missionaries in their early days in the field, but some have persisted for long. As Loss points out, when stress is applied excessively, it causes us to start disintegrating emotionally, psychologically and physically (1979, 23). While spiritual challenges among Muslims are immense, TSM missionaries may not have realized the effects of culture shock on their health.

Some missionaries are of the view that their internal differences are not related to their contextual experiences. A missionary affirms that his colleagues have positive attitudes towards their field, which enables them to minister. He says that many are made to pray and read the Bible more than before because of the challenges that they are experiencing. This has therefore led to spiritual growth. However there have also been feelings of disillusionments about missions that have led to some leaving TSM. As presented in these findings, there are many experiences that seemed unexpected as well as unfulfilled desires that contributed to spiritual distress.

According to some of the missionaries interviewed, disagreements among them are usually based on financial issues. This implies acknowledgement of conflicts, which might be superficially blamed on financial challenges. Pressure from the work is however observed by some of the informants as the source of conflicts. A leader in one of the fields where TSM is working explained this conflict as follows:

Tiredness, abuses by local children, adjustments and feelings of expectations that have not been met, makes a missionary to be easily angered. Lack of freedom to preach affects us spiritually. There is feeling of idleness among some of the missionaries, which when asked to explain, they get annoyed about it. This is not only contributed by the humid weather they are living in, but also other factors that made relationships with the people a challenge.

This usually happens in their early days in the field as the missionaries face the challenges of adjustments and culture shock. Allen says that it is generally assumed that poor interrelationships are the main reason for missionaries to leave the field.

However, he argues that poor interrelationships is just one of the many causes of missionary attrition (1988, 422). This shows the need to address causes of strained relationships among missionaries early, in order to reduce the incidences of attrition in TSM.

Implications for Missionary Training at CMT

While culture shock should be regarded as a normal experience among missionaries, many in TSM are unwilling to admit that it happens to them. This makes it difficult to address it. Allen observes that although it is not popular to admit, culture shock is responsible for a significant number of missionary dropouts (422). The effectiveness of missionaries depends on their ability to adjust to their new culture. As Wayne says, a great deal of frustration arises from dealing with the people of the new culture over and above the actual process of adapting to their new culture (1988, 339).

Part of the struggle arises out of the fact that many of the informants did not receive adequate preparation on how to cope with culture shock before going to the field. Once they get to the field, culture shock pushes personal problems and inadequacies to the surface-ones that you were never aware of before (and neither your spouse) (Swick 2001, 32). Many have struggled to develop ways of overcoming its challenges without meaningful support from the training center. Pre-field training at CMT ought to thoroughly address culture shock related issues before missionaries go out to work with TSM. This calls for CMT to understand the causes and symptoms of culture shock. CMT training should enable missionaries to appreciate and adapt to the Muslim culture. It should also recommend ways of managing culture stress so that it doesn't paralyze the work of the missionaries. Missionaries should be prepared not only to recognize and address effects of culture shock in their individual lives but also

as a team. This is because as Austin says, ultimately, the primary source for care rests with those who are actually working together (1992, 61-6).

As observed in this study, culture shock results mainly from the world-view conflicts between Muslims and the missionaries. This researcher disagrees with Hesselgrave that world-view difference is not the main difficulty in communicating the gospel to Muslims (1991, 188) Although Islam and Christianity may seem similar; their views of their common issues differ significantly. The missionaries exhibit attitudes of superiority, ethnocentrism and general pessimism towards the Muslim culture. They are unable to distinguish between the people, their culture and even aspects of Islam that may be quite different from the people and their culture.

As Kraft says, we should have tools that will enable us to learn and work productively in terms of the world-view of those to whom we are called (1996, 57). CMT needs to train missionaries to encounter a different culture. It should prepare them to have a cross cultural perspective as Kraft delineates it (75). It means helping them see that every culture has its weakness and strengths. Muslims are no exception. They should therefore be expected to make their fair share of mistakes, particularly the ones that relate to treatment of strangers and outsiders. Secondly, missionaries need to appreciate that there are many ways of solving life's problems. It does not matter if Muslims dress or eat in one way or another so long as their way meets their needs. As Kraft proposes, the missionaries should adopt the principle of cultural relativity, which asserts that no cultural way of life is perfect, each is adequate and to be respected (76).

The other area of training is to help them know the religious aspects of culture. This means understanding the doctrines of Islam, or at least the basic pillars of Islam that have a bearing on daily life, and the rituals that accompany them. Universal Islam

teaches some aspects that are hostile to Christianity, and missionaries should be aware of these as well. This is because as Saal says, despite similarities between Islam and Christianity, the two communities operate on very different wavelengths (1993, 41). Missionaries need to understand the differences in meanings of symbols and forms in the two religions. For the regions where TSM works, a very important area of training is on the phenomenon of folk Islam. This is a kind of Islam practiced by ordinary Muslims and that incorporates none-official practices in their daily lives.

Christian psychologists and other professional helpers are not exempt from cross-cultural responsibility in missions (Hunter and Meyers 1988:5). Psychological and pastoral counseling for missionaries ought to be a pre-field orientation and as an on-field process. Where missionaries have already suffered out of culture shock related complications, CMT should offer remedial counseling to heal the wounds and encourage the workers to continue in their service. The counseling and pastoral care should aim at a holistic integration of all the aspects that precipitate culture shock, including cultural factors, personal distress and interpersonal relationships.

Brewster and Brewster recommend that a missionary should get immediately immersed in the local community by getting a family to live with (1988, 311). The method of entry and settlement into the host culture plays a major part in averting the crisis of culture shock. CMT should present the trainees with effective models of entry adjustment to each new culture. This calls for TSM and CMT to make concerted efforts to get adequate information on each mission field before sending workers to live there for the long term. Field feasibility studies may be done by sending workers for a few weeks. This researcher recommends that CMT adopts the above named 'family model', where the new missionary is encouraged to identify a local family to live with in order to adjust and learn the culture.

Missionary Care

This research intends to use the findings to improve on missionary care among the TSM workers. Ineffectiveness of missionaries tends to be blamed on the candidature and poor recruitments. As Azemadu says, we are to look for the best and most suitable candidate for cross-cultural ministry (2001, 54). However, from this research, this researcher affirms that those who have joined TSM have experienced God's call; the screening process during recruitment ensures that they are genuinely to work among Muslims. Some talk of a supernatural encounter with God calling them to work among Muslims. Furthermore, many follow the missions call in place of seeking career or material advancement in more hospitable places.

In spite of all these affirmations and confirmations, they are not immune to processes of change that come with entry into every new culture. In fact they are more prone vulnerable because they have a mentality that they are meant to change something—the religious convictions of the people in the host culture. So they experience problems which this research has traced to the culture shock related factors. We have further found that these seem to be caused by inadequate preparation and poor on-field care. As a result many burn out long before they complete their terms in the field. As Cate says, missionary recruiters need to do whatever it takes to enable workers to make the long term commitment needed to reach Muslims (1992, 231). This calls for proper training coupled with effective care of the missionaries. TSM will need to effectively address the spiritual, physical, emotional and psychological effects of culture shock among other needs of the missionaries if they are to serve for a long time among Muslims.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The purpose of this research was to describe the culture shock experiences of TSM missionaries in Kenya and how this can be used to improve training at CMT and member care in the ministry. These findings are also useful for other missionary sending agencies in Kenya and Africa.

Summary

This research presents the various causes of culture shock among TSM missionaries in Kenya. As this research has found out, the causes of culture shock include unfamiliar cues encountered due to differences of the new environment. One of the major causes of culture shock is identified as cultural and world-view conflicts between the missionary and Muslim culture. This shows a failure to appreciate the people in the new culture, as well as unwillingness to learn them. Change of routine and the environment that the missionary is used is another source of stress. The time taken to adjust to the new schedules is an added cause of distress and discomfort among missionaries. Relationships are also another cause of culture shock among TSM missionaries in Kenya. Loss of familiar relationships at home and the challenges of establishing new ones in an Islamic context cause culture stress. This is during the time when one is learning the ways of getting friends in the local community.

Many missionaries find it difficult to identify themselves as missionaries among Muslims. This causes the need to find other roles that can help them fit and be accepted in the community. This time of uncertainty and misunderstanding in the Muslim society is a major cause of culture shock. Cultural identity relates closely with the religious factor. The perceived hostility between Islam and Christianity creates a barrier in the ministry of the missionary. Although this barrier may not be completely eliminated, its effects on his ministry may be reduced as the missionary gets acculturated in the society. Some of the factors that contribute to culture shock among TSM missionaries are personal. These depend on the gender and status of the missionary. Married as well as single missionaries suffer different effects in the new culture, which contribute to culture shock. Economic factors are usually dependent on the changes in income as well as the cost of living. Lower income and higher cost of living in the new environment causes anxieties and distress among TSM missionaries.

From the findings of this study, it can be observed that CMT does make missionaries aware about cultural differences among peoples, but the information is inadequate. It appears that the concept of culture shock has not been properly understood at CMT and hopefully, this research will bridge this gap. Some of the missionaries have not yet acknowledged the effects of culture shock. Consequently, most of those interviewed have taken long to adjust in their new culture. As presented in this study, slow adjustments can be observed in the areas of language learning, change of lifestyle as well as the world-view conflicts experienced among Muslims.

The pre-field training at CMT is not adequate to help missionaries deal with the realities of culture shock in the field. Culture shock seminars should be organized regularly for both the new and continuing missionaries in order to assess and improve

adjustments in the field. Regular seminars will enable missionaries to grow in understanding of Muslim people in their area for effective witness among them.

Some missionaries in TSM interpret the conflicts in their new culture in spiritual terms while disregarding the cultural dimensions. Emphasis should not only be given in developing the spiritual character of the missionaries, but also anthropological perception of missions to Muslims. This is because, as this study has shown, cultural conflicts affect the spiritual life and interpersonal relationships among missionaries. Missionaries should be trained to correctly diagnose causes of their cultural stress. Many missionaries give spiritual and financial reasons for their stresses, while ignoring the cultural causes of the problem due to culture shock.

Identifying the role to play in the community and cultural conflicts are great challenges for TSM missionaries. These are probably the major causes for ineffectiveness and attrition among TSM missionaries. Entry and bonding are major problems among TSM missionaries. The question of roles in the Muslim societies should be considered during pre-field training at CMT and field orientations, to enable missionaries to adjust and overcome culture shock. This will help missionaries to find ways of relating closely with the people for effectiveness. Missionaries should do research and plan on how to enter in Muslim societies before going into the field. TSM should not send missionaries without prior information of the particular field and sufficient orientation on how to settle.

Missionaries have also expressed feelings of unpreparedness to communicate the gospel to Muslims, which is stressful. This has led them to seek more training. This religious factor greatly contributes to culture shock as many missionaries find themselves inadequate for Muslim ministry after getting to the field. CMT should re-examine the training on Islam to be relevant to the religious issues missionaries

encounter on the field. CMT should do research to establish the needs of communicating the gospel among Muslims, and develop relevant models for the training.

Some missionaries have had cultural, spiritual and personal conflicts in the fields for long that have not been noticed or addressed by the mission. Missionary care department in TSM should get close to missionaries in order to understand these conflicts and help to address them early. The organization should establish an effective system of communication to enable them to identify these conflicts early. However, the missionaries have a role to play of being each other's keeper and to bring healing to each other. There is need to prepare missionaries during training at CMT, for conflicts that affect them early in the field and which affect bonding and productivity in their later days. The mission needs to have a functioning member care system that will equip and facilitate care among missionaries. The missionary should not only serve the mission but be served holistically by the mission.

This research notes financial challenges as a major felt need among TSM missionaries. More should be done to acknowledge financial challenges in TSM to provide hope and work out long term solutions to address the needs.

Conclusions

This research concludes that, in spite of being exposed to some cultural adjustments during training, TSM missionaries still experience culture shock in their fields of ministry. However, most of the missionaries are content that they responded to God's call to work among unreached people. This sense that God has called them to work among Muslims motivates the missionaries to remain in the field in spite of cultural and other challenges that they encounter there.

The location of the training center within a Muslim context is a helpful for missionaries to learn adjusting in Muslims culture. This is because, as many of them indicate, this is their first time in a Muslim context and long time experience in a different culture. Nevertheless, the support missionaries get from their trainers during training does not continue being realized in their fields of ministry. This makes it difficult for missionaries to deal with culture shock in their new fields.

From this study, it is evident that TSM missionaries experience spiritual and interpersonal relationships that result from their cultural conflicts in the Muslim contexts. Even though most of them identified these problems as personal, financial or even spiritual, some acknowledged contribution of culture shock to these conflicts. Agencies sending missionaries to Muslims in Kenya should not ignore the issue of cultural conflicts, despite sending Kenyans as missionaries. The Muslim world-view differs radically with the Christian world-view. Missionaries working among Muslims should be made aware of these differences in order to overcome culture shock and bridge the gap to communicate the gospel to Muslims. Mission training institutions in Africa should do research to establish causes and effects of culture shock in their contexts for effective training of their missionaries.

Recommendations for Further Studies

This was a research on culture shock experiences of missionaries regardless of their gender and status. There is need to carry out a study on the issues of missionaries' children and how they have been affected by culture shock in the field among Muslims. Missionary children may also need to be included in the pre-field preparations and on- field orientation, care and counseling. A study should be done on

the issues of the married and singles to enable effective care of the different groups of missionaries.

This research has revealed some of the effects of culture shock. Some have lingered for too long, making it difficult for the missionaries to settle for meaningful ministry. These among other reasons may have been the cause for early attrition of missionaries in TSM. Research should be carried out to establish the causes of attrition in order to enable long term service of TSM missionaries in their area of calling.

This research has also revealed inner struggles and concerns that have stifled satisfaction of missionaries. A study should be done to establish how well the missionaries feel cared for and how this care can be improved by TSM. This will improve self esteem of missionaries and effectiveness on the field of ministry.

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APPEDIX A

GUIDING QUESTIONS FOR INTERVIEW

1. What was your experience when you first came here as a missionary?
2. What things surprised you about Muslims in this context?
3. How different was this from your expectations?
4. What things surprise the Muslim people in your area regarding your life?
5. What things have you found different from your own way of life in this culture?
6. What things have you had to change in your life since you came here?
7. Which are some of the thing that you have not yet adapted to from this culture?
8. How do you feel about your differences with the Muslim way of life?
9. How can you describe your life together as a team as you reach Muslims?
10. How would you wish your relations to be improved?
11. Which are some of the causes of differences among yourselves, and how do you solve them.