Preparing Korean missionaries for cultural adaptation: A pastoral-theological model

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PREFACE

In the completion of this thesis I encountered many unanticipated challenges and thought about giving up. However, each time, I had the courage to look back on my initial mindset so that I could challenge myself again. Through God's great grace and the support of my family and friends, I was able to start and finish without stopping, despite the various difficulties I experienced.

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ABSTRACT

The success of the transposition of the gospel into a foreign cultural context is indirectly related to the well-being of the missionary and his family in how they are emotionally affected. Korean missionaries have struggled with effectiveness in missions because of differences in cultural perspectives, a complexity of worldviews, and the need to reach cultural understanding and interpretation of the world around them. The difficulties experienced in dealing with cultural challenges and the prolonged cultural adjustment can be attributed to the many adaptation problems they face. The aim of this research study is to devise a model to prepare missionaries for cultural adaptation. The study found that inadequate training to effectively equip Korean missionaries for cultural adaptation can be attributed to the fact that there is no effective pastoral-theological model to prepare missionaries and their families to cope and work efficiently in their mission fields. This thesis aims to provide an effective pastoral-theological model for building cultural bridges. This should address needs related to the cultural adaptation of missionaries. The result should be that they will be able to get an understanding of cultural perspectives and worldviews in the countries where they are confronted with issues related to adaptation. The study is aimed at future missionaries as well as those already in the field and exposed to different cultural perspectives.

Keywords: Korean missionary; Cultural adaptation; Pastoral; Theological; Model

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CHAPTER 1:
BACKGROUND AND PROBLEM STATEMENT

1.1 INTRODUCTION

The title of this study is: *Preparing Korean missionaries for cultural adaptation: A pastoral-theological model.* It has been established that Korean missionaries based in foreign countries have cultural-adaptation challenges in their mission fields. The aim of the study is to establish a pastoral-theological model that prepares Korean missionaries to adapt well to other cultures in mission fields. The study considered intercultural issues as pivotal in helping Korean missionaries to adapt well. This chapter provides the background to the study. It also outlines the problem statement as well as the research questions, research objectives, and the central theoretical argument. It further describes the research methodology, outlines the ethical considerations observed in the study, and finally provides an outline of the chapters of this thesis.

1.2 KEY WORDS AND PHRASES

- Korean missionary
- Cultural adaptation
- Pastoral
- Theological
- Model

1.2.1 Explanation of key words and phrases

The study attempted to give working meanings to selected words and phrases drawn from the topic of this thesis. Ndlovu (2018:1) stated that: “A particular meaning or expression may be attached to a word or phrase by different readers.” The same author further asserts that words have the potential to express diverse meanings. Hence a description of the words and phrases as they were used for the purpose of this study is provided:

- **Korean missionary** is a Korean believer in God who has accepted a calling to go with the gospel of Jesus Christ to foreign countries and work full-time there. It is a commitment to leave his home country and serve the Lord among other peoples.
- **Cultural adaptation** is a situation whereby an individual is challenged by a new cultural environment. This has to do with improving the way the individual should “fit” into the new environment (Kim, 1988:9; Ren & Mao, 2017:5).

- **Pastoral** is focused on pastoral care towards missionaries. This is one of the sub-disciplines of practical theology (Van der Ven, 1993:37).
- **Theological** is the description of how missionary challenges are to be handled. It involves the use of theological and biblical principles and guidelines.
- **Model** refers to a desired standard description of a framework that can be followed – in this case, helping Korean missionaries to adapt well to cultures different from their own. This model was designed within the biblical and pastoral guidelines.

1.3 BACKGROUND TO THE STUDY

"The history of Korean missionaries abroad is not a long one" (Oh, 2008:21). One of the challenges of this is that Korean culture has been developed in isolation, with little or no contact with other cultures, specifically African cultures. The Korean missionary movement has grown rapidly into a dominant missionary force but it is still in its infancy in terms of pastoral care for missionaries. There is also still a great need for enculturation and contextualisation, which are missiological concepts that also involve pastoral-theological aspects. Pastoral care for missionaries would improve the integration of pastoral and missiological processes that are often separated in academic research but are inseparable in the mission field. Initially, Korean missionary training focused only on developing an understanding of the context of poverty and hardship in the mission fields. This was based on the fact that, in its infancy and at the time of its introduction to world mission in 1974, Korea was still a relatively poor country. The World mission training has broadened their perspective and given them an insight into cross-cultural mission (Oh, 2008:36). The growth in Korean missions is evidenced by the fact that, in 1974, the week-long "Expo '74 Mass Evangelism Movement" was held in Yoido in Korea. During that period, 1 million people attended the conference and experienced God's grace for the nations. The main speaker, USA evangelist Billy Graham, challenged Koreans to dedicate their lives to God and to the great commission. At that time, many young people committed themselves to serve the Lord in world missions (Oh, 2008:38).

In the Korean church's thought, mission was still a new notion, and then a latest development. Yet, this conference was a major turning point in the history of the Korean Church. The effect was explicitly evident in young Koreans between fifteen and twenty-four years of age who dedicated themselves to the missionary cause. The timeframe from 1974 to 1979 was the foundational period of Korean mission. Throughout that period, ninety-three Korean missionaries went out (Oh, 2008:21). This time formed the cornerstone of the Korean missionary movement, which was a response of gratitude to the gospel and the grace of God (Kim, 2005:1-2). A significant number of Korean families and single missionaries were sent to do missionary work all over the world between 1980 and 2015. This was a transition from

individual to family missions. The Korean missionary movement influenced Korean Christians to become involved in world mission, while “Expo ’74 Mass Evangelism Movement” challenged young people (Oh, 2008:50). The Korean missionary movement continued to grow faster than any other national missionary movement in the world. There were 93 Korean missionaries in 1979; by 2006, there were 14,905 Korean missionaries and 174 mission agencies serving in 168 countries (Oh, 2008:21-22). At the end of 2014 the statistical analysis of the Korean Research Institute for Mission (KRIM) indicated that there were 20,467 Korean missionaries working in 163 countries through 162 mission agencies (KRIM, 2015). Compared with the figures at the end of 2013, the number of missionaries grew by 1.9 percent but the numbers began to decline between 2013 and 2017. KRIM (2017) indicated that the number of missionaries increased by 145 in 2017, with the annual growth rate of missionaries at 0.69%, and stated that:

> The growth rate of missionary work has decreased from 1.90% in 2014 to 1.01% in 2015 and then increased slightly to 1.94%. The rate of growth has fallen to 0.69% in 2017, the lowest growth rate ever recorded. The missionary growth rate has decrease below 1%. But the number of missionaries is still growing. The number of mission agencies and the number of missionary countries increased slightly compared to 2016.

Table 1-1: Korean missionary statistical representation.

Years	2009	2010	2011	2012	2013	2014	2015	2016	2017
Missionaries	20,840	22,014	23,331	24,742	25,745	26,277	27,205	27,205	27,436

Adopted from The Korea World Missions Association (KWMA), 2018.

Figure 1-1: Korean missionary statistics represented in graph.

In most cases, the only preparation missionaries received was theological training and pastoral training and there was little or no training for missionaries on how to deal with issues related to cultural adaptation in the cross-cultural mission work. Apart from the lack of training in cultural adaptation, little attention was given to the preparation of families and missionaries for the other challenges faced in the mission field. In Southern Africa, in 2008, there were 111 Korean missionary families and 30 single missionaries (Oh, 2008:65-66). When the researcher attended a conference of the Korean Missionary Fellowship in Central and Southern Africa (KMFCSA) on the 1st - 4th December 2015 at the Golden Gate Hotel in Clarens,in South Africathere were 222 Korean missionary families and 22 single missionaries attending the conference.

1.3.1 Definition of cross-cultural adaptation

Kim (1988:9) defines cultural adaptation as a situation whereby an individual is challenged by a new cultural environment. In support of this definition, Ren and Mao (2017:5) noted that this adaptation may or may not improve the way the individual “fits” into the new environment. Studies of individual immigrants tend to investigate their cross-cultural adaptation by identifying the key variables considered to influence the level of acculturation and adaptation (Liu, 2001:12). Because of its multiple facets and dimensions, cross-cultural adaptation has been viewed from several conceptual perspectives and measured in various categories, such as changes in perceptions, attitudes, and behavioural patterns; changes in linguistic proficiency and communicative competence; and changes in social, ethnic, or cultural identities (Liu, 2001:9). To these can be added spiritual health and vitality through the gospel during cross-cultural transformation.

Therefore, Magezi (2007:656) states that “pastoral counselling emphasises pastoral care in the form of dialogue and communication to alleviate stress within the context of pastoral ministry”.

1.3.2 Identification of cultural challenges and adaptation

A cultural challenge associated with adaptation is ‘culture shock’ (Nyamwana, 2005:3), a term that is attributed to the anthropologist Oberg (1954). The first contribution towards a working definition of culture shock was made by Oberg and was made from a sociological perspective. He identified the origins or source of culture shock in his definition as: “Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse” (Oberg, 1954:75). “In simple terms, cultural adaptation is about being out of place in a certain place and time. Involvement in a new culture involves many new processes of

integration and disintegration". In the light of this study, adaptation to a new culture can be viewed from the following perspectives:

- Sociological
- Cultural
- Practical

1.3.3 Reverse cultural adaptation

In addition to the cultural-adaptation already discussed, there is the problem of adapting again when missionaries return to the home country. Many children of Korean missionaries struggle with acclimatisation at re-entry into Korea. "Some fear leaving their host countries, as they feel as if they are losing some important part of themselves. This requires re-entry adaptation when they return to their country of origin" (Pollock & Van Reken, 2001:249-250). Judging from my discussion with some of the Korean missionary parents, most of them would prefer to send their children to their country of origin for tertiary education. But it is evident from these discussions that most of the children feel more comfortable in the missionary country because they have already adapted to the new culture and environment, unlike the parents who are hesitant and find it difficult to assimilate. Hence children who have entered university in Korea after some time in a foreign country are still in the minority and seem to be at risk in their country of origin, which has become a strange country to them. These children could fall into despair as a result of cultural-adaptation challenges at university and in Korean society. In addition to this, it is difficult for Korean missionaries to go back to Korea to support their children during their time of re-entry and to help them adjust to university because most of the mission agencies and churches in Korea do not have a good understanding of the missionary children's need for their parents' support at re-entry (Park, 1999:63; Youn, 2011: 272-280). A family unit forms a subculture in the mission field and serves two functions: 1) preservation of the sending culture; and 2) effective interaction with the host culture. Hence children thrown into a different context could suffer what one can refer to as an identity crisis. This is also a pastoral issue because the church could easily be blamed for the situation in which these children find themselves. It is therefore the duty of practical theology to look for solutions and to help prepare them, along with their parents, for dealing with cultural adaptation –separately but also together.

In many cases, due to the fact that these Korean-missionary children would be in a minority at universities, they easilybecome discouraged by the difficulties posed by reverse cultural adaptation to academe as well as Korean society. The children of missionaries are usually more adaptive than their parents to new environments but, at the same time, they face more

adaptation issues than their parents. The process of re-entry and reverse cultural adaptation will also be explored in this research study, to suggest practical theological aspects of preparing children for reverse cultural adaptation. “This will require an understanding of the process of cultural adaptation by children” (Seong, 2006:191).

In fact, “many Korean-missionary children are afraid to re-enter Korea for college/university education because of its disadvantages, and they argue that studying in America or in other Western countries has more advantages: such as, to develop broader thinking and a globalised perspective, to experience Western culture and customs, and to get to know the world” (Youn, 2011: 282). Therefore, the process of cultural adaptation has an effect on children who can be referred to here as “third-culture children” in that they are influenced by their parents’ culture as well as their missionary-host culture. Korean-missionary parents and mission agencies need to be open-minded instead of persisting in preconceived ideas concerning university education.

It is apparent that when Korean missionaries first arrive in a foreign country, they go through a missionary honeymoon phase and it is only after this phase that they struggle to cope with the reality of living in the new country. The reason for the struggle is because they have been inadequately prepared during the missionary training they received in their country of origin (Korea). This study aims to formulate preparatory pastoral-counselling measures that could assist Korean missionaries to deal effectively with issues related to cultural adaptation. Moreau, Corwin and McGee (2015:203) state that:

> The context has shifted from a time when ‘ministry’ at the expense of the well-being of the family was a dominant mission practice, and almost any sacrifice of one’s family for the missionary cause was considered noble, to a time when an over-emphasis on the family and over-emphasis on the well-being of children in the missionary context is too common, and no family sacrifice for the sake of missionary work is permissible.

Until the middle of the 1990s, numerous Korean-missionary children lacked the ability to communicate through the Korean language “because they did not use it while they were at local schools in the mission field. The children had no opportunity to learn the Korean language and were not motivated to study it by themselves while English was taught academically and used each day at school” (Youn, 20011:275-276). Military service of over two-and-a-half years is obligatory for Korean men; male missionary children are affected by this because they have not lived under the constant tension between North and South Korea, as South Korean children have. The fact that these missionary children struggle with military service and face difficulties is mainly because they have grown up in a different culture and society and would thus, among other things, have problems with the language. In this respect, experiencing

Korean culture and society at university would at least help them to adjust better when doing military service (Youn, 2011:278).

In the past, when parents embarked on missionary work in the mission field outside their country of origin, “the mission board applied the one-size-fits-all approach, which meant that their children were sent to boarding schools and were separated from the parents as the only option. However, shifts have taken place in the education of missionary children; multiple-option and flexible approaches have replaced a one-size-fits-all approach” (Moreau, Corwin & McGee, 2015:203). This multiple-option and flexible approach is so named because it meets individual family needs. This approach has become the norm because it takes into consideration the unique circumstances of each family unit and recognises that the role of children in mission fields is an important aspect in which the entire family is involved, not just the father and mother.

1.4 PROBLEM STATEMENT

The anxiety experienced by Korean missionaries the moment they have decided to go into the mission field creates the need for a pastoral-care programme for them. However, there is little or nothing in place to give pastoral care to them to help them to adapt well to the new cultures of their host nations. Cultural adaptation remains a necessary requirement to prepare missionaries in foreign countries. It requires some essential preparedness before one takes on the calling. When not properly equipped, culture shock becomes a reality on missionary workers. Some cope better than others. It also differs from one society to the next. Nevertheless, the issue at hand is the same – how to deal with culture shock. The study intends to explore which pastoral approaches can be used for Korean missionaries to prepare them for adaptation to mission cultures (Moreau, Campbell & Greener, 2014:219-220). They should be equipped with the relevant skills that help them to deal with culture shock (Mumford, 1998:149-154; Bocher, 2011:9-10) and provide coping mechanisms and strategies (Moreau, Corwin & McGee, 2015:234), thereby avoiding possible withdrawal and retreat into their own culture instead of adapting to the culture in the particular mission field (Ott, Strauss & Tennent, 2010:199). By establishing a supporting community, “regular exit from the foreign context, contact with friends and families in the home country and close and trusted friends and colleagues in the foreign context, are all measures that could minimise psychological discomfort when entering new cultural contexts” (Xia, 2009:97-101). These measures could address and minimise the negative symptoms associated with cultural adaptation (Brown & Holloway, 2008:33). They could promote conflict resolution, positive emotions in cultural adaptation (Folkman, 2008:3-14) and beneficial consequences (Bochner, 2003:1-12).

1.5 RESEARCH QUESTIONS

The main research question is: What pastoral measures can be taken to help Korean missionaries in dealing with cultural adaptation in foreign countries and which can equip them with the necessary skills to cope in the mission fields?

1.5.1 Sub-questions

The above main question led to the following underlying questions:

- What is the situation regarding cultural adaptation at present, in the context of Korean missionaries and their families? (Descriptive-empirical task following Osmer's (2008:4) descriptive empirical question: "What is going on?").
- What experiential cultural adaptation and pastoral-care challenges do missionaries face in South Africa? (Descriptive task following Osmer's (2008:4) descriptive question: "What is going on?").
- Why do Korean missionaries find it difficult to adapt culturally to a context of residence which differs from their own? (Interpretive task following Osmer's (2008: 4) interpretative question: "Why is this going on?").
- From a biblical perspective, what are the possibilities of forestalling cultural-adaptation problems in a missionary context, and what measures can be taken when these are inescapable? (Normative task following Osmer's (2008:4) normative question: "What ought to be going on?").
- What model can be developed to prepare missionaries before they leave their countries of origin to deal with cultural adaptation in the missionary fields? (Pragmatic task following Osmer's (2008: 4) pragmatic question: "How might we respond?").

1.6 AIM OF THIS STUDY

The aim of this study was to develop a pastoral-theological model for preparing Korean missionaries to deal with cultural adaptation in foreign countries and to equip them with the necessary skills to cope when they arrive in the mission fields.

1.7 OBJECTIVES

The following research objectives addressed the above-mentioned questions:

- To get a picture of cultural adaptation at present, in the context of Korean missionaries and their families. (Descriptive-empirical task).

- To determine experiential cultural-adaptation and pastoral-care challenges faced by Korean missionaries in South Africa. (Descriptive task).
- To conduct a literature review to provide understanding and explanation of how and why Korean missionaries find it difficult to adapt culturally to an environment that differs from their own. (Interpretive task).
- To examine the biblical perspective on what the possibilities are in preventing the cultural- adaptation problems in a missionary context and, if they prove inevitable, to take corrective measures. (Normative task).
- To develop a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field. (Pragmatic task).

1.8 METHODOLOGY

The study involved a literature review as well as empirical research. Suitable strategies for dealing with cultural adaptation were identified from related sciences, such as sociology and anthropology, together with pastoral counselling. These strategies were then evaluated through a normative biblical exploration to establish the biblical principles. In this way, a good comparison could be made between the theories (interpretive) and a contextual biblical mission(s) context (normative). The strategies identified during the literature study were then compared with the results gleaned from the empirical research group. Finally, all the findings were incorporated to formalise a cultural-adaptation model to train missionaries before they leave their country of origin.

1.8.1 Osmer's four tasks in practical-theological interpretation

Osmer (2008) concurs with Browning and Van der Ven (1993; see also Osmer, 2004) in his hermeneutical approach to practical theology (Osmer, 2008:20-21). Like Browning, he uses the hermeneutics of Gadamer as metatheory (Osmer, 2008:22-23). Pieterse (2014:60) stated that Osmer "refined this hermeneutical approach to a Practical Theology and integrated the preceding contributions to this approach in a sensible fashion".

Osmer identifies four tasks in practical-theological interpretation. He is of the opinion that the four tasks of practical-theological interpretation form a kind of consensus in the midst of the current diversity in approaches to the subject. The four tasks are: "The descriptive task, the interpretative task, the normative task and the pragmatic task" (Osmer, 2008:4-11). "These four tasks are interrelated and influence each other all the time. With the description of these tasks, Osmer bridges the long-standing problem of the gaps between the sub-disciplines of the subject in which each works with its own method" (Pieterse, 2014:60).

He also bridges the gap between the academic Practical Theology and the practice of those who work in the ministry. The praxis of the congregation is consistently his departure point. Osmer is also a reformed theologian. His approach is theological, in the sphere of the spirituality of all those who are involved in the praxis. He uses a reformed theological metatheory, which is determinative for his entire design for practical-theological interpretation (Pieterse, 2014:61).

This Christ-anchored spirituality leads to Osmer identifying the basic tasks of Practical Theology as follows:

- The descriptive task of priestly listening in a spirituality of presence (Osmer, 2008:33);
- The interpretative task in a spirituality of sagely wisdom (Osmer, 2008: 81);
- The normative task in a spirituality of prophetic discernment (Osmer, 2008:135); and
- The pragmatic task in a spirituality of servant leadership (Osmer, 2008:183).

1.8.1.1 The descriptive-empirical task

The descriptive-empirical task in Osmer's view asks the basic question, "What is going on in this situation?" (Osmer, 2008:4). This task has as its primary focus the current religious praxis of the person(s) and/or community(ies) being studied by the practical theologian. In the context of this study, the empirical task will focus on the actual emotional state of Korean missionaries regarding cultural adaptation. A mixed-method empirical research approach will be followed. Chapter 2 will describe the quantitative study and chapter 3 the qualitative study. In chapter 2 the research described the quantitative study (method empirical research approach). The study used a questionnaire (Appendix 1) to gather information. Questionnaires were distributed from the 3rd till the 6th of December 2019 at the annual Korean Missionary Fellowship in Central and Southern Africa conference in Cape Town. The aim was to select a sample of at least 15 family units. The questionnaires were given to each of the members of the family, i.e. father, mother in order to determine their experiences in the host country.

The questionnaire aimed to determine:

- some biographical information, but no personal information (in order to maintain anonymity);
- satisfaction with life in South Africa;
- feelings towards the host country;
- homesickness;
- response to cultural adaptation;

- understanding of cultural adaptation, based on biblical principles;
- reverse cultural adaptation; and
- re-integration.

The data drawn from the questionnaire was analysed and the researcher also conducted interviews with the respondents' friends, for more clarity. The research group consisted of 15 Korean missionary families who had been living in a foreign country for more than one year. These missionaries struggled with cultural adaptation because they came from the mono-cultural context of Korea, whilst the context in which they minister is multi-cultural and multi-ethnic.

The head of the Korean Missionary Fellowship Committee, who was the facilitator of the conference, acted as the gatekeeper of this study. He signed a letter of permission for the empirical research and also obtained consent from the respondents by explaining all the relevant information of the study. The respondents were asked to sign the consent forms and the researcher kept these in a safe, according to prescribed guidelines.

The chapter 3 used the narrative method. By this method, the study reveals the researcher's experiences as a missionary in South Africa, and those of some Korean missionaries in South Africa who are friends of the researcher. The aim is to provide the voice and experiences of the realities in the mission field within one of the complex cultural settings in Southern Africa

1.8.1.2 Interpretive task

The interpretive task asks, "Why is this happening?" (Osmer, 2008:4). In this task, Osmer deals with drawing on theories of the arts and sciences to understand and explain why these patterns and dynamics are occurring. The interpretative task involved the following elements:

- The measurement of cultural adjustment challenges (Mumford, 1998:149-154; Bochner, 2003:9-10) and the determination of cultural processes related to challenges of cultural adaptation (Moreau, Campbell & Greener, 2014:213-225).
- Cultural worldview integration – that is, the integration of the Confucian worldview of the Korean missionary, African culture, and the biblical worldview.
- Biblical counselling indicators of spiritual well-being and spiritual health.
- Personality transformation – the transformation of attitudes, behaviours, personal character, growth, developing intercultural competence (Moreau, Campbell & Greener, 2014:226-237).

1.8.1.3 Normative task

The normative task endeavours to answer the question, “What ought to be happening (Osmer, 2008:4) in this situation or context?” This stage of the study endeavoured to use biblical principles on how the missionaries should conduct themselves in their mission work. The strategies of intercultural communication in the mission context, “Effective Intercultural Communication” (Morea, Campbell & Greener, 2014) were used to evaluate the effectiveness of Korean communication in the mission field. The Apostle Paul’s strategies of maintaining his identity as a missionary were explored and integrated with the work of Roland Allen (1962), in which he identifies the mission strategies of the Holy Spirit in Acts and 2 Corinthians.

Paul’s identity remained the same, yet his mission strategy kept changing depending upon his cultural context. His responses to the different challenges among different groups of people in the missionary field were also analysed through a Reformed theological approach. The biblical exegesis was done according to “the model for mission(s) exegesis” suggested by Fohle and Van Aarde, and the exegetical steps as set out by Wolvaardt (2005:77-125).

1.8.1.3.1 The identification of a suitable and comparable biblical context

The biblical component of the research focused on the second Letter to the Corinthians because Corinthians provides us with the context in which the Apostle Paul struggled intensely with the communication of the gospel in the cultural context. In the context of the mission of the church, in which a difference existed between the Gentile and Jewish mission, the Apostle Paul faced psychological pressures in proclaiming the gospel to the Corinthians. He faced enormous psychological challenges. His apostolic authority and motives were questioned (2 Cor 4) and his mission was evaluated in terms of external criteria set by those he served as a missionary (2 Cor 5:11-13). The letter of 2 Corinthians will be used to provide a holistic perspective of the challenges and opposition Paul faced and the psychological, mental and pastoral counselling techniques he adopted to address these challenges.

1.8.1.4 Pragmatic task

The pragmatic task asks the basic question, “How might we respond?” (Osmer, 2008:4). Osmer argues that the pragmatic task has to do with “determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted.” (Osmer, 2008:4). A framework of action was created as a network for Korean missionaries for support, which will assist in dealing with cultural adaptation. The importance of stories in pastoral counselling was explored. Biblical narratives of cultural adaptation and basic biblical principles for dealing with cultural integration

were identified, for example in Acts 10, and 1 and 2 Corinthians. These stories teach counselling principles and techniques which could form the basis of an ongoing self-help training programme.

In this task, the researcher identified possibilities that could help the 15-family research group implement new strategies – and then evaluated, these by listening to the narratives of the respondents (and their friends), in order to establish the success of these new strategies in the mission field.

The interconnected nature of the four tasks of practical theology can be illustrated by way of a diagram (Figure 1.2).

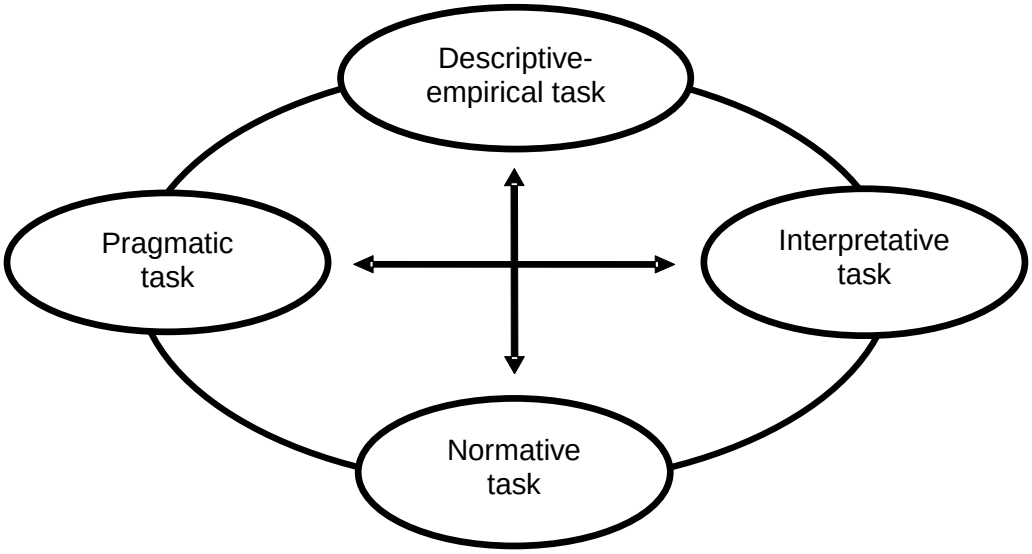


Figure 1-2: Osmer's model (Osmer, 2008:11).

1.8.2 Study context of empirical research

According to the KMFCSA (2010), a quantitative study is ideal for extensive research, while qualitative is best for intensive research. A combination of these two, previously frowned upon, is now considered acceptable. Osmer (2008: 50-53) discusses six specific forms of research:

- narrative research (telling individuals stories);
- case study research (studying a small number of cases in depth);
- ethnographic research (describing a cultural or social group);
- grounded theory research (developing a theory related to the context of a phenomenon);

- phenomenological research (seeking the essence of an activity or experience for a group of people); and
- advocacy research (contributing to social change with an explicit political agenda).

The researcher chose phenomenological research desi, seeking to investigate the essence of the missionaries' and their families' experiences in the host country.

In addition to the six types of research, Osmer (2008: 59-63) also identifies six methods of empirical research data collection, namely interviews, participant observation, artefact analysis, spatial analysis, demographic analysis, and focus groups. The distinctive characteristic of these discussions focuses on group interviews is the group dynamic (Rabiee, 2004:655-656). The type and range of data generated by the group interaction were deeper and richer (as that obtained in individual interviews). As said, participants were selected based on their ministry (missionary).

Osmer (2008: 55-57) also offers a helpful summary of the four general steps in the empirical research process:

- data collection,
- data transcription,
- data analysis and interpretation; and
- research reporting.

Data collection will take place through the completion of questionnaires and transcription thereof. Research reporting will be done via the pragmatic task when certain guidelines will be set in order to help missionary families adapt to the culture of the host country.

1.9 ETHICAL CONSIDERATIONS

Approval was sought from the NWU Ethics Committee to conduct the empirical research. The ethical risk level was set as a minimal risk. People are not objects and have to be respected, and so too their opinions. Their rights should be protected at all cost. Hence it was important not to expose their personal information without their consent. In this study, the personal information was never asked for and it played no specific role in this study. However, their involvement and their experience and coping skills was for the benefit of this study. The information gathered could, in the long run, benefit the Korean Committee for Missionaries. The ethics number NWU-00854-19-A6 (Appendix 2) from the NWU Ethics Committee was awarded to the research.

1.9.1 Avoidance of harm

The fundamental ethical imperative of social research is that it must cause no harm to the participants (Fouché *et al.,* 2011:115). Accordingly, Brink et al (2006:31-36) emphasised the principles of research as: respect for persons (or institutions), beneficence (do good), non-malfeasance (do no harm), justice, informed consent, confidentiality and anonymity. The researcher applied and adhered to these principles of research, in conducting the research.

1.9.2 Informed consent

The participation in this research was on a voluntary basis and respondents were required to sign the consent forms after the appropriate and adequate information had been provided to them. The data gathered in this research was treated with confidentiality and the respondents were assured that the information they provided for the benefit of this study would be kept confidential. However, while conducting the research, the researcher needed to stay focused on the research question, aim and goals of the research.

Following the guidelines of the North-West University and their approval, every respondent received a consent form. After the data had been gathered, decoded and analysed, the copies of the questionnaires were destroyed as per NWU guidelines. In the letter of informed consent (Appendix 3) given to the respondents, the responsibilities of the researcher and the respondents were outlined. The key information in the letter of consent included the following:

- What is the research study all about?
- Why is the researcher soliciting views from the respondent in this study?
- What would be direct and indirect benefits of taking part in this research?
- What will happen if the respondent encounters some form of discomfort in the process of participating in the study?
- Who will have access to the data collected?
- Will the respondents be paid for taking part in the study?

1.9.3 Confidentiality and publication of findings

In presenting the information, the researcher chose to use pseudonyms for ensuring anonymity except when dealing with historical facts.

1.10 STUDY DELIMITATION

Korean churches have been sending missionaries to other countries since the middle of the 20th century. During the past 35 years, however, the “dark continent”, as Africa is called in Korea, has received much attention in Korean missionary circles.

The study was conducted with the focus on the Korean missionary’s family. Southern Africa has proven to be one of the more popular destinations for Korean missionary families. They have found their way to South Africa, Botswana, Lesotho, Namibia, Malawi, Madagascar, Mozambique, and Swaziland Zambia, Zimbabwe. However, the focus of this study was South Africa in particular. It should be mentioned that the outcome may be equally effective in other contexts as well.

Although mission work from Korea *in Africa* started at least 40 years ago, the researcher focused on cultural adaptation among missionaries and their families in South Africa during the period 1980-2020.

1.11 CONTRIBUTION OF THE RESEARCH

The contribution of the thesis is that it works with practical theological approaches to address both the well-being of the missionary family and the effectiveness of the mission work. The focus is on the missionary and the character development of the family. God is actively involved and concerned about the conversion of outsiders and the growth and maturity of His children, missionaries. People who accept the Lordship of God and desire the progress of His Kingdom need to pay close attention to this frequently marginalised yet promising and often very talented group of people. God’s mission is both cross-cultural and cross-generational (Moon, 2014:83).

1.12 SIGNIFICANCE OF THE STUDY

Korean missionaries began their ministries within the Southern African countries in approximately the middle of 1980. The table below illustrates the number of missionaries and the percentages per country, revealing that the highest concentration of Korean missionaries works in Southern Africa.

Table 1.1 National Distribution of Korean Missionaries in Southern Africa at the end of 2015.

	Country	Numbers	Percentage	Children	Percentage
1	Botswana	14 missionaries of which 1 was single	3.4	14	4
2	Lesotho	6 missionaries	1.4	7	2
3	Madagascar	10 missionaries	2.3	12	3.4
4	Malawi	14 missionaries	3.6	11	3.1
5	Mozambique	20 missionaries / 3single	5.2	12	3.4
6	Namibia	8 missionaries / 1single	2	8	2.3
7	South Africa	282 missionaries / 13 single	66.2	261	74.1
8	Swaziland	8 missionaries / 1 single	2	6	1.7
9	Zambia	32 missionaries / 1 single	7.4	13	3.7
10	Zimbabwe	28 missionaries/ 2 single	6.8	18	5.1
	Total	444 missionaries / 22single	100	352	100

1.13 SCHEMATIC PRESENTATION

Research question	Aim	Methodology
What pastoral measures can be taken to help Korean missionaries in dealing with cultural adaptation in foreign countries, as well as equipping them with the necessary skills for coping when they arrive in the mission fields?	The aim of this study is to develop a pastoral-theological model for preparing Korean missionaries to deal with cultural adaptation in foreign countries, as well as helping and equipping them with the necessary skills for coping when they arrive in the mission fields.	In his methodology, Osmer (2008:4) asks four questions that play a pivotal role in dealing with both practical and theological issues: What is going on? Why is this going on? What ought to be going on? How might we respond?
Research questions	**Objectives**	**Research Method**
What is the situation regarding cultural adaptation at present in the Korean context of missionaries and their families? (Descriptive-empirical task). What experiential cultural adaptation and pastoral care	To establish what the situation of cultural adaptation at present looks like in the Korean context of missionaries and their families. (Descriptive-empirical task). To express experiential cultural adaptation and	The *descriptive-empirical task* asks the basic question, "What is going on in this situation?" (Osmer, 2008:4). Therefore, an investigative approach will be followed and participatory contributions on the Korean missionaries and their situations in mission fields will be documented.

challenges do missionaries face in South Africa? (Descriptive task).	pastoral care challenges faced by Korean missionaries in South Africa. (Descriptive task).	
Why do Korean missionaries find it difficult to adapt culturally to a context of residence which differs from their own? (Interpretive task).	To conduct a literature study to provide understanding and explanation of why Korean missionaries find it difficult to adapt culturally to a context of residence that differs from their own. (Interpretive task). .	The *interpretive task* asks, "Why is this happening?" (Osmer, 2008:4). In this task, Osmer deals with drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. A historical literature review on Korean cultures, and cultures of mission fields, will be assessed and explained for the purpose of formulating a working framework.

Research questions	Objectives	Research Method
From a biblical perspective, what are the possibilities of forestalling cultural adaptation problems in a missionary context and what measures can be taken when these are inescapable? (Normative task).	To examine the biblical perspective on what the possibilities are of, firstly, preventing the cultural adaptation problems in a missionary context – and, if they prove inevitable, to take measures. (Normative task).	The *normative task* endeavours to answer the question, ‘‘What ought to be happening (Osmer, 2008:4) in this situation or context?’’ Osmer (2008:4) explains the normative task as “using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from practice.” A detailed biblical study will be done to establish the principles and approaches useful for equipping Korean missionaries.
What model can be developed to prepare missionaries before they leave their countries of origin to deal with cultural adaptation in the missionary fields? (Pragmatic task).	To develop a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field. (Pragmatic task).	The *pragmatic task* asks the basic question, “How might we respond?” A model for pastoral counselling strategies of action will be created for the Korean missionaries in order to support and assist them in dealing with cultural adaptation challenges.

1.14 CHAPTER DIVISION

Chapter 1: Background and problem statement

Chapter 2: Korean missionary experiences in foreign countries: a concern for pastoral care

Chapter 3: Korean missionary experiences in foreign countries: A personal narrative

Chapter 4: Identification of cultural-adaptation challenges facing Korean missionaries

Chapter 5: Cultural-adaptation principles from the biblical exegesis

Chapter 6: A model developed for Korean missionaries regarding cultural adaptation

Chapter 7: Conclusion of the study, findings and recommendations for future research.

1.15 CONCLUSION

This chapter presented the background of the study to explain the problem statement. The chapter also revealed the need for the development of a model for Korean missionaries regarding cultural adaptation.

Chapter 2 presents an overview of empirical research to determine the cultural- adaptation challenges faced by Korean missionaries and their families in mission fields.

CHAPTER 2:
KOREAN MISSIONARY EXPERIENCES IN FOREIGN COUNTRIES: A CONCERN FOR PASTORAL CARE

2.1 INTRODUCTION

Osmer's model of practical theological interpretation is used in this chapter for the purpose of performing the first key task, namely examining the present situation. The descriptive-empirical task asks the question, "*What is going on*?" (Osmer, 2008:4). According to Osmer (2008:4), the descriptive and empirical research task involves "gathering information that helps to discern patterns and dynamics in particular episodes, situations, or contexts". The research objective of this chapter is to establish what the cultural-adaptation situation is at present, in the context of Korean missionaries and their families. A description of the research methodology followed in conducting the empirical study to achieve the objective, will be discussed in this chapter. The chapter will provide an analysis of the views drawn from the research respondents. Overall, the chapter will complement Chapter 6 of this study– a framework for the development of a model. This chapter will analyse and describe the data collected from research respondents.

2.2 RESEARCH METHOD FOR THE EMPIRICAL STUDY

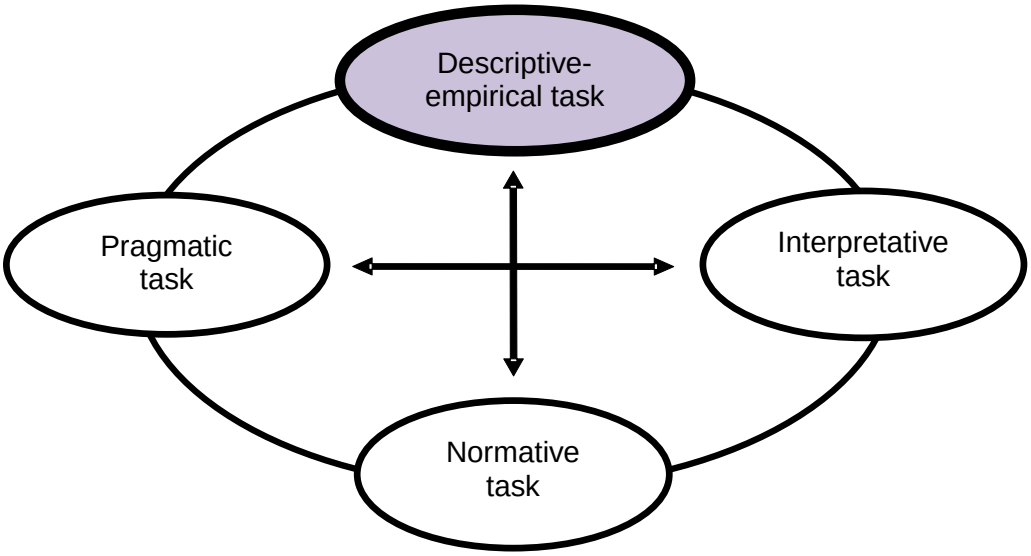


Figure 2-1: The descriptive-empirical task (Osmer, 2008:11)

This study adopted a quantitative-research approach using a questionnaire (Appendix 1) as a tool for data collection. The quantitative method is a survey that provides a numerical description of the trends, attitudes or opinions of a population based on a sample of that

population to be studied. In this quantitative research approach, the interviewer can identify a sample and generalize it to a population (Fouche & Delport, 2011:144). Based on the results of the sample, assertions are usually made about the population. The data collected during this research, being of a subjective nature, will be analysed by interpreting the questionnaires both statistically and thematically.

2.3 RESEARCH PLAN

Data-collection process entailed the use of questionnaires to meet the requirements of this study. The population sample was Korean missionaries and their families. Hence the study design is dictated by the need to integrate the different components of the research process.

2.3.1 Data-collection process

The data collection is partially determined by the research strategy, which in this case is a quantitative method. This means that data collection refers to the process of obtaining the data needed for the research. Regarding the quantitative method, it consists of three stages: the preparation phase, the hand-delivery of the questionnaire, and the post-delivery of the questionnaire phase (Poggenpoel, 2003: 146). It should be kept in mind that the researcher develops the techniques that can produce quantitative data (i.e. data in the form of numbers). Thus, the researcher goes from abstract ideas to specific techniques of data collection, then to precise digital information produced by these techniques. It should be noted that quantitative data collection methods often use measurement instruments.

As the measurement process links some levels, moving from the abstract to the concrete, the researcher will use two processes: the conceptualization and operationalization of measurement. By conceptualizing, the researcher will begin with a variable, giving it a clear conceptual definition. “Conceptualization is the process of taking a construct and refining it by giving it a conceptual or theoretical definition.” (Neuman, 2007: 111). A **conceptual definition** is a definition in abstract and theoretical terms. It refers to other ideas or constructions. It is a matter of reflection, direct observation, consulting with others, reading what others have said, and trying out possible definitions (Neuman, 2007: 111).

The researcher will then proceed to formulate an operational definition or set of indicators for this variable. Here, it should be remembered that the **operational definition** is a field survey questionnaire that reflects documents or represents the abstract concept as expressed in the conceptual definition. It links a conceptual definition to a specific set of measurement techniques or procedures; the operational definition of the concept (Neuman, 2007: 111).

First, the conceptualization of a variable, giving it a clear conceptual definition. Then operationalization, by developing an operational definition or set of indicators for that variable. The links between abstract constructs and empirical reality allowed the researcher to test empirical hypotheses. Finally, this test is logically linked to a conceptual hypothesis and causal relations in the world of theory.

2.3.2 Sampling of participants

Sampling differs, depending on its application in research (quantitative or qualitative). As noted by Fouché and Delport (2011:73) and Strydom (2011:234), sampling involves using a portion of a specific population and considering it to be representative of that population. However, it should be noted that even a high- quality sample alone does not guarantee the success of research project Gilbert (1993), Since the research is exploratory in nature and the model that of Korean missionaries, the researcher selected individuals and persons in groups. The individuals and group which had been sampled has been randomly selected from Korean missionaries. As this is the case, the results of the findings will be generalized to other missionaries.

Indeed, for research to be as relevant as possible, it is important to go through several stages, at least informally. Thus, when the results of such a sample are generalized, it will be assumed that the same results would be obtained by any other part of the same population (De Vaus, 2004:240). In addition, the sample size of the population studied, as noted by Gorard (2003:56), it will be primarily determined by the purpose of the research and the time and resources available.

2.3.3 Design of the study

In this part of the study, an overall strategy was devised on how to integrate the different components of the empirical research process and how the data collected were tabulated for research analysis. The research design selected is based on a phenomenological study where it builds on Korean missionaries working in SA. This with the aim to provide Korean missionaries with necessary pastoral care in mission fields. The respondents involved in this study were handled not as experimental objects but as research respondents.

2.3.4 Research subjects

As noted above, measurement refers to the process of describing abstract concepts in terms of specific indicators, by assigning numbers or other symbols to these indicators according to specific rules (Monette, Sullivan & DeJong, 2002: 103-104). In empirical research, it is difficult

to accurately predict the number of participants who will be part of the study (Benner, 1994). The researcher specifies that the number of participants (Korean missionaries) was adequate because there was sufficient saturation of the data.

2.3.5 Participants: gender, age and category

Participants are the entire group of people who have interested the researcher, i.e. those who meet the criteria set by the study (Brink *et al*., 2006: 123). These participants were asked to provide details of their experience and satisfaction in South Africa. There are many Korean immigrants in South Africa but the researcher decided to focus particularly on missionaries. Since quantitative research was conducted among missionaries who have ministered in South Africa, it was not determined by the length of stay in the country. This underlines that there was no manipulation of respondents in the study, a requirement highlighted by Stoker-Braun (2015).

As mentioned, the study selected an equal number of females and males (in the Korean missionaries' families) as respondents for this research. The number of respondents who participated in this research is thirty (30). Out of this representation, fifteen (15) were males and fifteen (15) were females. The study focused on ages 30 to 69, where six (6) respondents were between the ages of 30 and 39, fourteen (14) were in the 40-49 age group, eight (8) were in the 50-59 age group and two (2) were in the 60-69 age group. This indicates that participants were drawn from all age categories. (See the table below). To ensure confidentiality, the respondents were assigned code numbers as Respondent 1 to 30.

Table 2-1: Shows the sample description and their age category

	Parameter	Frequency	Percent
Gender	Male	15	50
	Female	15	50
Age category	30-39 years	6	20
	40-49 years	14	46.7
	50-59 years	8	26.7
	60- 69years	2	6.6

2.4 QUESTIONNAIRE AND THEMES-ANALYSIS OF THE EMPIRICAL RESEARCH

The questionnaire is probably the most widely used instrument in empirical research. According to the New Social Work Dictionary (1995: 51), a questionnaire is "a set of questions

on a form that is completed by the respondent as part of his or her project survey". But others, for example Babbie and Mouton (2001: 233), note that although the term questionnaire suggests a series of questions, nevertheless a questionnaire contains as many statements as there are questions - since, the basic purpose of a questionnaire is to obtain facts and opinions about a phenomenon from people who are informed about the particular issue. Since there are various methods of collecting data, such as: (1) face-to-face interviews; (2) self-administered questionnaires and (3) hand-delivered questionnaires, all of these methods apply from a sample to allow statistical inferences. The researcher used the Korean Missionary Conference in Central and Southern Africa – held from 3 to 6 December 2019 at the Houw Hoek hotel in Cape Town– to distribute the questionnaires (delivered by hand).

As mentioned by Babbie and Mouton (2001: 233), the quantitative questions should be based on facts and opinions about a phenomenon. Accordingly, the questionnaire was designed to focus on the following major aspects of the study:

- Korean missionaries and their families: satisfaction with life in South Africa;
- Training and Educational: Examination of the preparation given to Korean missionaries before departing to South Africa;
- Behaviour and reactions towards the host country: establishing the responses and reactions of the Koreans missionaries;
- Homesickness: missionaries 'constant craving to return to Korea; and
- Korean missionaries in a new culture: response to culture shock.

2.4.1 SATISFACTION WITH LIFE IN SOUTH AFRICA

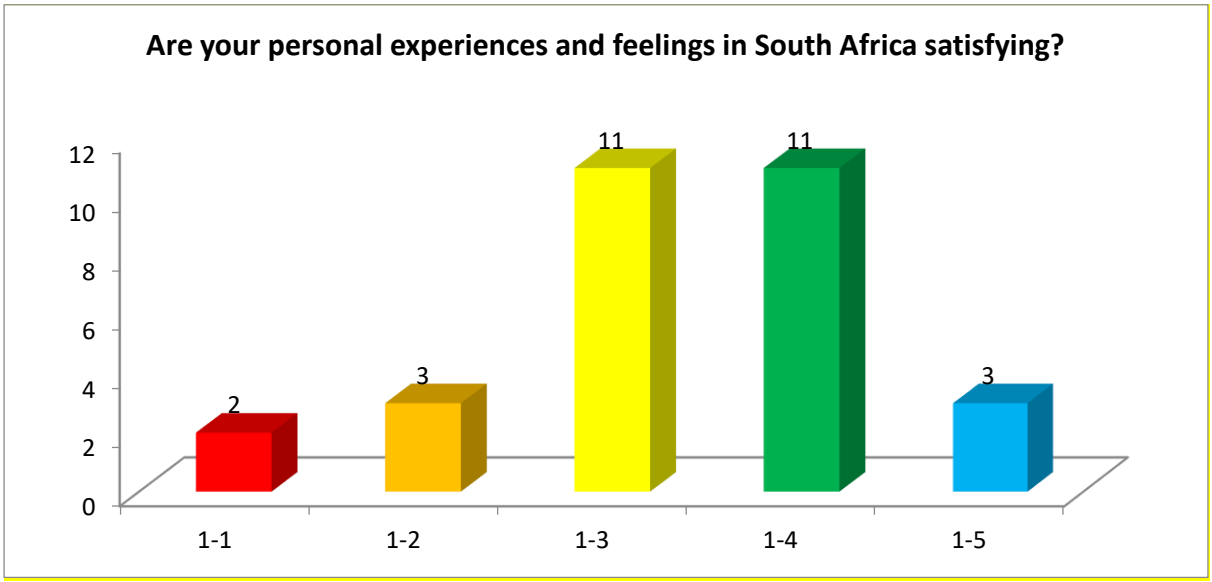
The previous sections of the study explained how this empirical research was conducted and provided the demographics of the respondents. This section aims to assess the responses of Korean missionaries to South Africa regarding living conditions.

Respondents were asked: Are your personal experiences and feelings in South Africa satisfying?

1) I am feeling at home in South Africa

1. I don't agree with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement
4. I strongly agree with the statement
5. I agree very strongly with the statement

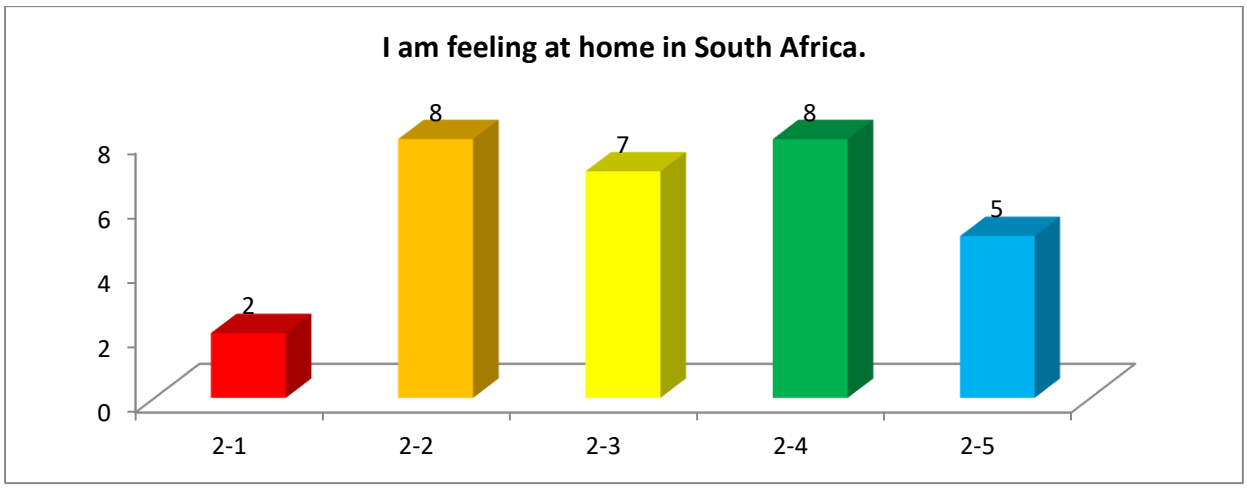
These responses can be represented graphically as follows:



Graph 2.1: Personal experiences and feelings in South Africa.

Graph 2.1 shows respondents' experiences. Two respondents reveal that they have had difficult experiences and are not at all satisfied with being in South Africa, and three have minor difficulties and dissatisfaction. Another 11 respondents have mixed experiences and satisfaction with their stay in South Africa, while 11 respondents feel they had great experiences and are very satisfied with their stay in South Africa. The best part is that three respondents revealed that they were very highly satisfied with their good experiences in South Africa. The study therefore infers that a reasonably small number of respondents show that they have difficulty adapting to a foreign country. While a good number of them show that they are adapting to their new country.

It is important for this study to establish whether the respondents now consider South Africa their second home. It is necessary to establish whether they are willing to adapt to the cultures of South Africa or not.



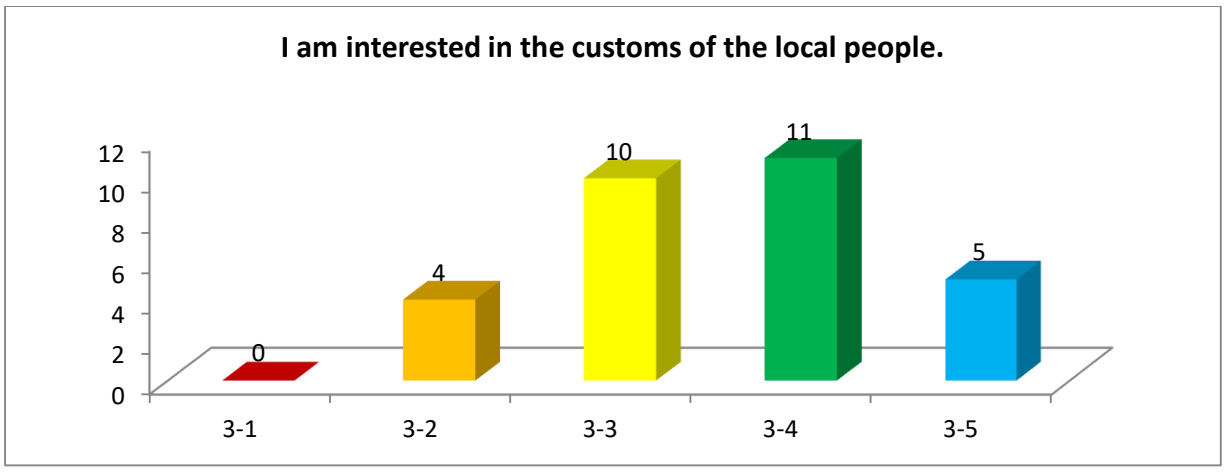
Graph 2.2: Level of acceptance of South Africa as a second home.

In response to the question, two respondents indicated that they felt strongly uncomfortable in South Africa and eight respondents felt slightly uncomfortable in South Africa. Seven respondents feel on average at home in South Africa, while eight respondents feel strongly and five respondents very strongly at home in South Africa.

2) I'm interested in the customs of the local people

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.3: Interest in the customs of the local people.

Graph 2.3 shows the level of interest the Koreans have in South African cultures. Asked, “Are you interested in the customs of the local people?”, the respondents were requested to show their level of interest in South African customs. This question sought to find out if the Korean missionaries in South Africa are willing to adapt to the cultures of this country.

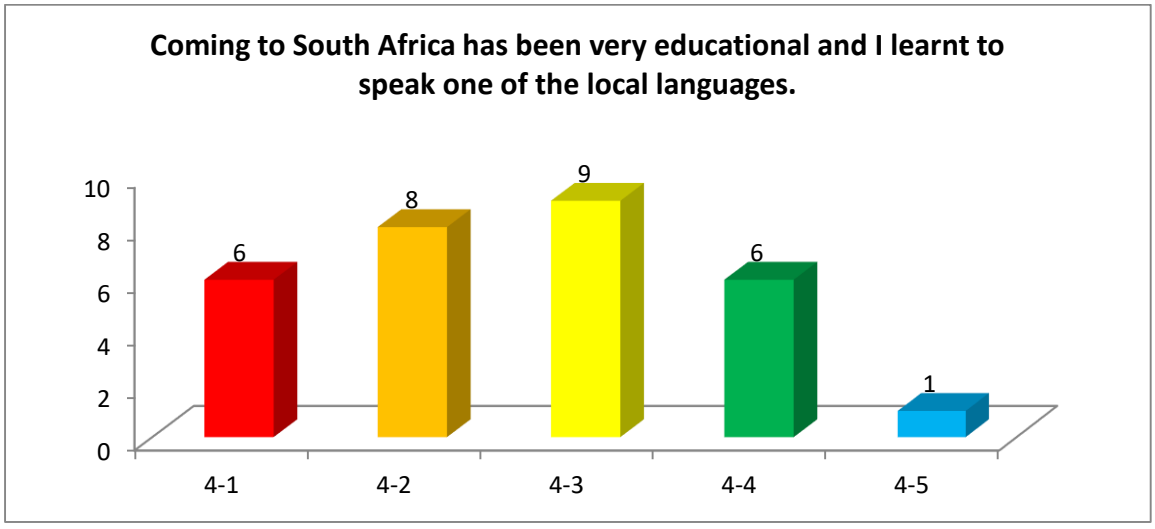
Four respondents showed that they are slightly interested in accommodating South African customs. Ten respondents revealed that they are moderately or flexibly willing to accommodate South African customs. Interestingly, 11 and five respondents showed that they are strongly and very strongly interested in embracing the South African customs.

The study, therefore, deduces that 26 respondents chose from “moderately to very highly”, signifying that they are ready to adapt to South African customs. However, a significantly small number, four (4), indicated that they are not ready to embrace South African customs. This could be because they see the customs of the local people as far apart from their own customs.

3) Coming to South Africa has been very educational and I learnt to speak one of the local languages.

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.4: ***Respondents’ response on whether coming to South Africa has been educational.***

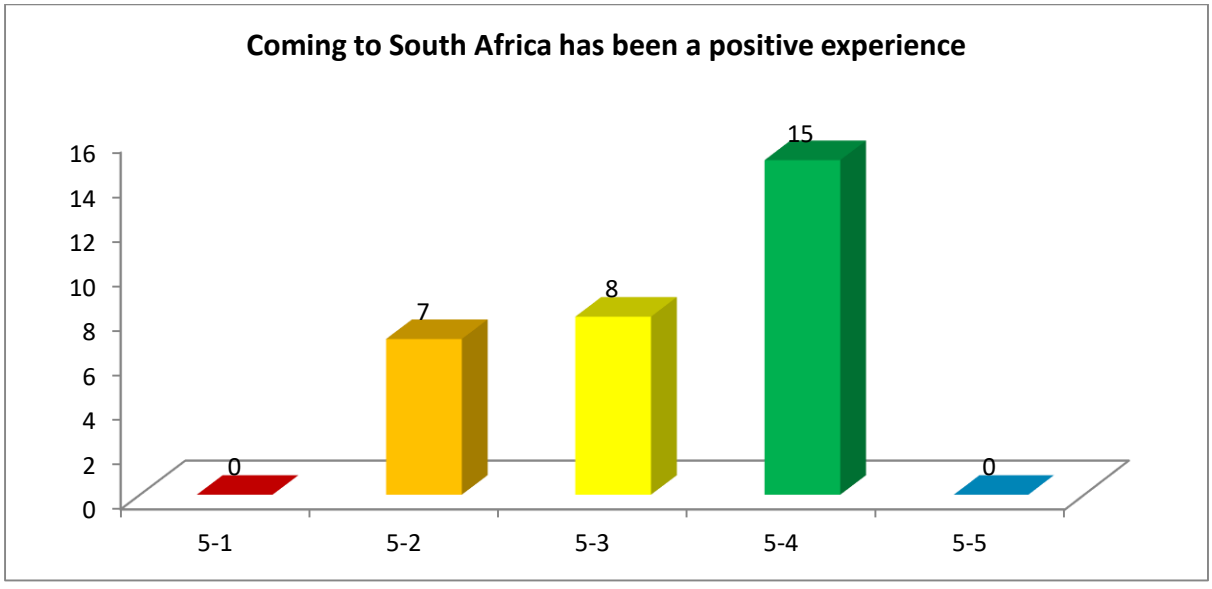
An important question asked was whether coming to South Africa had been educational and if they had managed to learn any one of the local languages. Graph 2.4 above shows their responses. Graph 2.4 reveals that six respondents “slightly” agreed that coming to South Africa was educational but that they have not attempted to learn the local languages. Eight of the respondents “fairly agree” that they find it educative and are fairly willing to acquaint themselves with the local languages. While nine respondents consider themselves on the average score of both finding it educative and challenging and are moderately attempting to learn the local languages. Six and one respondent(s) agree strongly or very strongly respectively, suggesting they found in coming to South Africa highly educative and they are now familiar with some local languages.

Since 14 respondents did not agree or only slightly agreed with the statement (six and eight respectively), the study surmises that this could be because these respondents may not have been in the country for long. Similarly, the respondents who indicated positively in this area may have been in the country for several years.

4) Coming to South Africa has been a positive experience

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



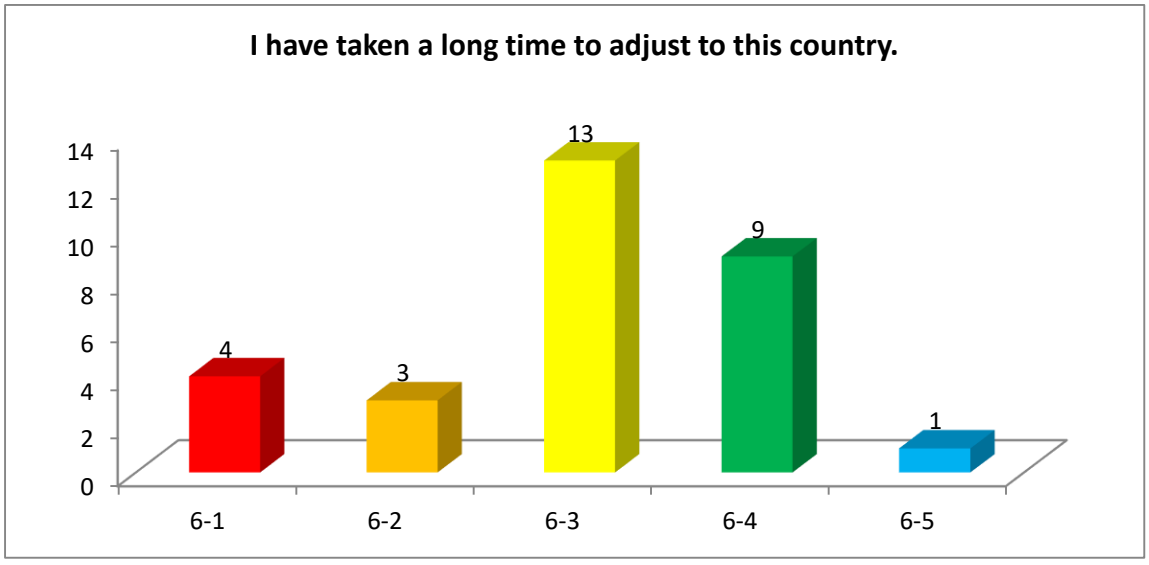
Graph 2.5: Respondents’ feelings on relocation to South Africa.

The research respondents were further asked about their personal and independent feelings about coming to South Africa, specifically whether they had had a positive experience. This question is important to establish their feelings and to assess the kind of pastoral approach appropriate for them. Graph 2.5 above shows their responses. Seven respondents indicated that they are slightly happy with their decision to come to South Africa. Eight respondents mentioned that they are fairly happy with their coming to South Africa. While fifteen are strongly supportive of their decision to come to South Africa.

5) I have taken a long time to adjust to this country.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.6: Time taken for the missionaries' adjustment to South Africa.

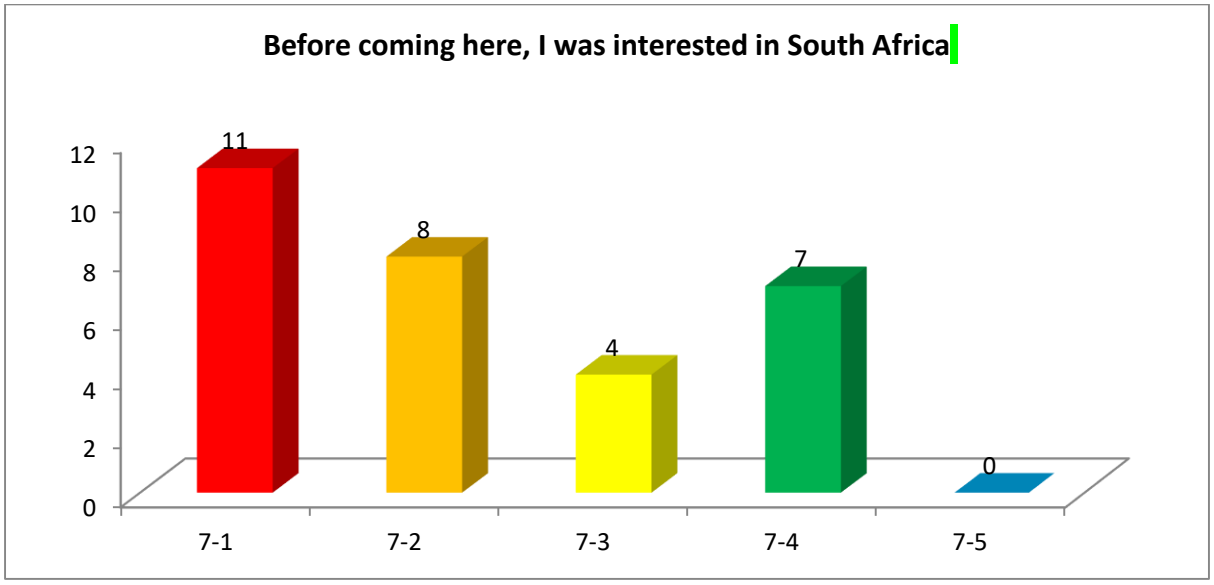
Graph 2.6 indicates whether the respondents have adjusted to the conditions in South Africa or they are still struggling to adjust. Four respondents of this study indicated that they critically struggling in adjusting. And three also indicated their challenge by choosing "slightly adjusted". However, thirteen respondents suggested that they are steadily adjusting with the conditions in the host country. Nine and one have shown that they have adjusted to the conditions by choosing "strongly: and "very strongly" respectively. In this regard, the study deduces that it is

not that easy for Korean missionaries to quickly adjust in Africa due to the difference of cultures and the way of living. Therefore, it is imperative that awareness is given to Korean missionaries before they leave their country of origin.

6) Before coming here, I was interested in South Africa.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.7: Respondents' interest in South Africa before departure.

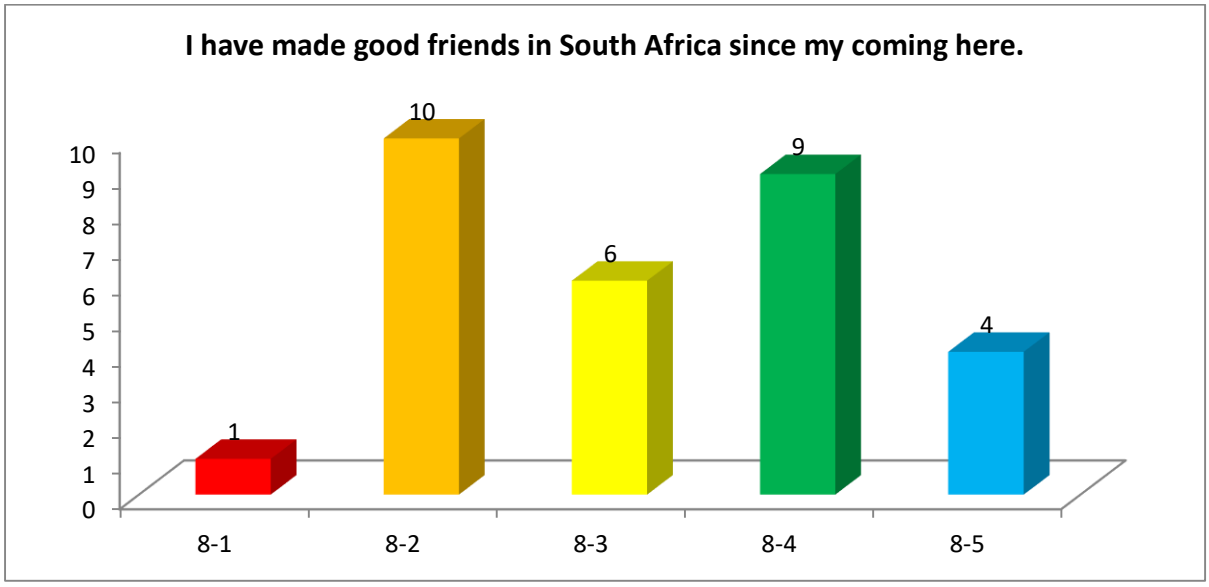
The above graph reflects the views the Korean missionaries had before coming to South Africa. Eleven respondents indicated that had no deep interest in coming to South Africa. Eight slightly had the interest and four fairly had the desire to do mission work in South Africa. Only seven of the total respondents indicated that they strongly wanted to come to South Africa.

7) I have made good friends in South Africa since my coming here.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement

5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.8: Whether the Korean missionaries have made friends in South Africa.

The respondents were asked about their interpersonal relationships with South Africans. The aim of this section of the research was to evaluate the relevancy of Korean missionaries in influencing communities. Graph 2.8 shows whether the Korean missionaries have managed to make friends with the locals.

A single respondent indicated he/she had not made friends with the locals. Ten respondents showed some difficulty in making friends with the locals, while six agreed “fairly” that they had made friends. On the positive side, nine chose “strongly have made friends” and four “very strongly have made friends”.

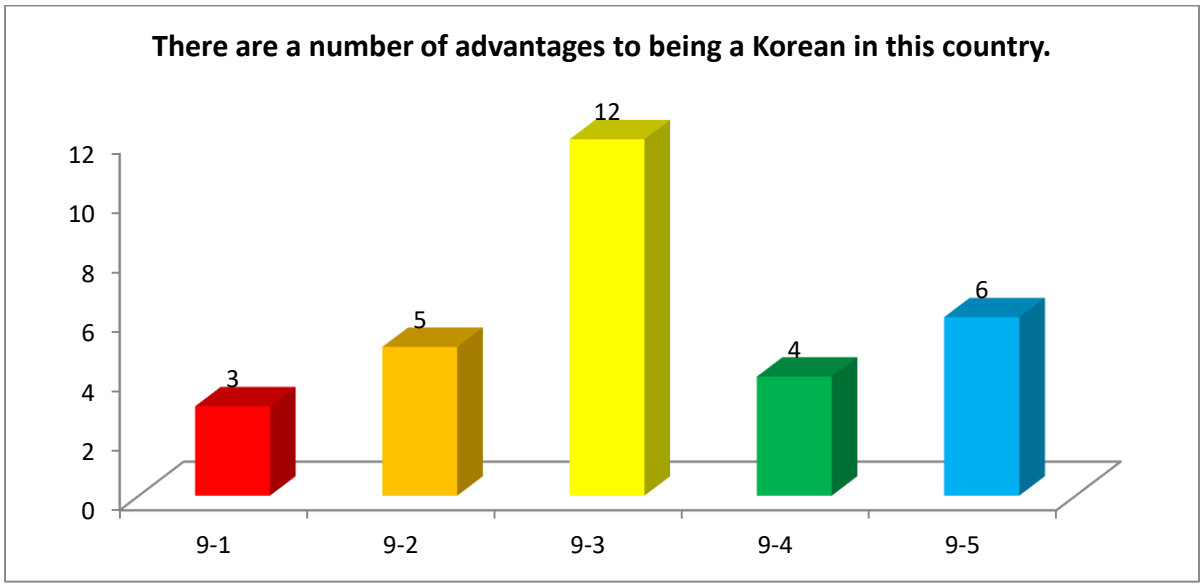
The study therefore deduces that, overall, it has proved difficult for Korean missionaries to make friends in South Africa. It is therefore recommended that missionaries establish networks with the host nation before moving so that there are people or organizations that could assist Korean missionaries to socialise with the locals.

8) There are a number of advantages to being a Korean in this country.

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.

4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



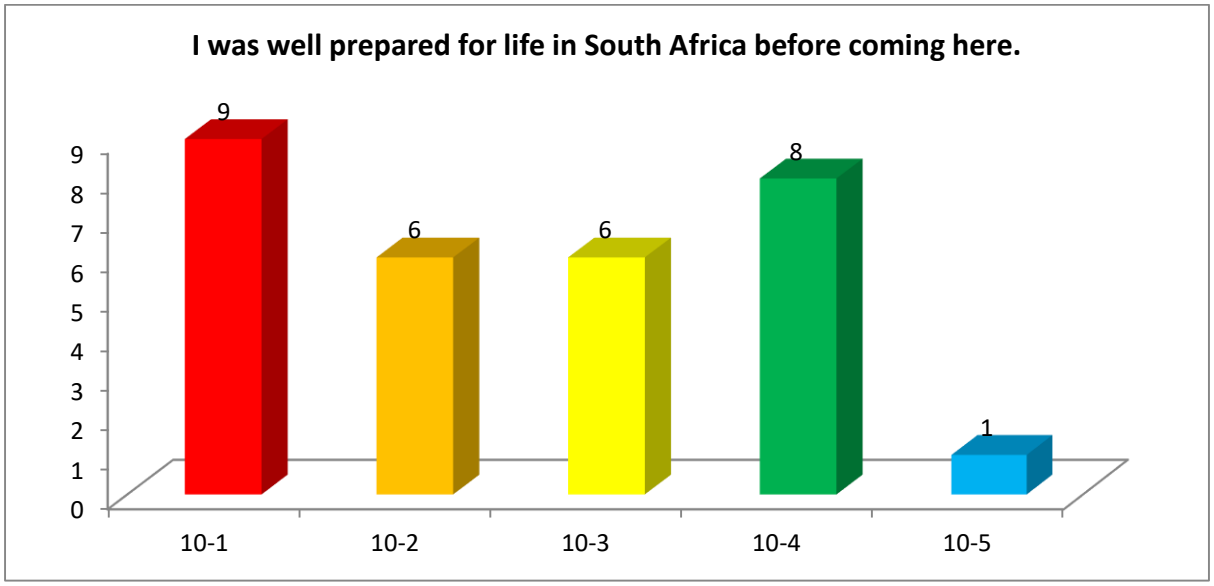
Graph 2.9: Advantages to being a Korean missionary in South Africa.

The respondents in this section were asked to indicate whether they see observable advantages in doing missionary work in South Africa. Graph 2.9 shows their responses. Of the 30 respondents in this study, three plus five do not see any visible advantages so far in doing missionary work in South Africa while 12 are moderately seeing some reasons for doing mission work in South Africa. Four plus six respondents positively view doing missionary work in South Africa ("strongly and very strongly" respectively).

9) **I was well prepared for life in South Africa before coming here.**

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



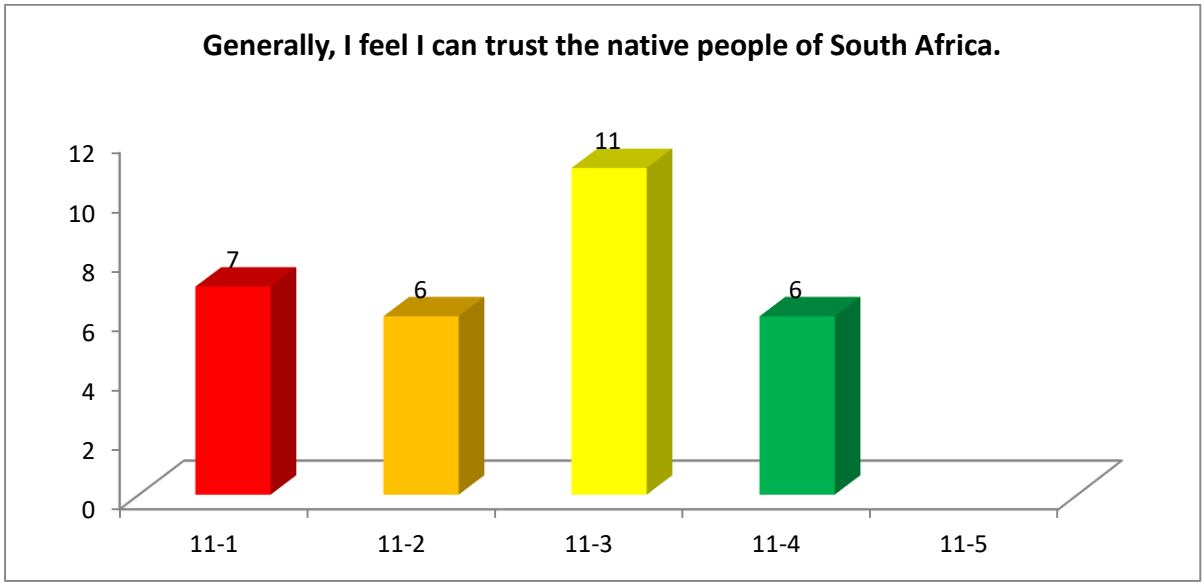
Graph 2.10: Readiness of the respondents before arriving in South Africa.

The respondents in this section were asked to indicate their level of preparedness for staying in South Africa. The study aims to evaluate whether the respondents are comfortable staying in South Africa and able to do their missionary work effectively. Nine respondents reveal that they were not well prepared for life in South Africa. Six are struggling to cope, as they indicated they were slightly ready. Six show that they were moderately prepared. Nine respondents in total agreed “strongly and very strongly” that they were prepared by the time they arrived.

10) Generally, I feel I can trust the native people of South Africa.

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



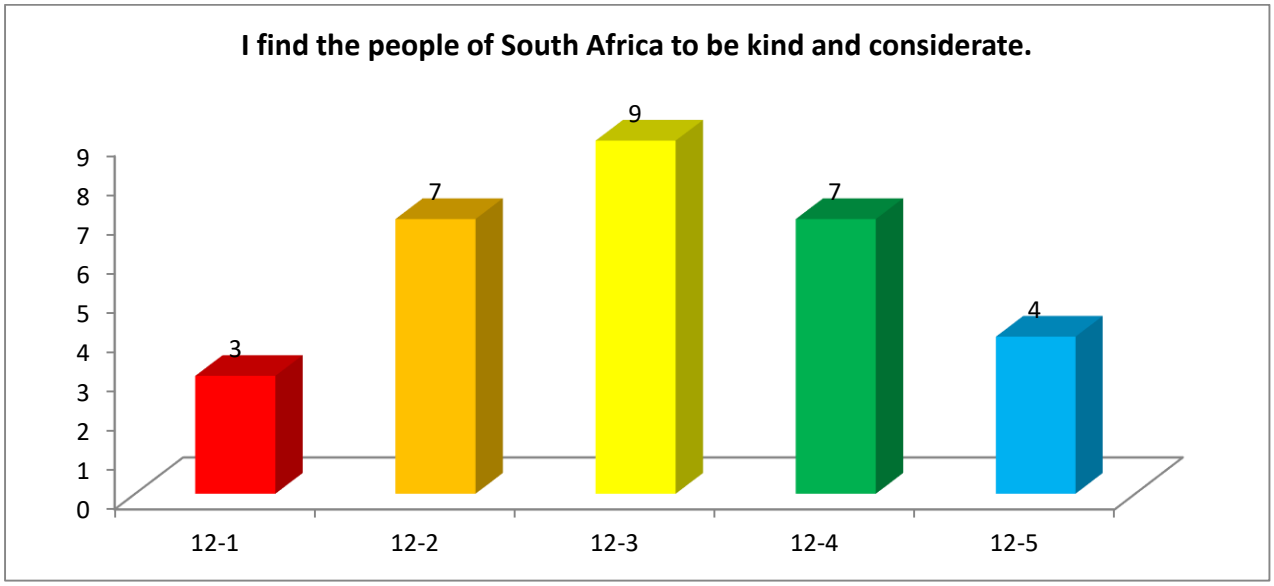
Graph 2.11: Level of trust given to South Africans.

The respondents in this section were asked to indicate the level of trust they felt they could extend to South Africans. As shown in graph 2.11, seven respondents are scared in South Africa and not trusting towards the locals. Six respondents are slightly scared and 11 are moderately scared. Only six respondents find it no longer scary to stay in South Africa. Not one respondent felt unreservedly ("very strongly") that they could trust the locals.

11) I find the people of South Africa to be kind and considerate.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

These responses can be represented graphically as follows:



Graph 2.12: Perceptions of South Africans' kindness and consideration.

In this section of the study, respondents were asked whether they find South African people to be kind and receptive towards foreigners, or not. Three respondents do not view South African people as kind and accepting at all. Seven slightly consider them to be kind and receptive. Seven strongly view them as kind and accommodating. Four respondents view South African people as very kind and considerate.

2.4.2 TRAINING AND EDUCATIONAL PREPARATION: Examination of the preparation given to Korean missionaries

This section of the study examined whether the Korean missionaries received formal training and education to prepare them for mission work in foreign countries.

Areas where Korean missionary training is insufficient

1. Cultural training
2. Practical life skills training
3. Pastoral training
4. Psychological training
5. Missiological training

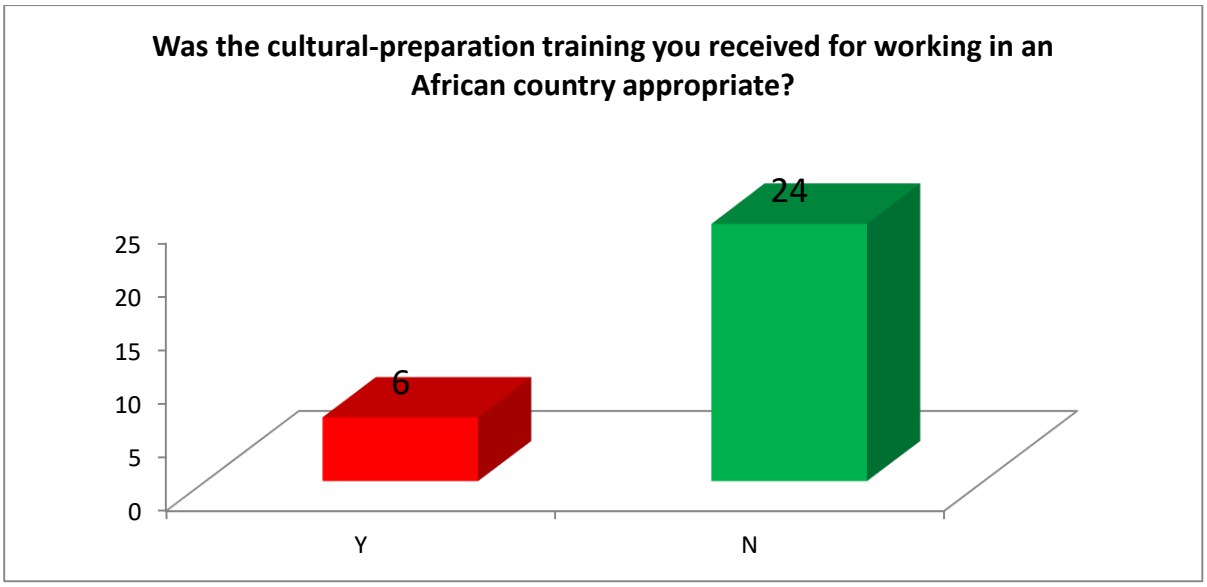
The respondents were asked to state by noting "yes" or "no" to indicate if they received the training or not.

Question 1: Was the cultural-preparation training you received for working in an African country appropriate?

-Yes

-No

The answers can be represented graphically as follows:



Graph 2.13: Cultural-preparation training received to work in South Africa.

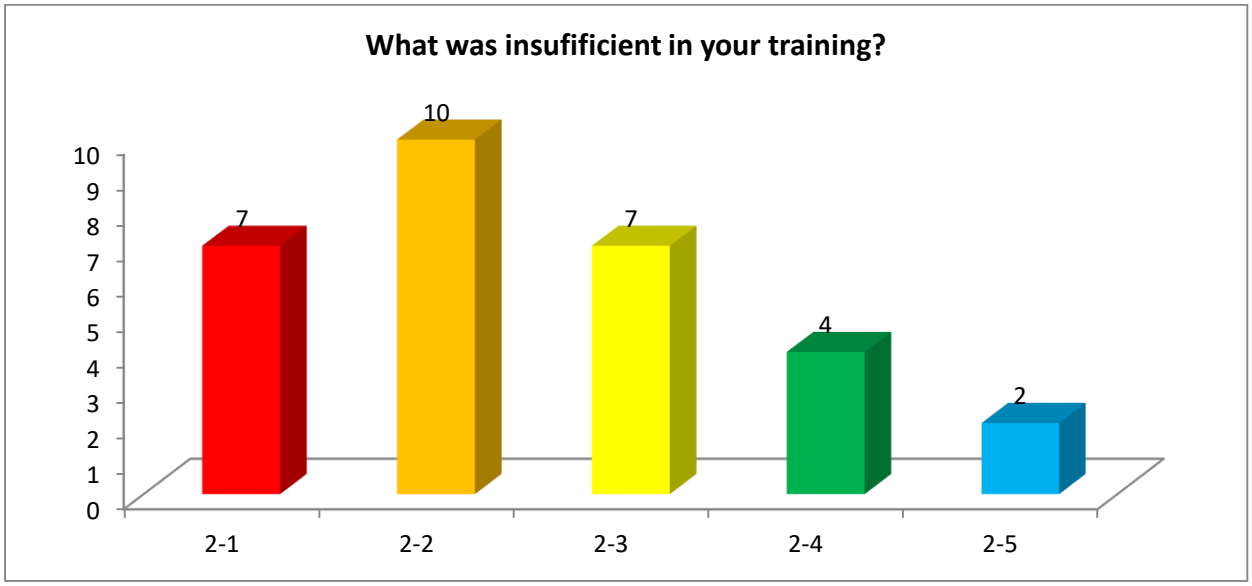
Graph 2.13 indicates that six respondents agreed that they had received some cultural preparation training before coming to South Africa. However, 24 respondents – by far the majority – had not received some formal training to prepare them for missionary work in foreign countries. The research therefore deduces that it is important that missionaries from Korea receive educational and cultural training as preparation before going to mission fields in South Africa.

Question 2: How would you rate the training you received?

1. Very insufficient
2. Moderately insufficient
3. Sufficient
4. Highly sufficient and effective
5. Very highly sufficient and effective

Data analysis of the Question 2:

The answers can be represented graphically as follows:



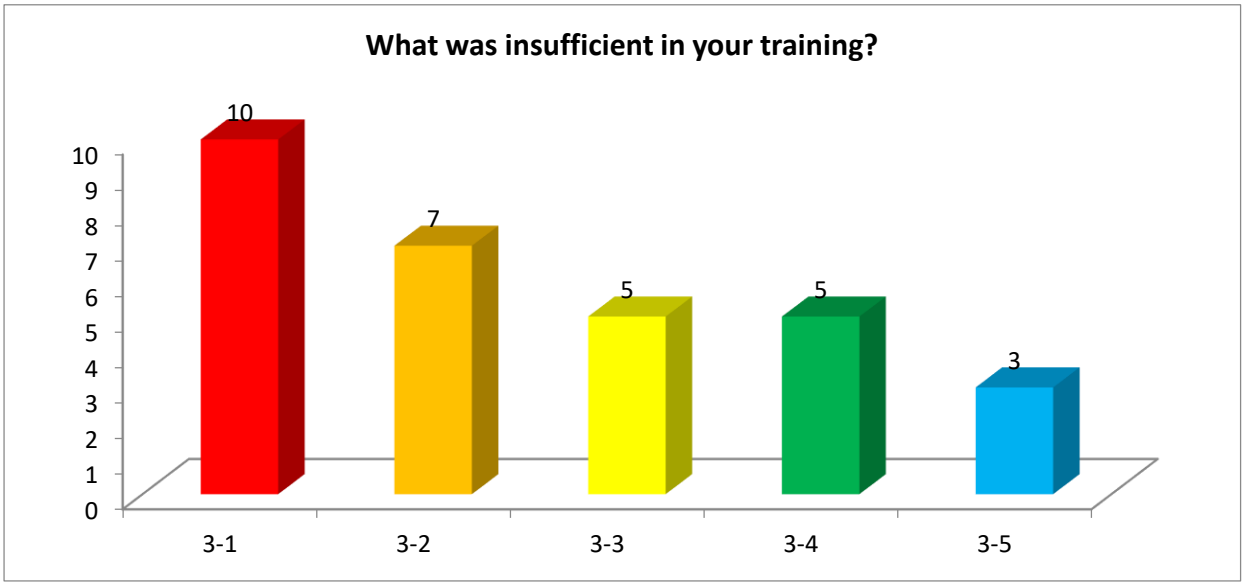
Graph 2.14: Level of training received – was it sufficient?

This section required the respondents to rate the quality of training they received as sufficient or insufficient. The above graph reveals that only six respondents (four plus two) received educational preparation before going to mission fields in South Africa. Four respondents chose "highly sufficient" and two "very highly sufficient". Seven said the training was insufficient and 10 believed the training was moderately insufficient. Seven considered it averagely sufficient. In light of the respondents' answers, most Korean missionaries come to South Africa without sufficient training. It is therefore essential to promote a mentoring training programme to prepare them for the mission.

Question 3: What was insufficient in your training?

1. Cultural training
2. Practical life skills training
3. Pastoral training
4. Psychological training
5. Missiological training

The answers can be represented graphically as follows:



Graph 2.15: Areas where training was insufficient.

The data collected from the research respondents revealed that the areas of training that would be beneficial for successful missionary work in foreign countries were as follows:

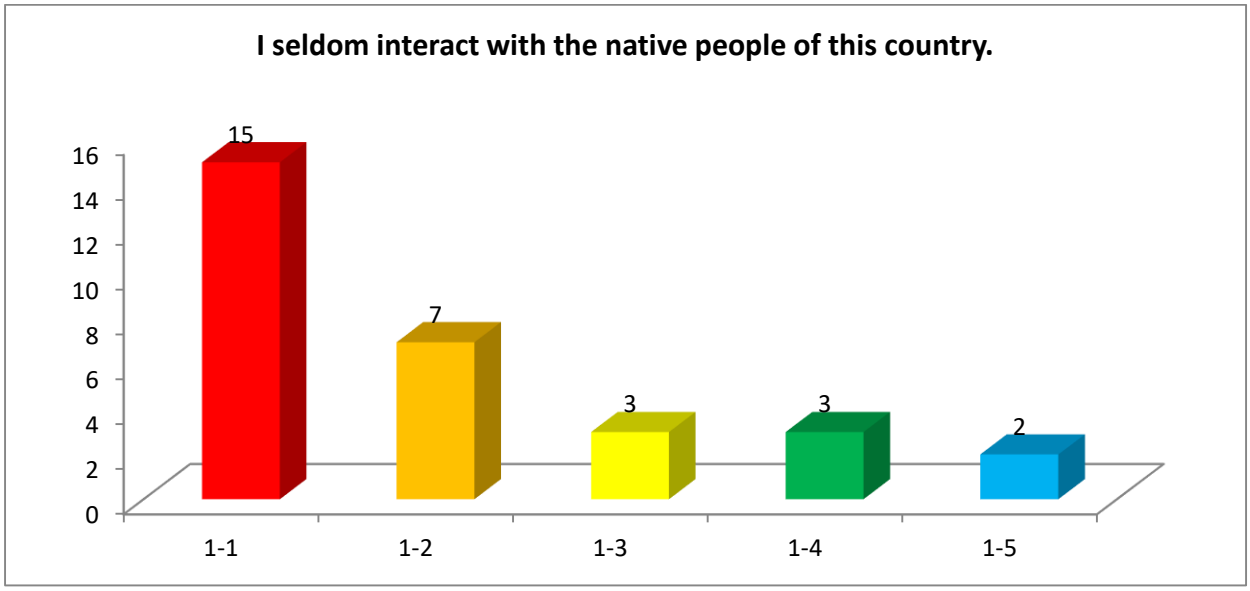
- Ten respondents of the study identified cultural training as insufficient.
- Seven mentioned practical life skills training.
- Five identified pastoral training as a key attribute.
- Five respondents stated the need for psychological training.
- Three saw missionary training as necessary and lacking.

2.4.3 Feelings towards the host country

This section of the study intends to examine how the Korean missionaries on arrival in foreign countries react towards the people of the host country. Respondents were invited to respond to statements by choosing one of the five options below: **I seldom interact with the native people of South Africa.**

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



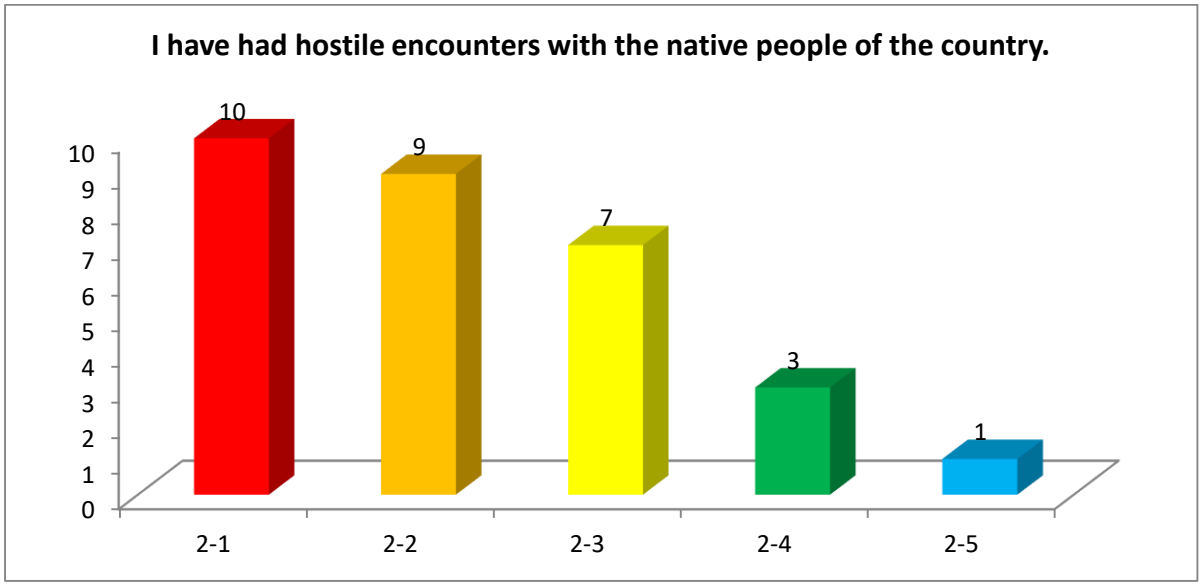
Graph 2.16: Level of interaction with the local people (South Africans).

The respondents were asked to express if they interact freely with the locals. The graph 2.16 above expresses their reactions towards the South Africans. Fifteen respondents say they greatly interact with the South Africans. Seven also said they interact highly by not affirming with the question asked “slightly”. Three respondents moderately interact with the locals, while two respondents seldom interact with people of South Africa. The study deduces that the Korean missionaries have interest to adapt to the local cultures and customs.

1) I have had hostile encounters with the native people of the country.

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.17: Whether the South Africans are hostile or friendly to missionaries.

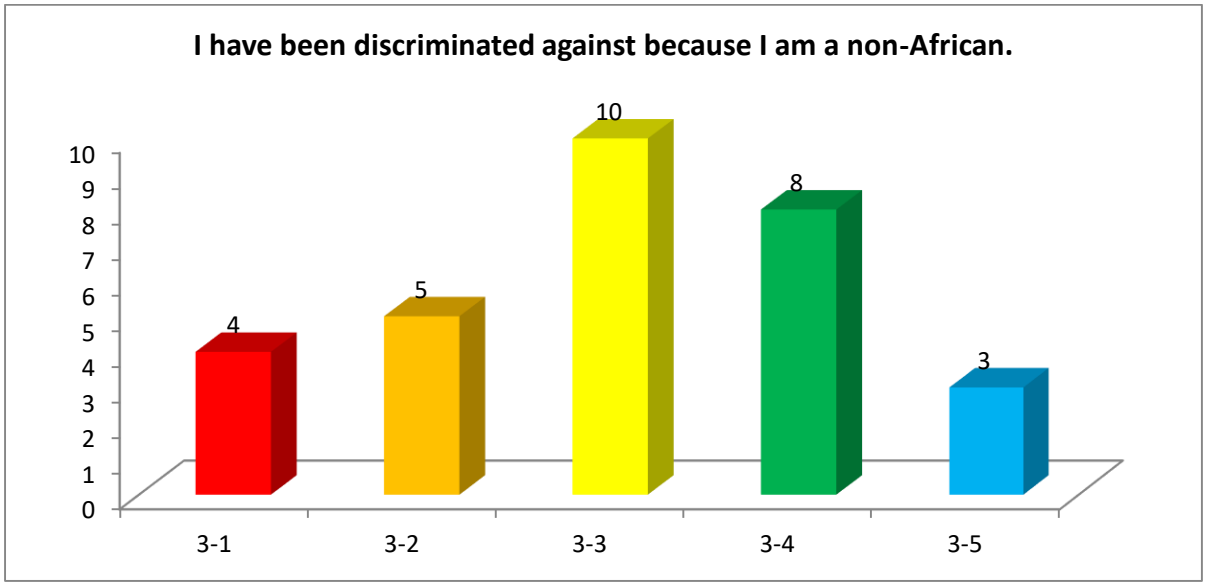
This section aims to examine if the Korean missionaries encountered some hostile experiences. Graph 2.17 shows the respondents' experiences. Ten respondents reveal that they did not receive any hostility since their arrival in South Africa. Nine contend that there did not receive any hostility though they might have encountered some slight uncomfortable experiences. Seven state that they fairly encountered some hostile experiences, while three reveal that they encountered some hostile experiences moderately. One respondent very strongly confesses encountering unbearable hostile experiences.

South Africa is generally viewed as unsafe by most foreigners. There is a lot of negative publicity on social media and news about killings happening in the country. So most foreigners expect to see a lot of hostility in the country on their arrival.

2) I have been discriminated against because I am a non-African.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.18: Perceived level of discrimination towards non-South Africans.

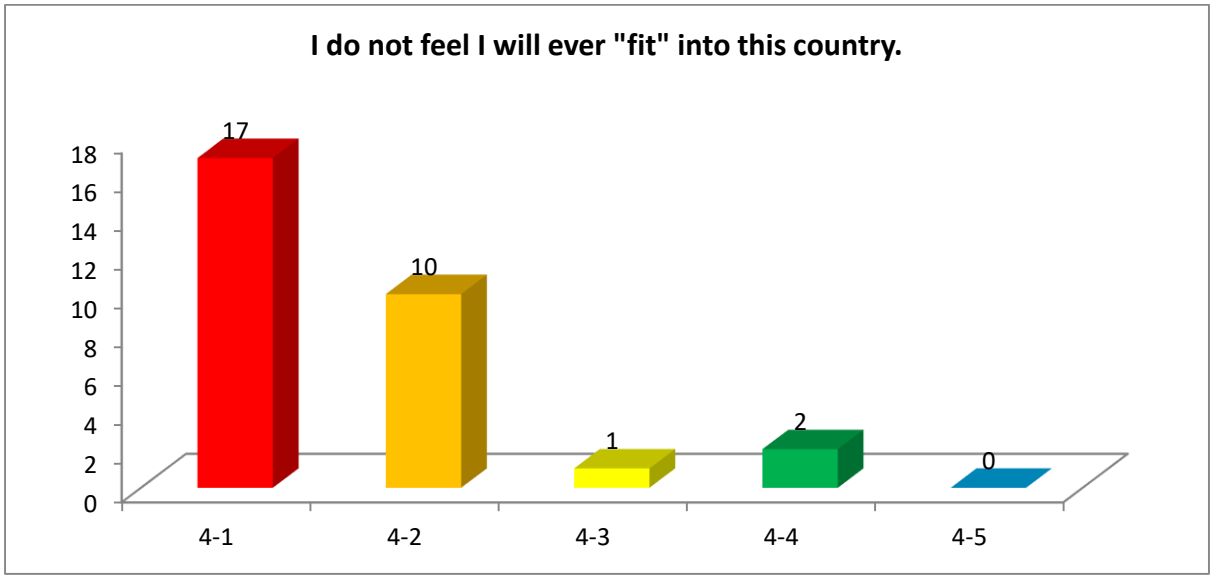
This section of the study is related to the previous one. It examines whether the Korean missionaries encountered some element of discrimination because they are considered non-South Africans. They have expressed their views as follows:

Four respondents state that they did not witness any discrimination. Five respondents by choosing “slightly”, indicated that they witnessed minor discrimination. Whereas, 10 fairly experienced some form of discrimination, the great concern is eight respondents who strongly confess encountering some discrimination and three respondents who received a regrettably very strong form of discrimination. From these points of view, although others were not discriminated against, it is clearly expressed that discrimination is evident in a number of isolated places.

3) I do not feel I will ever "fit" into this country

1. I don’t agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.19: Whether the missionary feels an outcast in the country.

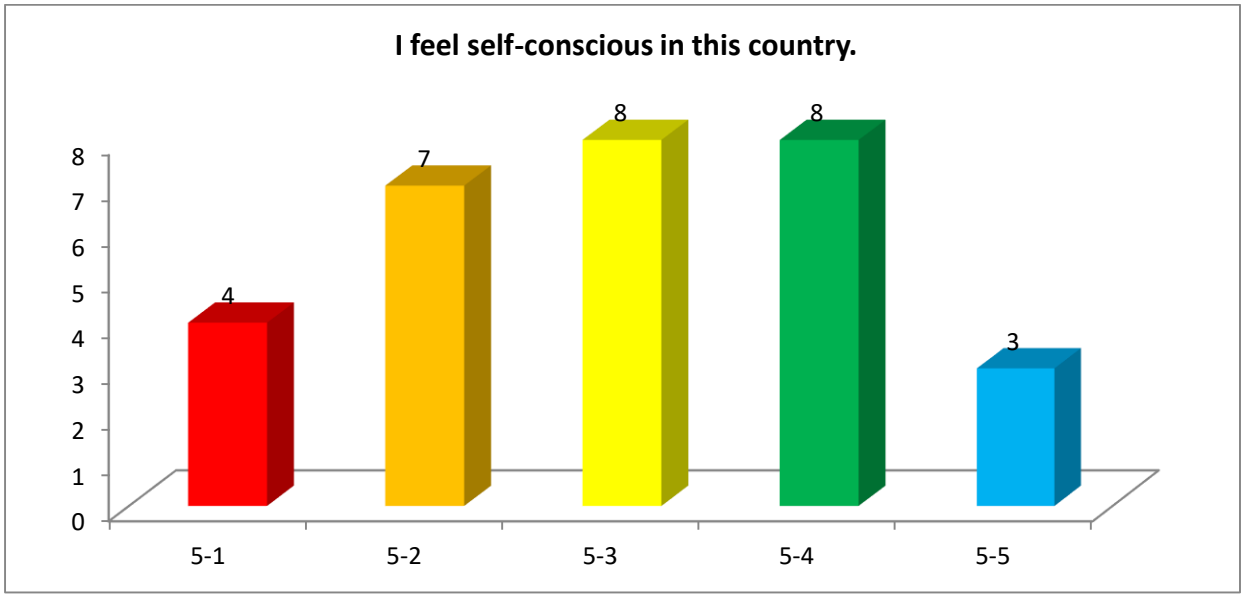
Seventeen respondents still strongly believe they can fit well in the country. On a similar affirmation, ten respondents to a great extent feel they are fitting well in the country. While one and two respondents fairly and strongly perceive it hard to see themselves fitting well in this country.

This section of the study intends to establish the Korean missionaries' perceptions on whether after what they have experienced so far still think they will "fit" well into South African communities.

4) I feel self-conscious in this country.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



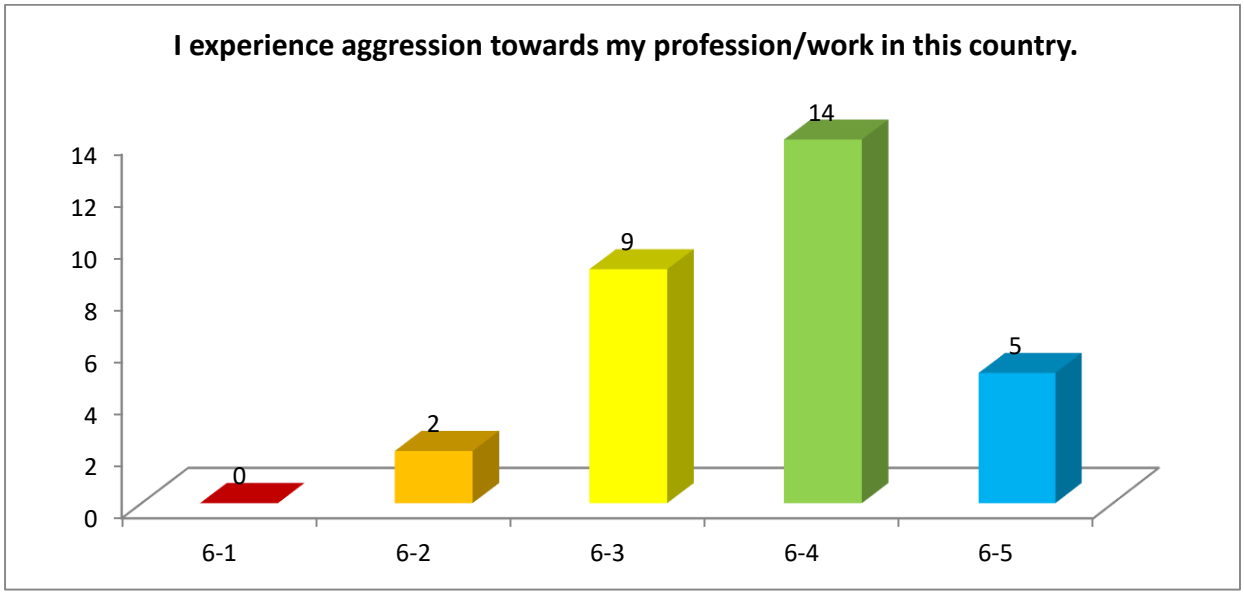
Graph 2.20: Assessment of self-consciousness in South Africa.

The respondents in this section were asked to state whether being in South Africa makes them self-conscious and keep them alert when moving around. Their self-conscious when living in the country shows that their safety is vulnerable. Graph 2.20 present their views in this regard. Four respondents reported that they are free and they do not need to be too cautious. Seven respondents sighted that they are slightly cautious, while eight respondents indicated that they need to be moderately alert. However, another eight said they are very cautious when moving around in South Africa, and three respondents show that they feel very insecure.

5) I experience aggression towards my profession /work in this country.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



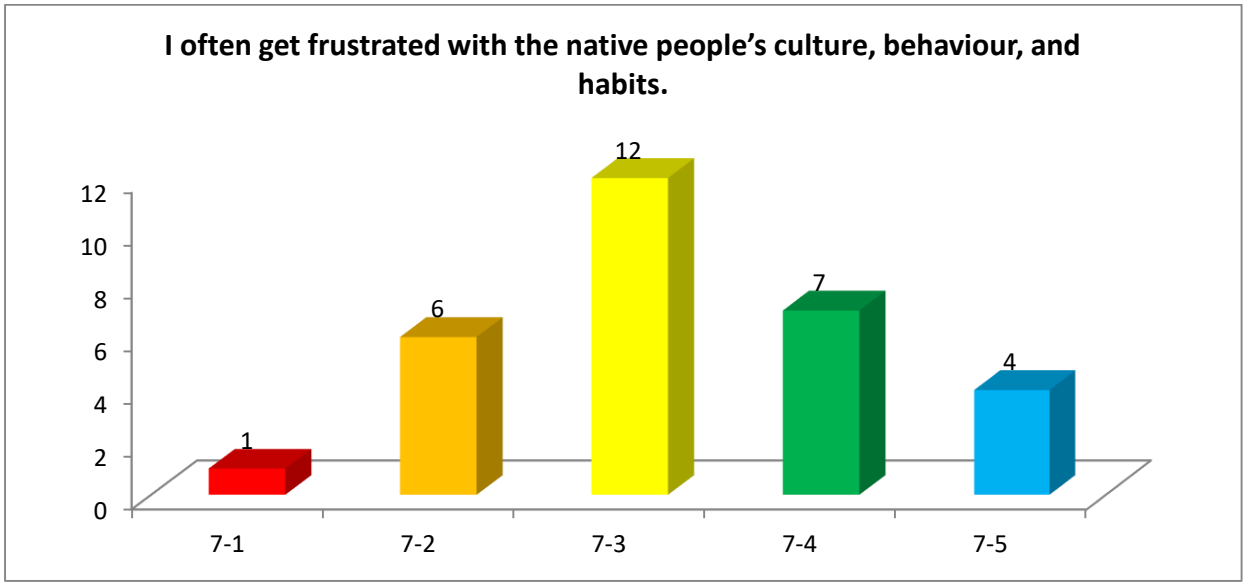
Graph 2.21: Whether South Africans are hostile to missionaries' work.

The respondents were asked to express whether they have encountered aggression at their work due to their profession in South Africa. Five respondents sighted that they significantly received some extensive threats due to their profession and fourteen stated the same by strongly agreeing on being threatened, while nine sighted that they have been aggressed at a moderate level. However, only two respondents stated that they had never experienced aggression towards their profession or work.

6) I often get frustrated with the native people's culture, behaviour, and habits.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.22: ***Signs of frustration towards the cultures, behaviours and habits of South Africans.***

This section requires the respondents to express their inner feelings towards South Africa's cultures, behaviours and their habits. It is a question that entails them to express whether they are irritated by the way South Africans conduct their lives culturally and their way of practice.

Graph 2.22 shows their feelings. One respondent expressed no frustration at all and six express that they slightly get frustrated. Twelve, however, show that they are averagely affected at times by the way South Africans do their things. Seven respondents agreed that they strongly and frequently get frustrated and four stated very strongly that they get frustrated.

2.4.4 Homesickness: the constant craving to return to Korea by missionaries

This section aimed to ascertain whether respondents felt homesick, and to gauge the levels of homesickness. It also examines whether their social circle in South Africa still comprises compatriots from Korea. Finally, this section examines whether they still miss their customs and ways of doing things that are no longer a norm here in South Africa.

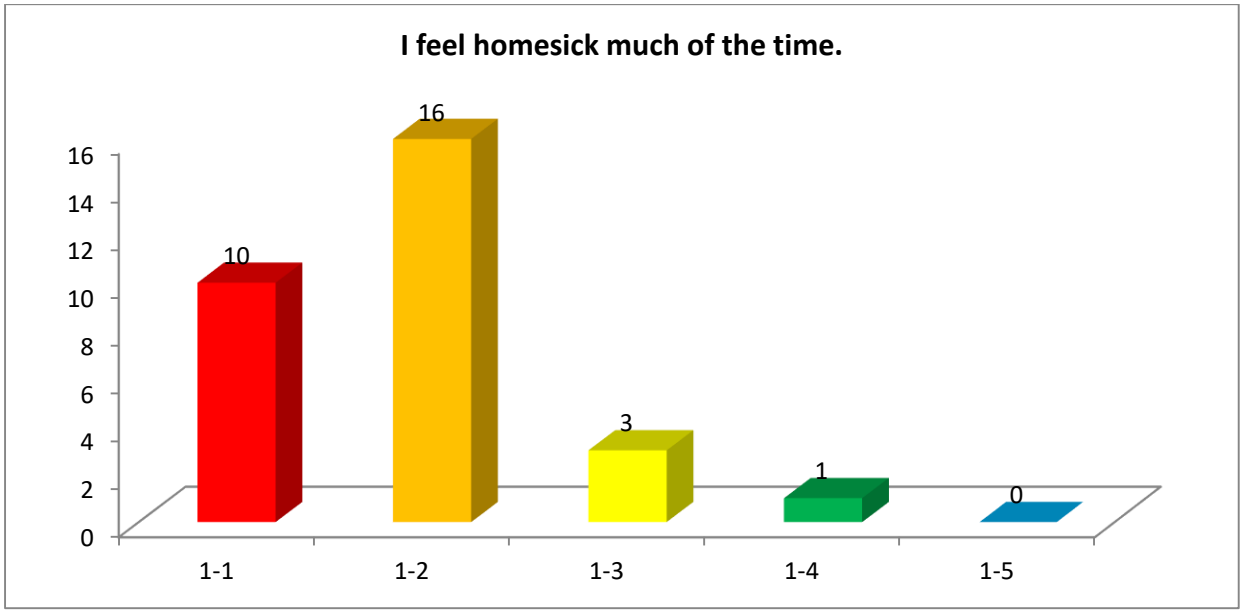
Analysis of data from the answers of respondents can be described as follows:

1) I feel homesick much of the time.

1. I don't agree at all with the statement

2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



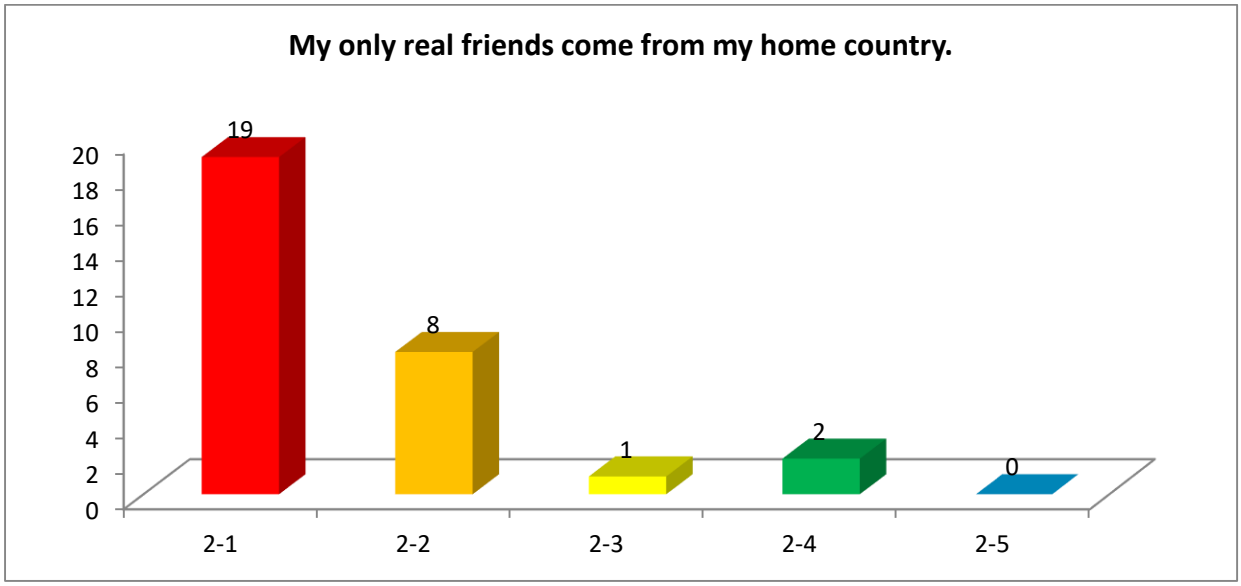
Graph 2.23: Levels of homesickness experienced by Koreans.

Graph 2.23 represents the respondents' feelings about their life in Korea. Ten of the respondents stated that they do not miss home and 16 stated that they slightly miss home and feel homesick, while three of the respondents moderately feel homesick and only one respondent strongly feels homesick. It appears that Korean missionaries are happy to make friends among the indigenous people they meet in the host country, if they are flexible and welcoming. However, the feeling of being isolated from family, childhood friends and others is also experienced. Missionaries miss their traditions, especially the holidays celebrated in their native country. This indicates that feelings of being isolated remain a concern for several respondents.

2) My only real friends come from my home country.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



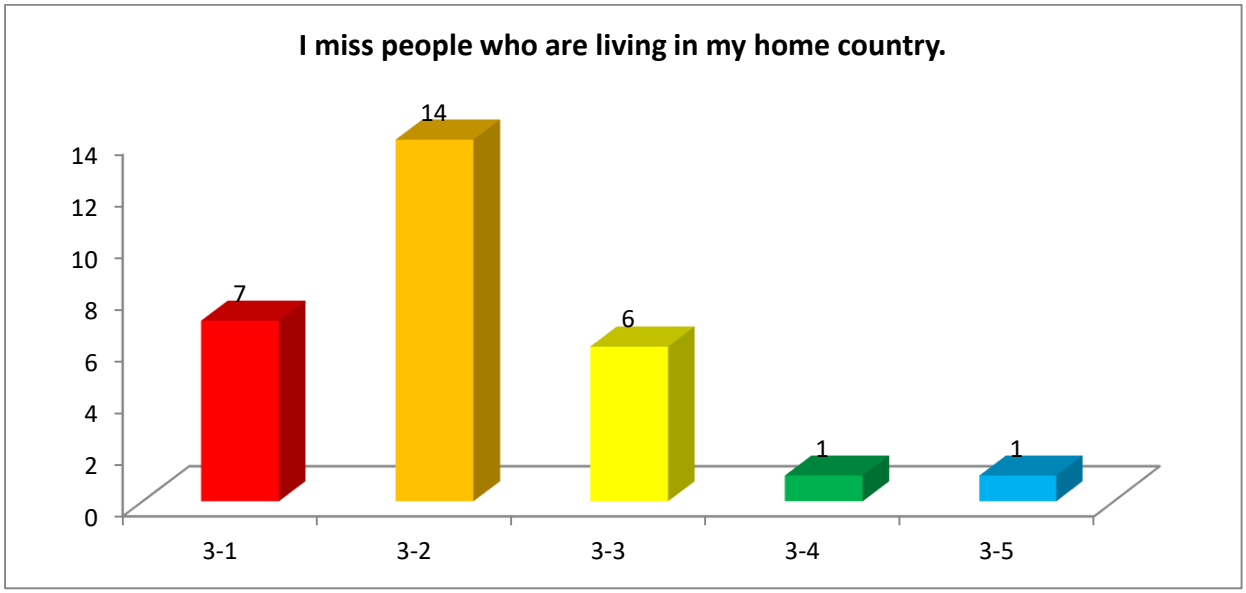
Graph 2.24: Extent of soliciting friendship from only Koreans.

The analysis reveals that 19 of the respondents have made friends with the locals and eight have also made a significant number of friends (with a moderate effort) in South Africa. In addition, two have stated that they find it very difficult to form friendships with the locals. In view of the foregoing, most of the Korean missionaries seek to form friendships with local friends as well as engaging with their compatriots.

3) I miss people who are living in my home country.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



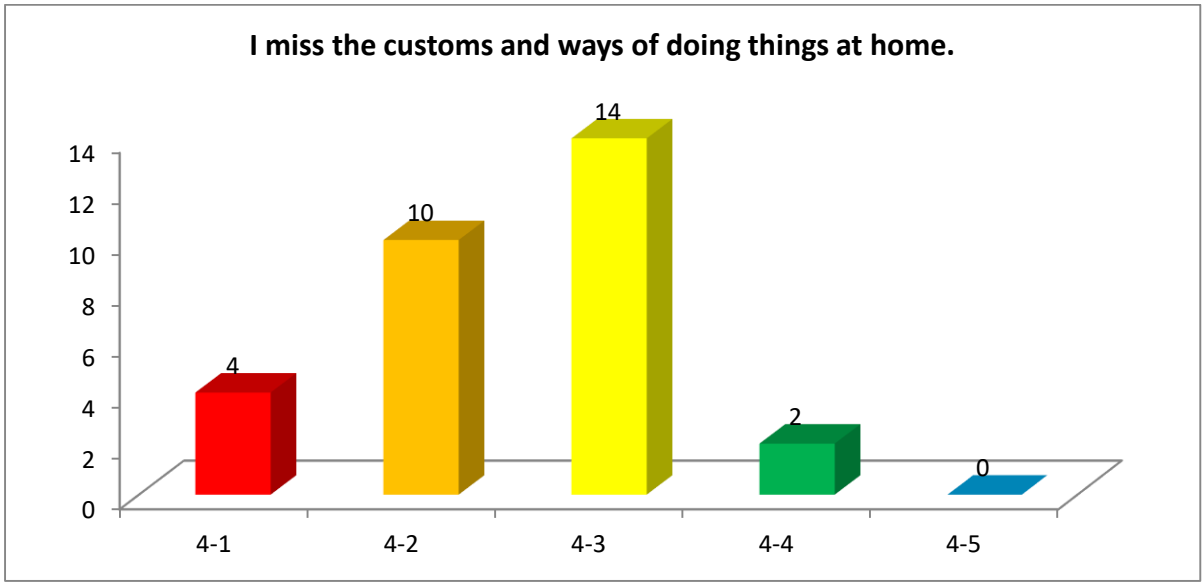
Graph 2.25: Responses on how much they miss people in Korea.

In this section, seven respondents say they do not miss friends and relatives in Korea. Fourteen state that they sometimes miss people in Korea but less often, and six say they moderately miss them. One respondent in both instances of "strong and very strongly agree with the statement" stated that they often miss their friends and relatives from home.

4) I miss the customs and ways of doing things at home.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.26: Missing the customs and ways of doing things in Korea.

In this section, four respondents said they do not miss the customs in Korea. Ten stated that they slightly miss them, while 14 confess that they moderately miss them at times and two strongly and often miss the customs and ways of doing things in Korea.

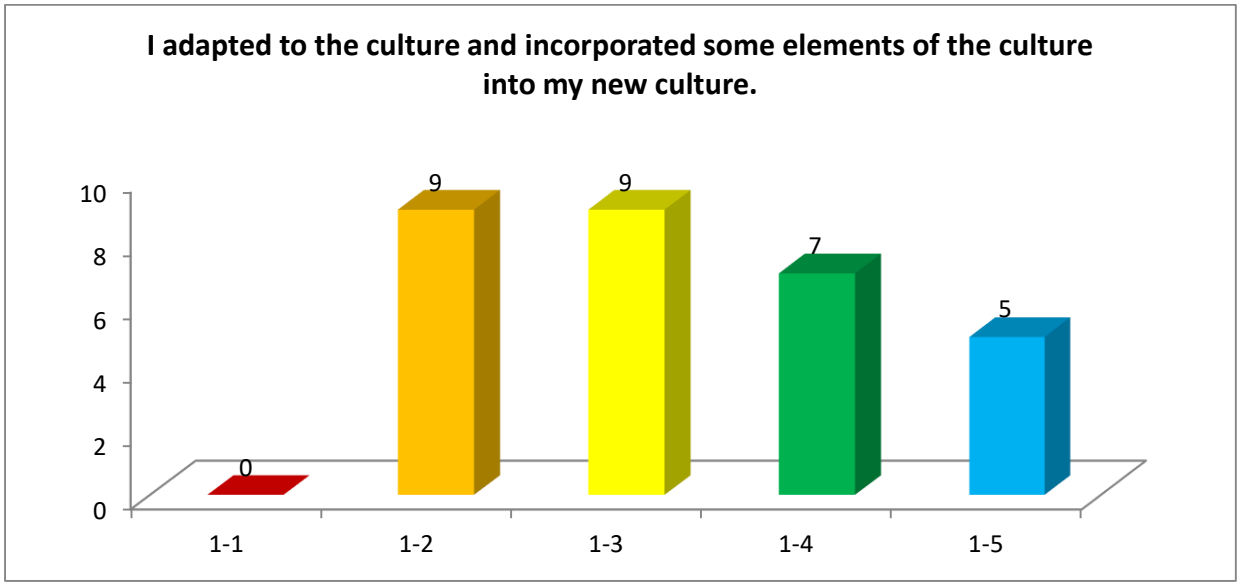
2.4.5 Response to culture shock: Korean missionaries in a new culture

As is clear from previous sections, the missionaries encounter some cultural differences that create many challenges when they arrive in a host country. This kind of difficulty is called a culture shock. It is the result of an abrupt move to a completely different situation regarding the way of living and conducting life. This section of the study aims to establish the struggles the missionaries encounter in adapting to the local cultures. It also hopes to identify the effective communication strategies that can be employed to adapt to the new culture. The sections below will describe in detail the views of the research respondents.

1) I adapted to the culture and incorporated some elements of the culture into my new culture.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



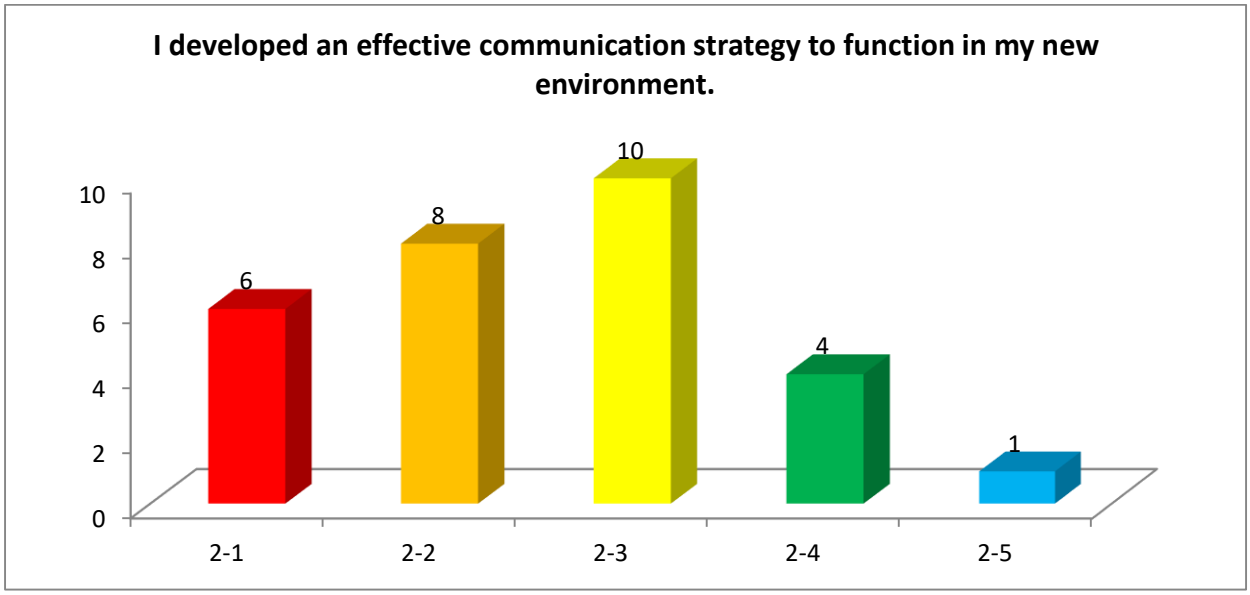
Graph 2.27: Willingness to adapt to the cultures of South Africa.

This section of the study shows the level of adaptation to local cultures and success in integrating it with their own culture. The respondents indicated to what extent they had adapted to the local culture. Nine respondents said they had slightly adapted to the local cultures. Another nine mentioned that they have fairly adapted, while seven respondents affirmed that they have strongly adapted and integrated well with their own culture. Five respondents very strongly affirmed to having achieved to both.

2) I developed an effective communication strategy to function in my new environment.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



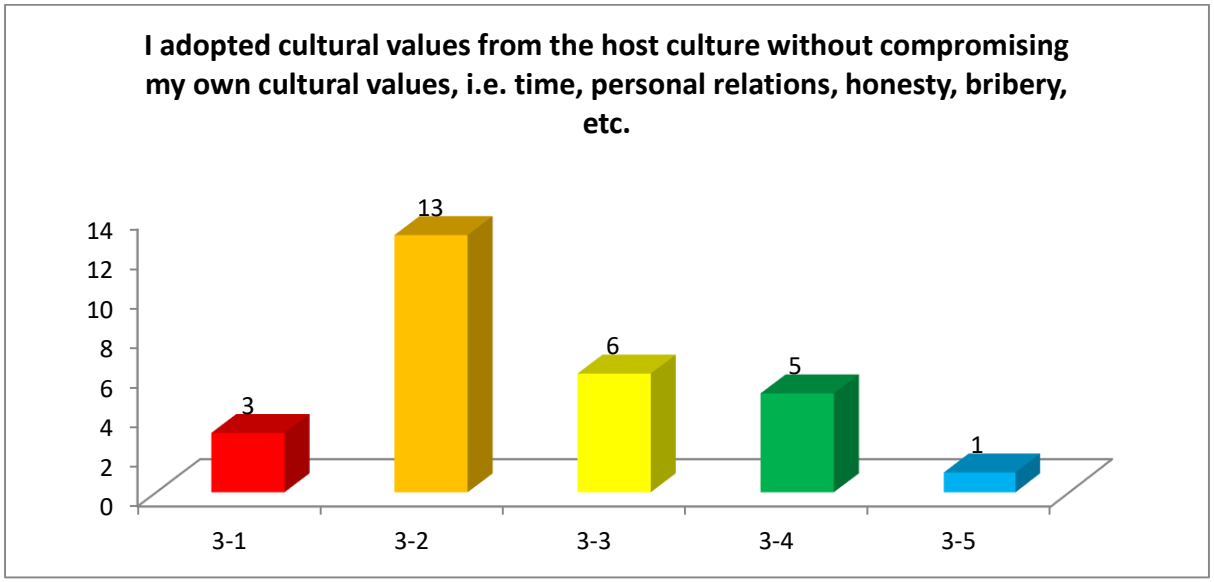
Graph 2.28: Communication strategies to function in new environments.

Graph 2.28 expresses the respondents' strategies to operate in new environments. Out of the 30 respondents of this study, six stated that they had not developed any strategies, while eight said that they had slightly made an effort to develop strategies. Ten stated that they had fairly developed strategies to function in new environments. Four and one respondent(s) respectively stated that they have strongly and very strongly developed strategies to function in new environments. In light of the above, it should be noted that, for the missionaries to be effective in their foreign mission fields, they should be in a position to employ effective communication strategies.

3) I adopted cultural values from the host culture without compromising my own cultural values, i.e., time, personal relations, honesty, bribery, etc.

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

The answers can be represented graphically as follows:



Graph 2.29: ***Adopted cultural values from the host culture without compromising own cultural values.***

Evaluation on whether respondents have adopted the local cultural values without compromising their own, three of the respondents said they have not adopted and thirteen also said they have slightly managed to adopt some aspects of the local values. Six have moderately adopted while five mentioned that they have strongly and one respondent very strongly adapted to the cultural values of the locals.

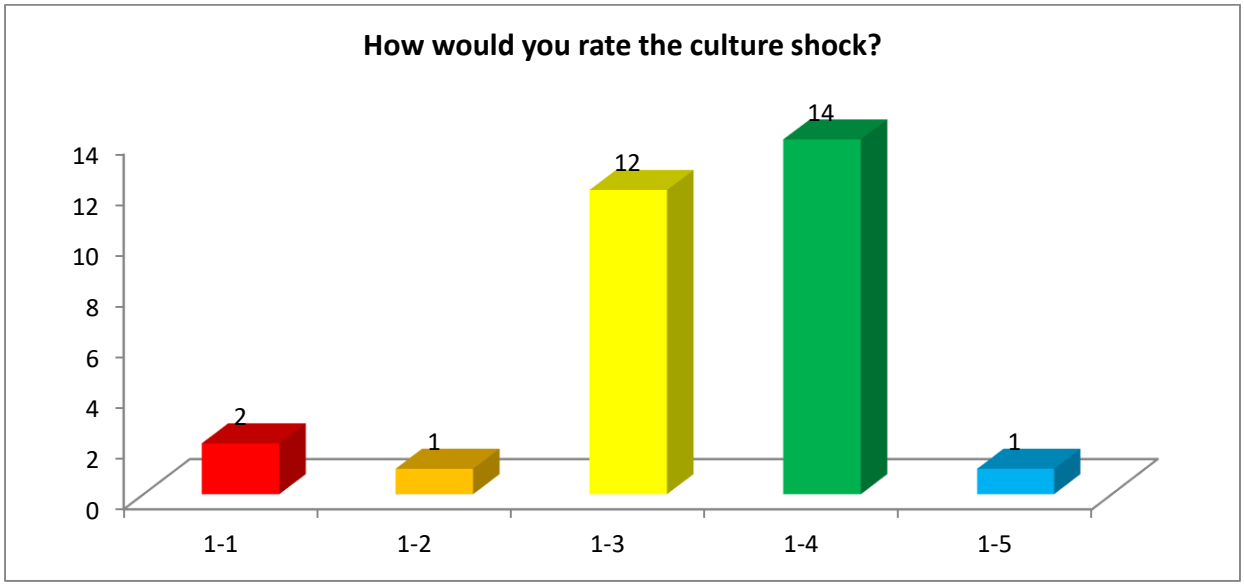
2.4.5.1 Evaluation of culture shock

The relocation of missionaries from their country of origin to the host country brings a lot of fears, anxiety, unexpected shock, etc. The respondents in this section were asked to express their level of culture shock, the time it took them to adjust, and the strategies they employed to adapt to the local cultures. Analysis of data from the answers of respondents can be described as follows:

1) How would you rate the culture shock?

1. Very low (0-10%)
2. Medium low (20-30%)
3. Medium (40-50%)
4. High (50-60%)
5. Very high (70-100%)

The answers can be represented graphically as follows:



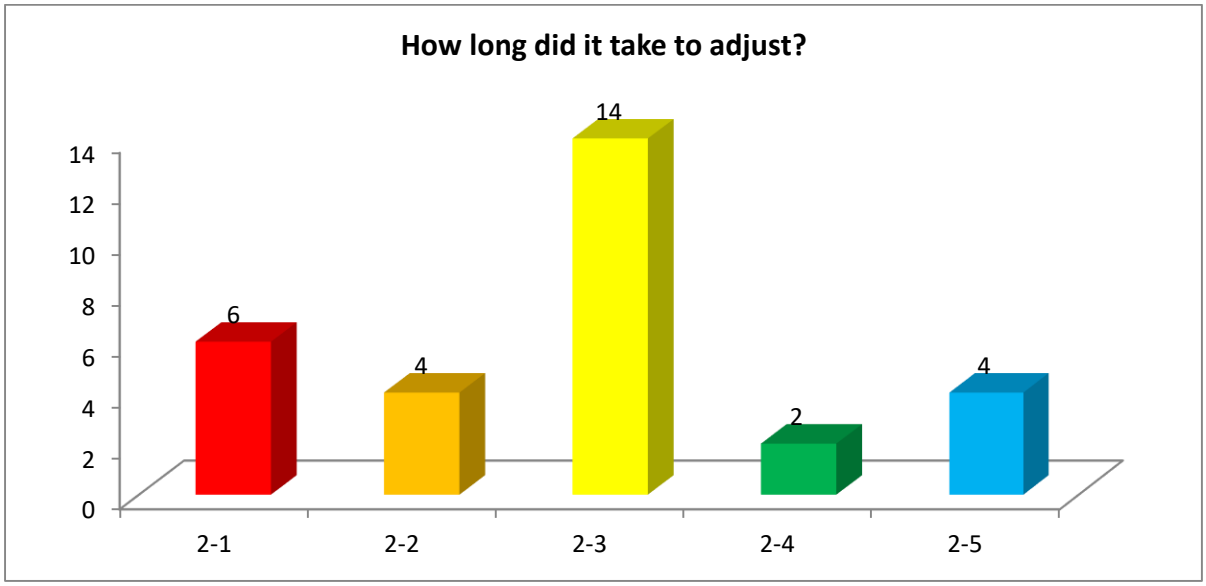
Graph 2.30: Level of the culture shock experienced by respondents.

The respondents in this part of the study were asked to rate the level of their culture shock. Graph 2.30 illustrates their views. Two respondents rated their culture shock “very low” (0-10%) and one rated it “medium low” (20-30%). Twelve of the respondents indicated it at medium (40-50%) and 14 at “high” (50-60%), while one respondent rated it at “very high” (70-100%).

2) How long did it take to adjust?

1. 0-6 months
2. 6-12 months
3. 1-3 years
4. 4-5 years
5. 5 years and more

The answers can be represented graphically as follows:



Graph 2.31: The period required for adjustment to a new culture.

The respondents indicated the period within which they expect to adjust to culture shock.

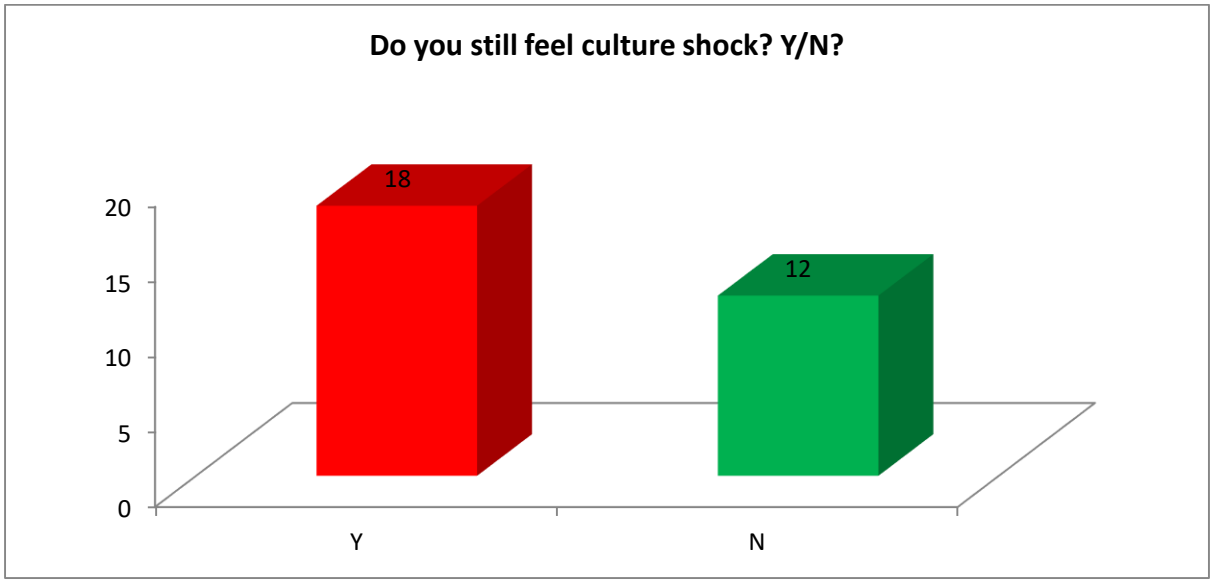
- Six said they needed at least 0-6 months
- Four respondents said they needed 6-12 months
- Fourteen said they needed 1-3 years
- Two said they needed 4-5 years to adjust
- Four needed 5 years or more to adjust.

As highlighted in Graph 2.31, the adaptation period to a new culture depends on the temperament of each individual. It is important to note that culture shock is a reality but those who are called upon in the work of the mission must adapt by minimizing the time it can take.

3) Do you still feel culture shock?

1. Yes
2. No

The answers can be represented graphically as follows:



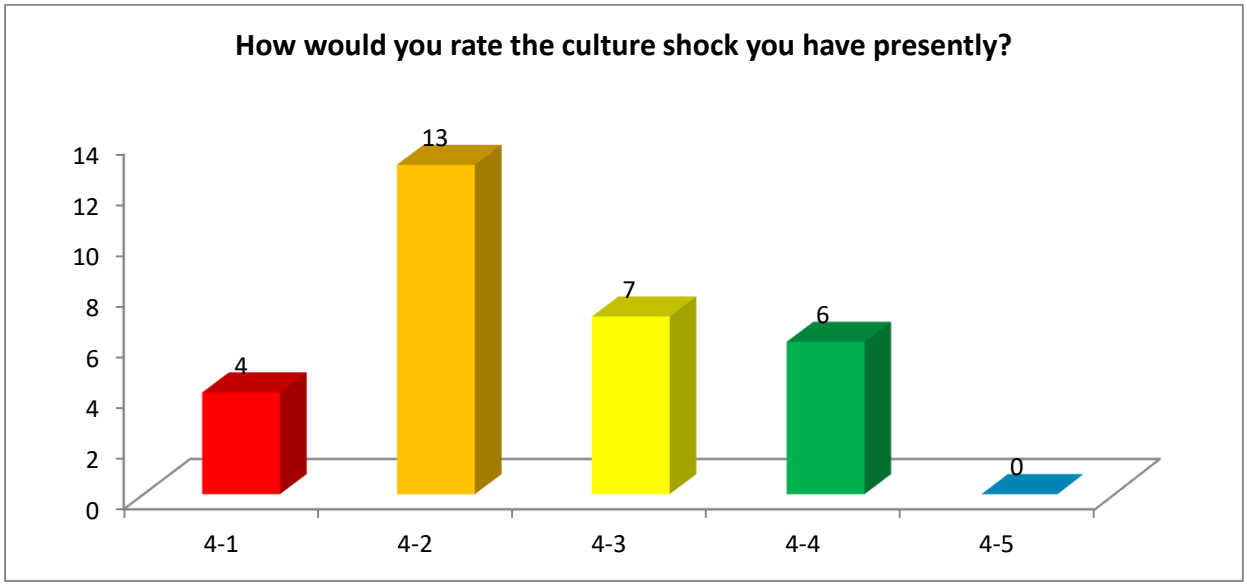
Graph 2.32: Affirmation whether missionaries still experience culture shock.

The study aimed to check with the respondents whether, after the initial period of experiencing culture shock, they still experience a relapse. Eighteen said “Yes” and 12 said “No”. Certainly, although culture shock is evident, the missionary is encouraged to adapt and minimize the shock.

4) How would you rate the culture shock you have presently?

1. Very low (0-10%)
2. Medium low (20-30%)
3. Medium (40-50%)
4. High (50-60%)
5. Very high? (70-100%).

The answers can be represented graphically as follows:



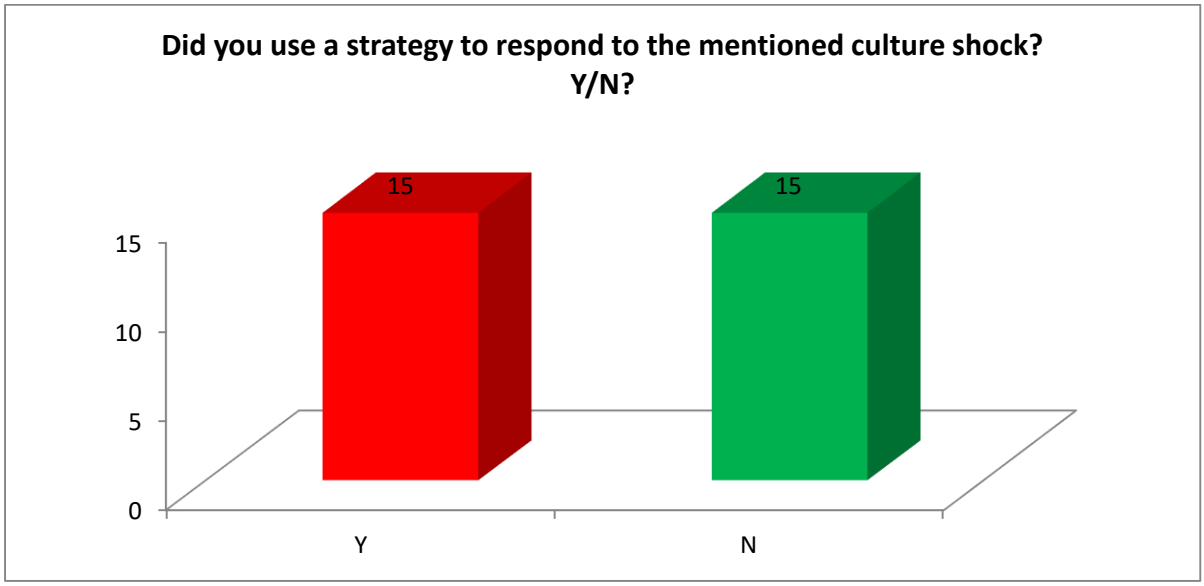
Graph 2.33: Respondents' rating of current level of culture shock presently.

Four respondents rated their culture shock level "very low" (0-10%) and 13 rated it "medium low" (20-30%). Seven respondents indicated it at medium (40-50%) and six at "high" (50-60%).

5) Did you use a strategy to respond to the culture shock?

3. Yes
4. No

The answers can be represented graphically as follows:



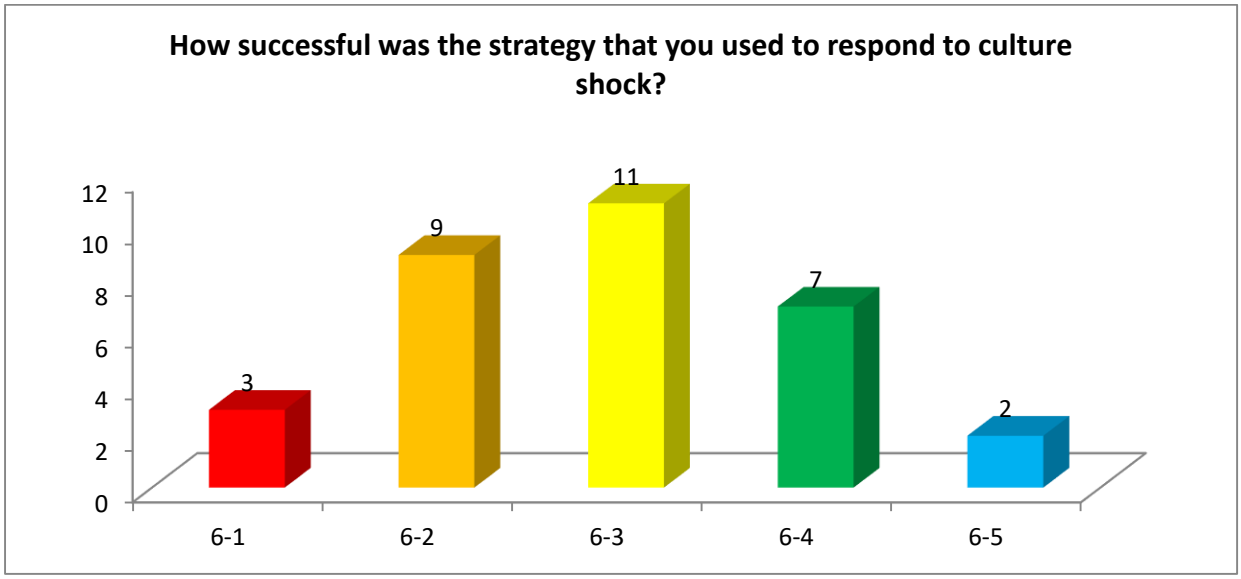
Graph 2.34: Strategy to respond used to culture shock.

The respondents were asked to express if they have other mechanisms to address culture shock in their lives. The results were evenly spread, with 15 responses in each category.

6) How successful was the strategy that you used to respond to culture shock?

1. Very unsuccessful
2. Medially unsuccessful
3. Successful
4. High successful
5. Very highly successful

The answers can be represented graphically as follows:



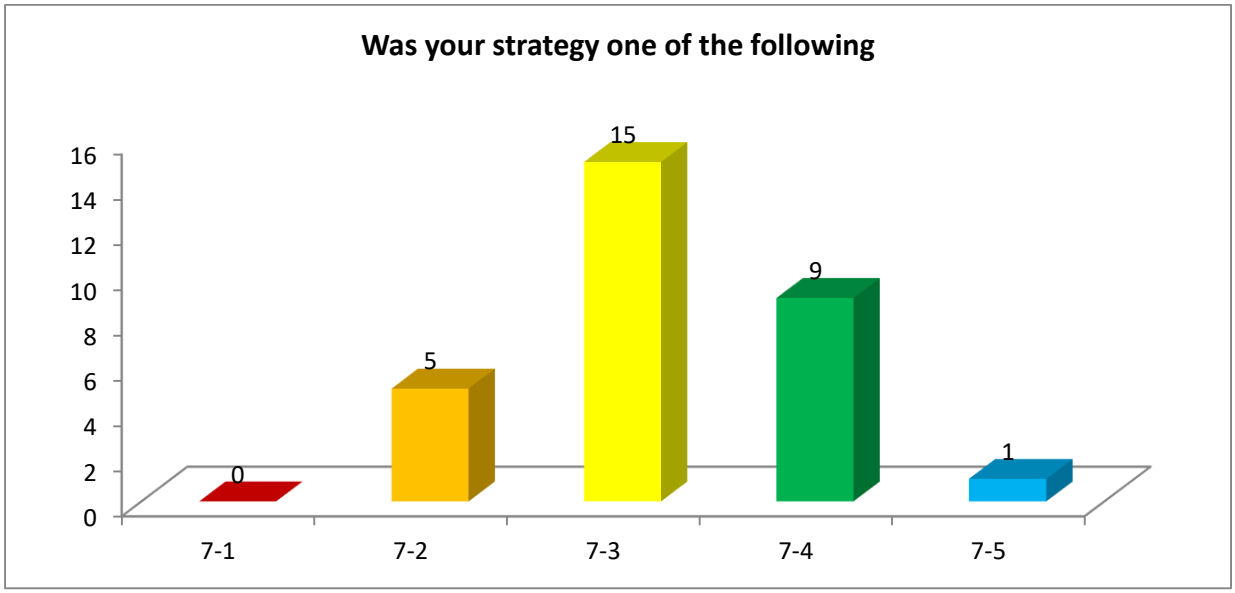
Graph 2.35: Success rate of the strategy used to respond to culture shock.

This section of the study aimed to evaluate if the strategies employed are considered successful. Three respondents cited unsuccessful coping strategies (negative), nine respondents "medium unsuccessful" (negative), 11 respondents "successful" (positive), seven respondents "highly successful" (positive) and two respondents "very successful" (very positive) regarding the strategy that they used to respond to culture shock.

7) Was your strategy one of the following?

1. Avoidance strategy (very negative)
2. Unsuccessful coping strategy (negative)
3. Improved communication strategy (positive)
4. Integration strategy (highly positive)
5. Adjustment strategy (very positive)

The answers can be represented graphically as follows:



Graph 2.36: Strategy used to respond to culture shock.

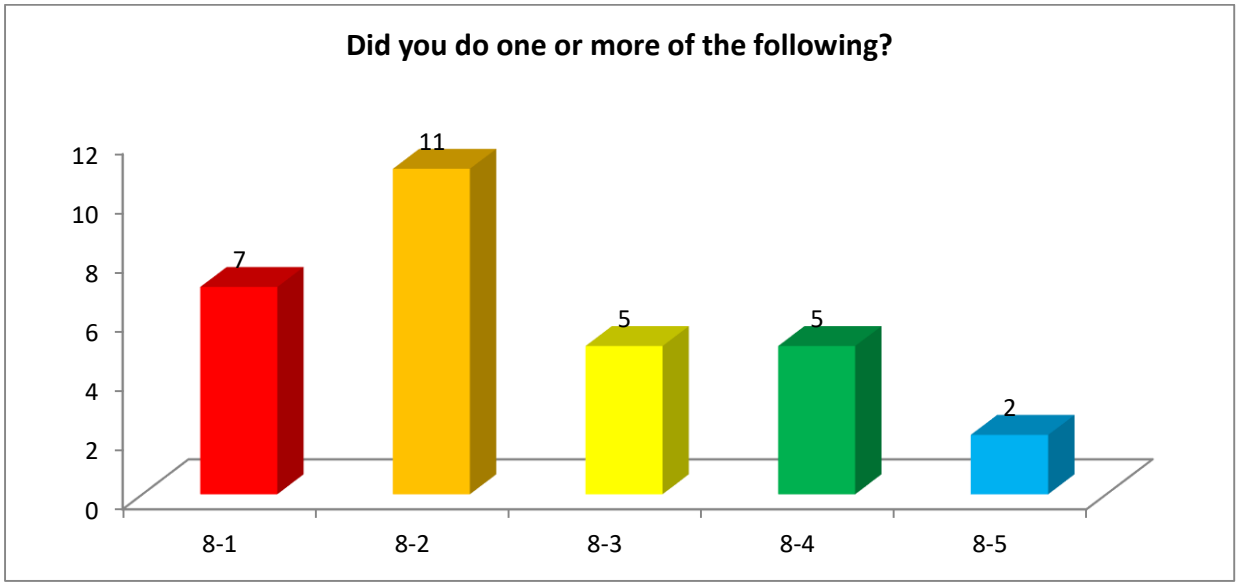
- Five respondents said they had an unsuccessful coping strategy (negative).
- Fifteen respondents stated that they had improved communication strategy (positive).
- Nine respondents stated that they used integrated strategies (highly positive).
- One respondents stated adjustment strategy (very positive).

The respondents were asked to reveal whether they used any extra strategies to cope with culture shock.

8) Did you do one or more of the following? (Tick one or more of the boxes).

1. Learned more about yourself
2. Learned more about the people
3. Learned more about your culture
4. Learned more about spiritual truths
5. Learned more about psychology

The answers can be represented graphically as follows:



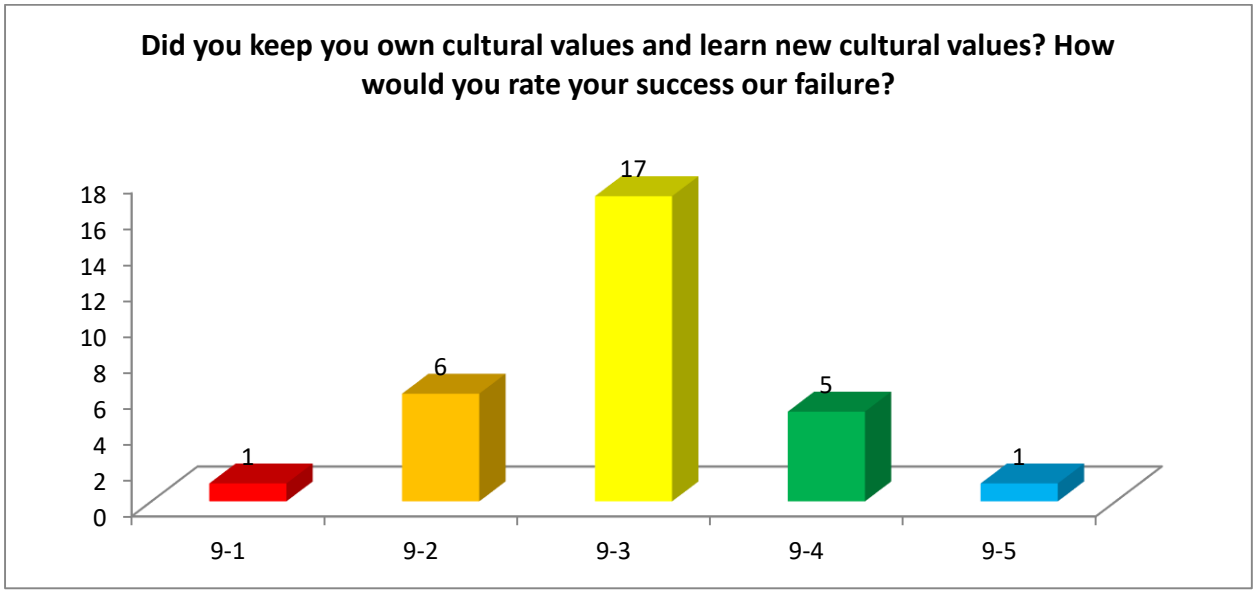
Graph 2.37: ***Respondents' skills assessment after experiencing some culture shock.***

Seven of the respondents reveal that they learned more about themselves (1) which means they were made self-aware Eleven respondents learned more about others (2) which means they wanted to establish good relations with the next person. Five indicated that they learned more about their own culture (3), which suggests they needed to draw on a cultural heritage that would help them to comprehend the challenges they were facing. Five respondents endeavoured to learn about spiritual truths (4) so that they understand what the word of God requires them to do. Two respondents mentioned that they studied psychological issues (5) to help them cope with culture shock.

9) Did you keep your own cultural values and learn new cultural values? How would you rate your success or failure?

1. Learned no new cultural values (very negative)
2. Learned very few cultural values (negative)
3. Learned many cultural values (positive)
4. Practiced new cultural values (highly positive)
5. Personal change in self and others through practice of new cultural values (very highly positive)

The answers can be represented graphically as follows:



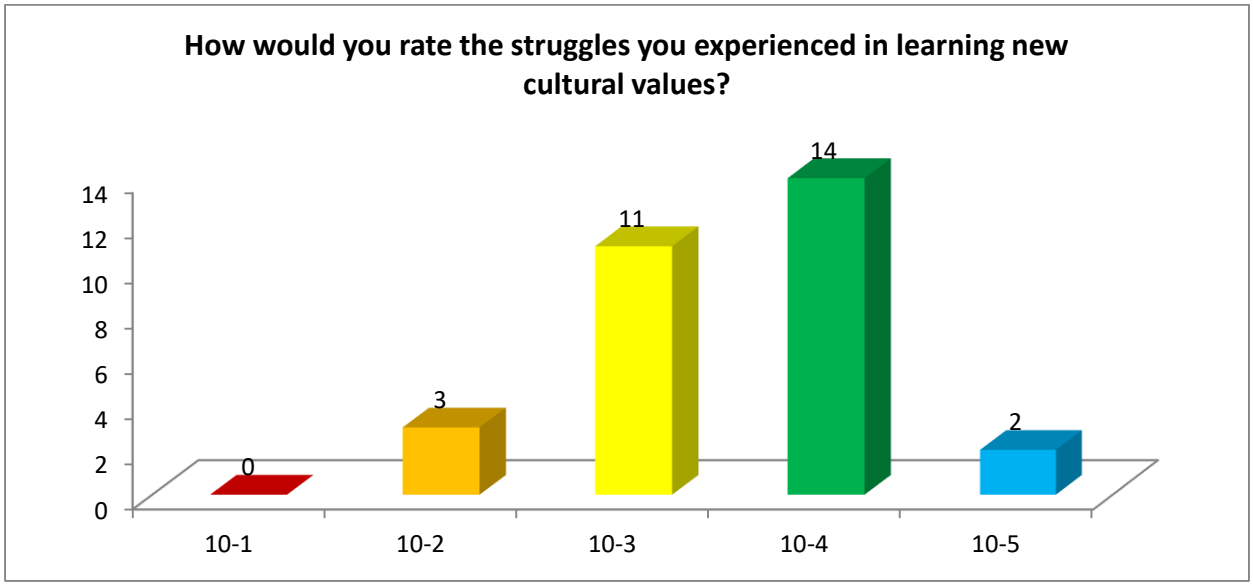
Graph 2.38: ***Respondents ability to keep own cultural values and learn new cultural values.***

In this section, the respondents were asked whether the maintenance of own cultural values and integration with new values was possible in associating with new cultures in their mission fields. Graph 2.38 expresses the positions taken by the respondent on whether they kept their own values as they embraced the host country's values. One respondent learned new cultural values (negative) while six respondents stated that they learned a few cultural values (negative). On a positive note, 17 respondents learned many cultural values (positive). The other five respondents practised new cultural values (highly positive), which entails that they embraced the new values. One respondent noted that he made a personal change in himself and others through the practice of new cultural values (very highly positive). In light of the foregoing, most of the respondents kept their cultural values while learning new cultural values.

10) How would you rate the struggles you experienced in learning new cultural values?

1. No struggle
2. Little struggle
3. Moderate struggle
4. Huge struggle
5. Very huge struggle

The answers can be represented graphically as follows:



Graph 2.39: Respondents' degree of struggle in learning new cultural values.

In this section, the respondents were asked to show the challenges or struggles they encountered in learning new cultures. Graph 2.39 expresses their views on whether they experienced some struggles, or not. As shown above, three respondents revealed that they struggled a little and 11 had moderate struggles to learn new cultural values. The largest group (14) revealed that they had huge struggles, and two respondents revealed that they had very huge struggles in an effort to embrace new cultures. The study reveals that the majority of the respondents encountered huge challenges to learn new cultural values. This shows that learning new cultures is difficult.

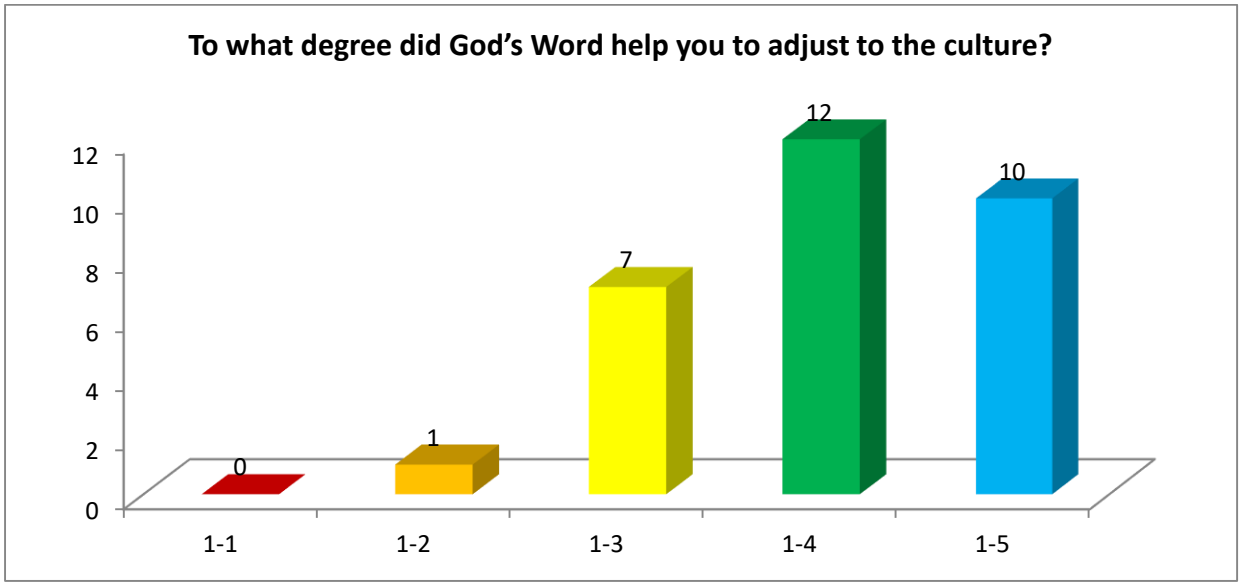
2.4.5.2 Biblical guidelines and culture shock: The strategies applied by missionaries

This section of the study wishes to establish whether the word of God is helping in any way to cope with culture shock. Let us keep in mind that the respondents were required to identify some biblical portions that were useful to them.

1) To what degree did God's Word help you to adjust to the culture?

1. No help and guidance at all
2. A little help and guidance
3. Some help and guidance
4. Much help and guidance
5. Very much help and guidance

The answers can be represented graphically as follows:



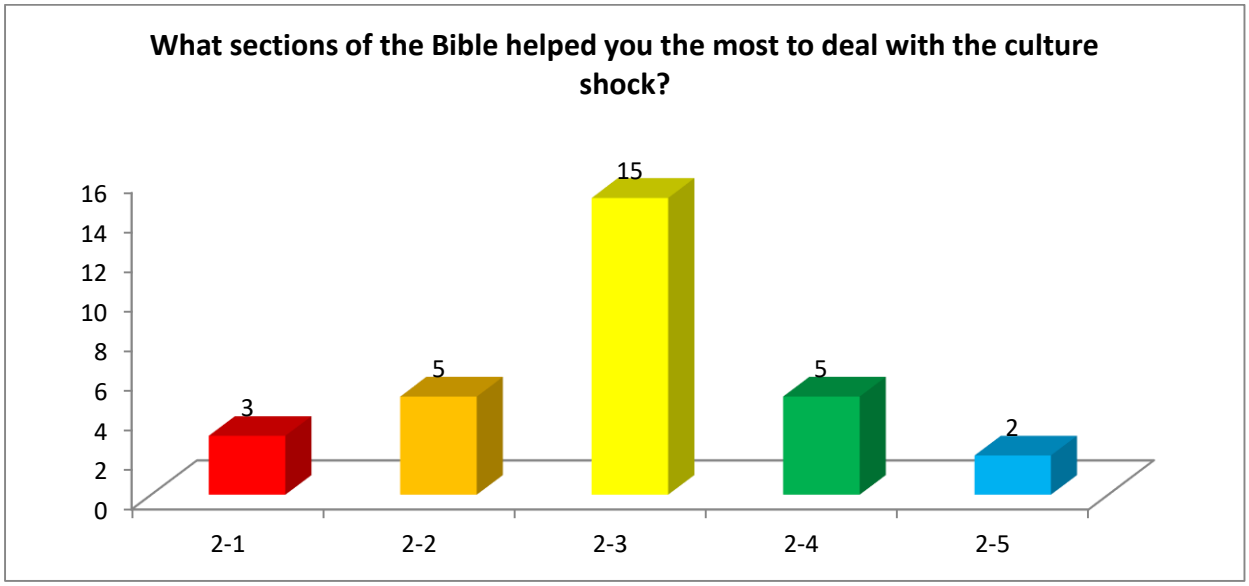
Graph 2.40: ***Degree to which God's Word helped respondents to adjust to the culture shock.***

The above graph reveals that one respondent stated that the Bible provides a little help and guidance in addressing culture-shock struggles. Seven identified that they got some help and guidance from the Bible while 12 mentioned that they get much help and guidance. In addition, 10 respondents said the bible provided a lot of help and guidance in handling culture-shock struggles. This means that most of the missionaries rely on biblical teaching to handle culture-shock challenges.

2) What sections of the Bible helped you the most to deal with the culture shock?

1. Narratives in scripture helped me to adapt (historical books)
2. Wisdom literature in scripture helped me to adapt (Ecclesiastes, Proverbs, etc.)
3. Letters of the New Testament helped me to adapt
4. Prophecy and poetry in scripture helped me to adapt (Psalms and Prophetic Books-Jeremiah, Isaiah, Minor prophets)
5. Apocalyptic (Jesus's return, judgment, Book of Revelations, Daniel, etc.)

The answers can be represented graphically as follows:



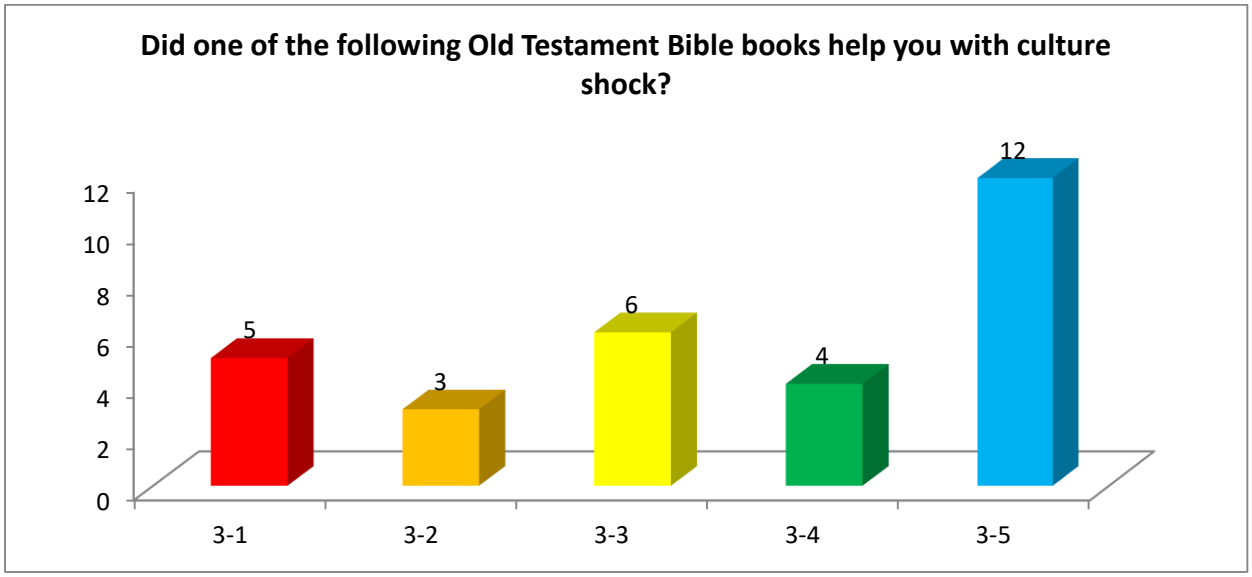
Graph 2.41: Sections of the Bible most helpful in dealing with the culture shock.

In this section of the study, the research respondents were required to identify aspects in the Bible that helped them to adapt to culture shock. Three respondents stated that the narratives in scripture helped them to adapt to culture shock, while five mentioned that they found the wisdom literature helpful. Fifteen respondents said the Letters of the New Testament are helpful to adapt to culture shock, and five respondents mentioned that the prophetic books and poetical books are helpful in making them adapt well. Finally, two respondents viewed the apocalyptic literature, particularly the return of Jesus Christ, to be helpful in adapting well to the culture shock.

3) Did one of the following Old Testament Bible books help you with culture shock?

1. Nehemiah
2. Ruth
3. Jonah
4. Esther
5. Daniel

The answers can be represented graphically as follows:



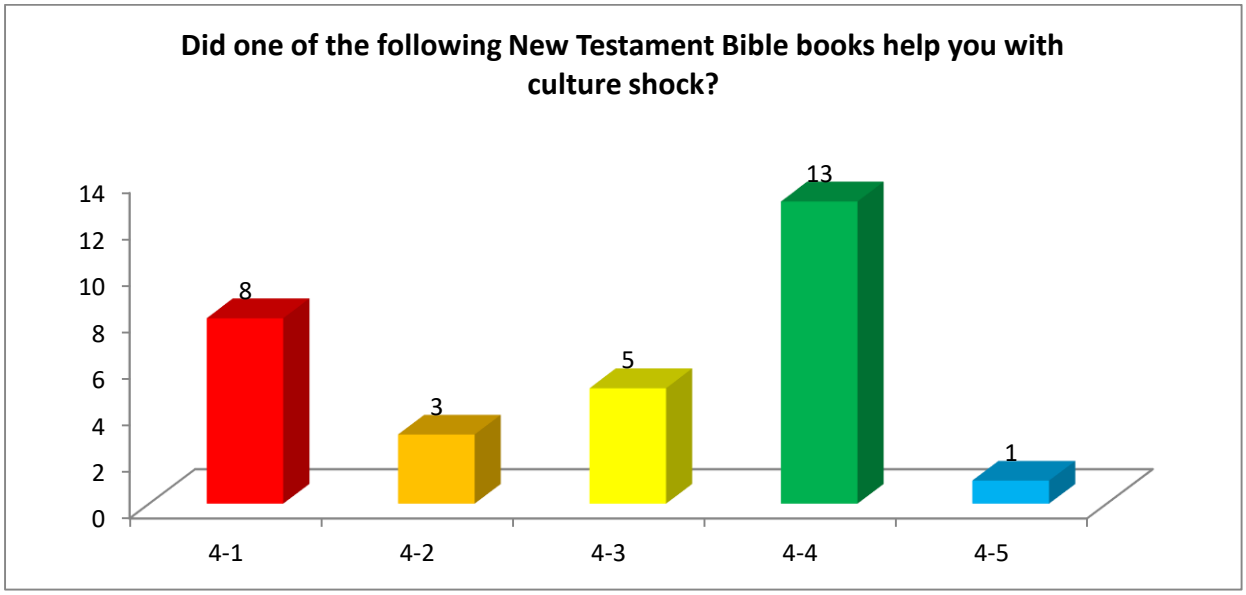
Graph 2.42: Old Testament books from the Bible that helped with culture shock.

The Old Testament is full of characters who encountered culture shock after due to their move to foreign countries. Some were forcefully moved to countries but the narratives of their stories reveal that they managed culture shock even amongst a range of struggles. Graph 2.42 shows the Old Testament books that the respondents identified as helpful in dealing with culture shock. Five respondents view the narratives in the book of Nehemiah helpful. Three mentioned that the book of Ruth is helpful in their lives, and six identified the book of Jonah as of much help. Four identified the book of Esther as encouraging while 12 mentioned the book of Daniel as full of encouragement in reducing culture shock.

4) Did one of the following New Testament Bible books help you with culture shock? Please indicate which one (if one specifically helped you).

1. 1 & 2 Corinthians, Galatians, Thessalonians, Romans
2. Pastoral epistles (1 & 2 Timothy, Titus)
3. Imprisonment letters (Ephesians, Philippians, Colossians, Philemon)
4. Acts
5. Letter of James, letter of Peter, Hebrews or letters of John

The answers can be represented graphically as follows:



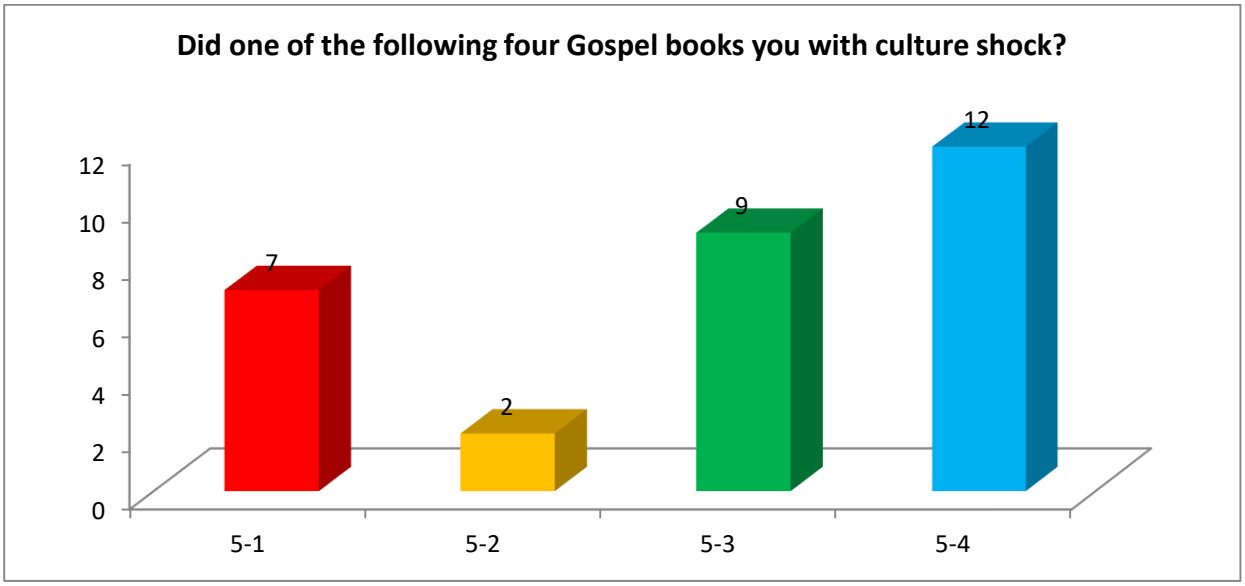
Graph 2.43: ***New Testament books in the Bible that are relevant in reducing culture shock.***

The period of the New Testament was also a period marked by the movement of people from their own country to foreign lands for mission purposes. Therefore, many insights can be drawn on how to manage culture shock. Graph 2.43 shows the respondents' choices regarding the New Testament books they found informative. Eight respondents cited 1 & 2 Corinthians; the book of Galatians, 1 & 2 Thessalonians; and the book of Romans. Three of the respondents identified the Pastoral Epistles (1 & 2 Timothy and Titus) as helpful. Five respondents considered the prison letters (Ephesians, Philippians, Colossians, Philemon), while 13 selected the book of Acts as their choice of New Testament Bible books that helped them with culture shock. One respondent viewed the letters of James, Peter, Hebrews and John as inspiring to help with culture shock.

5) Did one of the following four Gospel books help you with culture shock?

1. Matthew
2. Mark
3. Luke
4. John

The answers can be represented graphically as follows:



Graph 2.44: Gospel books that are relevant in reducing culture shock.

Graph 2.44 above shows that the following Gospel books helped the respondents with culture shock:

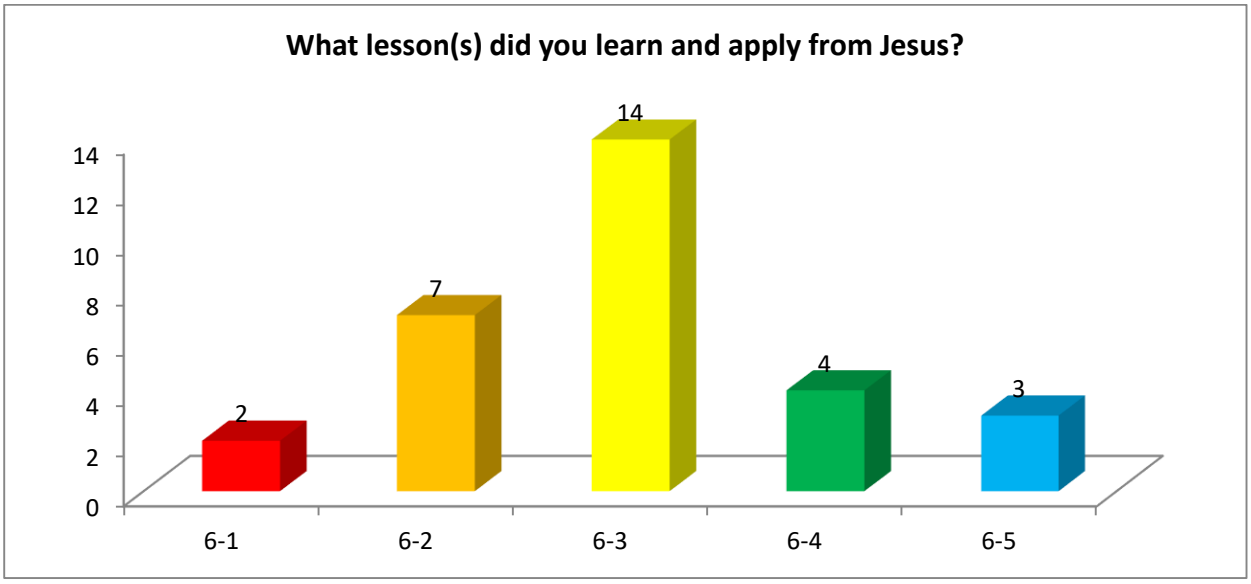
- Two respondents – the book of Mark
- Seven respondents – the book of Matthew
- Nine respondents – the book of Luke
- Twelve respondents – the book of John

From the above responses, it is clear that the Gospels also played a role in helping the respondents to manage culture shock.

6) What lesson(s) did you learn and apply from Jesus?

1. Tolerance
2. Sacrifice and self-denial
3. Servanthood and humility
4. Forgiving offences
5. Faith, hope and love

The answers can be represented graphically as follows:



Graph 2.45: Principles and lessons learned from Jesus Christ.

In this section, the respondents were asked to identify the life principles and lessons learned from the way Jesus Christ conducted His life when faced with challenging situations. As depicted in Graph 2.45, the principles and lessons learned from Jesus Christ (as postulated by the research respondents) can be characterised as follows:

- Two respondents said “tolerance”
- Seven respondents said “sacrifice and self-denial”
- Fourteen respondents said “servanthood and humility”
- Four respondents said “forgiveness”
- Three respondents said “faith, hope and love”

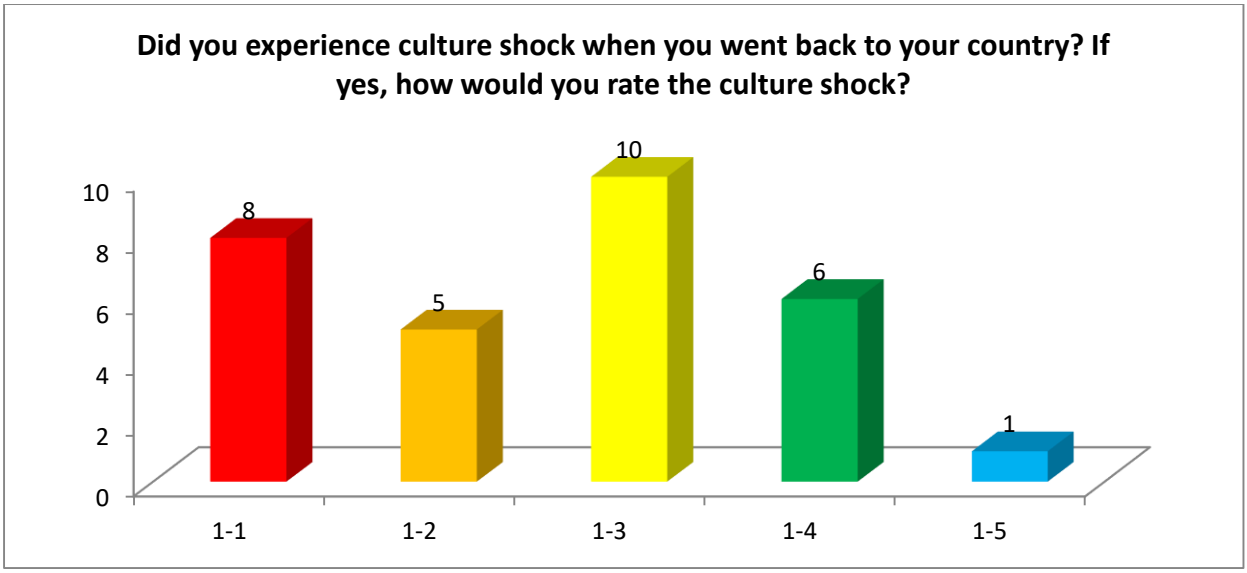
2.4.5.3 Reverse culture shock

Missionaries who return from a foreign country after their missionary work will be visiting their country of origin for a short time before returning to the missionary field, or they will return after they feel they have completed their missionary tasks. “Reverse culture shock” implies that, upon return to their country, their own culture could be a shock to them. The respondents were asked for information on reverse culture shock.

1) **Did you experience culture shock when you went back to Korea? If yes, how would you rate the reverse culture shock?**

1. Very low (0-10%)
2. Medium low (20-30%)
3. Medium (40-50%)
4. High (50-60%)
5. Very high (70-100%)

The answers can be represented graphically as follows:



Graph 2.46: ***Level of intensity of respondents reverse culture shock upon returning home.***

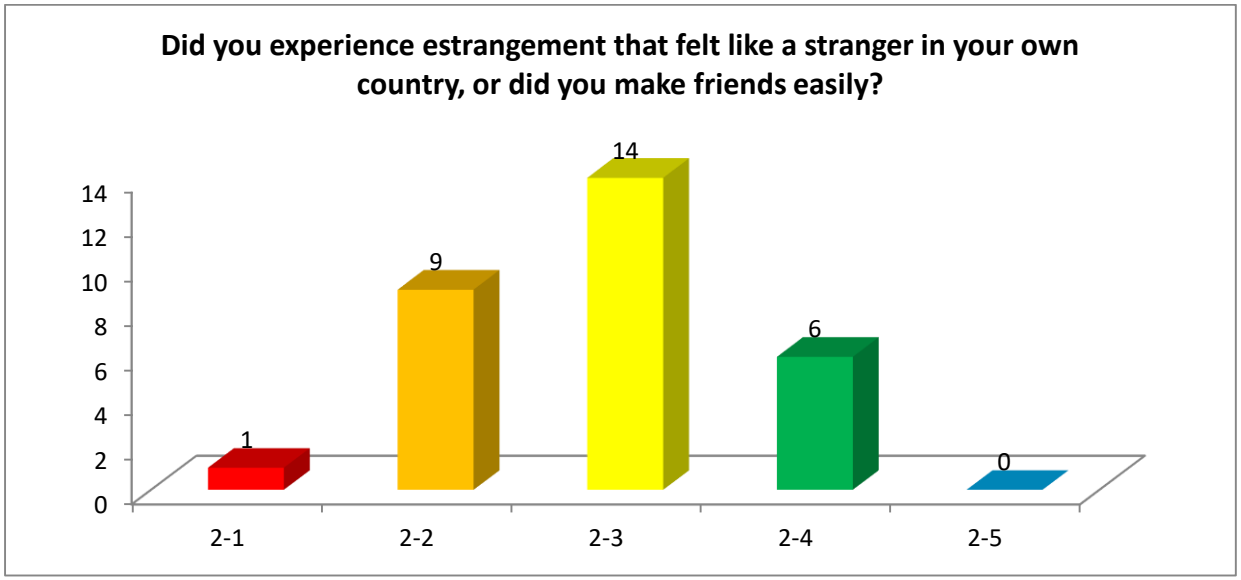
The respondents revealed that they experienced reverse culture shock at differing levels and to various extents. Graph 2.46 shows their ratings:

Eight respondents rated their culture shock “very low” (0-10%) and five rated it “medium low” (20-30%). Ten of the respondents indicated it at medium (40-50%), and six at “high” (50-60%), while one respondent rated it at “very high” (70-100%). The data from the respondents reveals a “medium” to “medium-low” experience of culture shock upon returning to their own country.

2) Did you experience estrangement that felt like a stranger in your own country, or did you make friends easily?

1. Felt like a complete stranger (unwelcome)
2. Felt like a stranger (slightly welcome)
3. Felt accepted (welcome)
4. Quickly made friends (very welcome)
5. Welcome and at home (part of the family)

The answers can be represented graphically as follows:



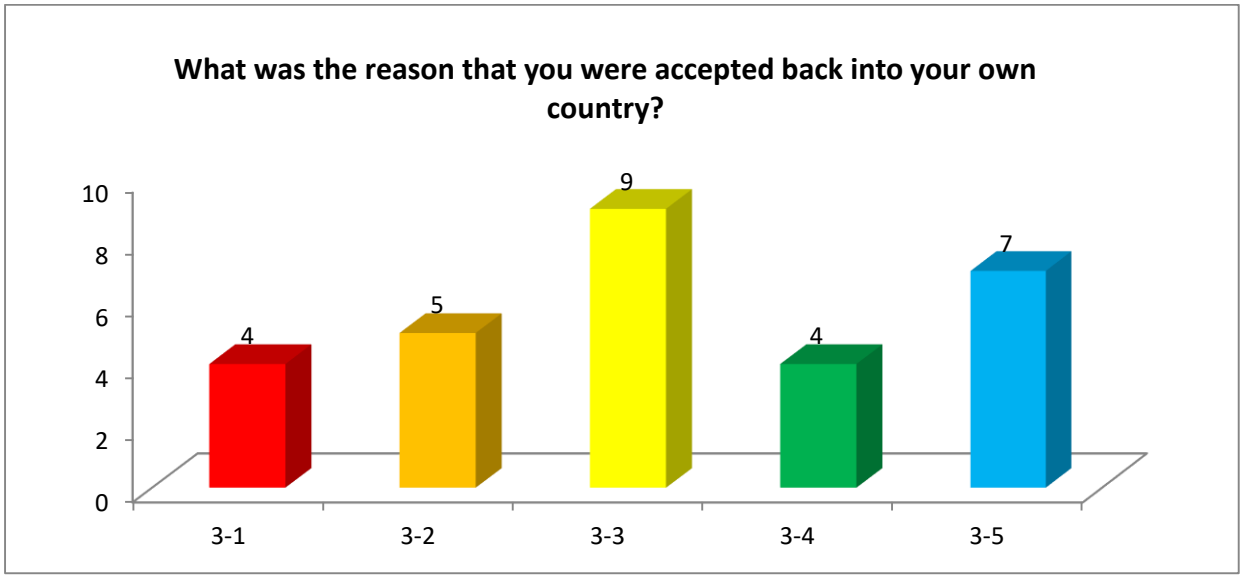
Graph 2.47: Experience of estrangement in own country, upon return.

Graph 2.47 displays the respondents' feelings when they visited their own country. One respondent felt like a complete stranger (unwelcome) when visiting home. Nine respondents slightly felt like strangers (slightly welcome), and 14 felt accepted and welcome when they were back home. Six of the respondents felt very welcome and were soon accepted and made friends when they visited their own country.

3) What was the reason that you were accepted back into your own country?

1. Personal adjustment
2. Physical adjustment
3. Cultural adjustment
4. Spiritual adjustment
5. Psychological adjustment

The answers can be represented graphically as follows:



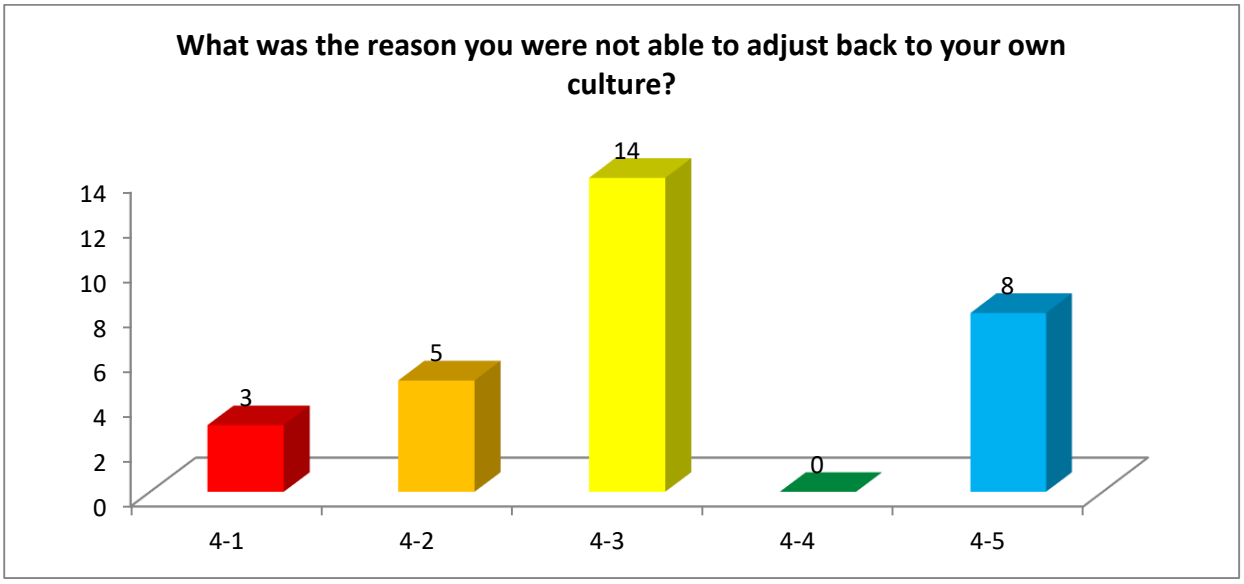
Graph 2.48: Reasons for acceptance back home.

This section of the study required the respondents to state the reasons why they were welcome back home. Four respondents said it was due to their personal adjustment. That means they had to try to adjust on their own. Five said, due to physical adjustments, they were accepted back into their own country. Nine highlighted cultural reasons – that is, for them to be accommodated they have to re-engage with the customs of the community. Four mentioned spiritual adjustment to be accepted back into their country, and seven cited the assistance of psychology.

4) What was the reason you were not able to adjust back to your own culture?

1. Personal adjustment
2. Physically adjustment
3. Cultural adjustment
4. Spiritual adjustment
5. Psychologically adjustment

The answers can be represented graphically as follows:



Graph 2.49: ***Experiences of reason for not being able to adjust back to own culture.***

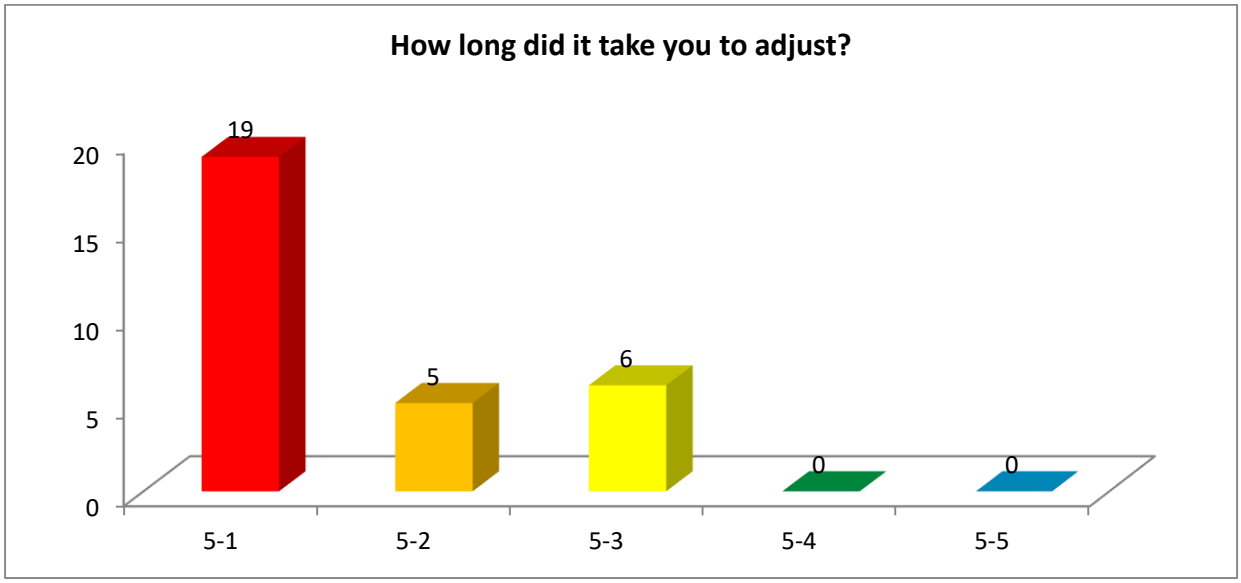
Citing reasons for not being able to adjust **back to their own culture,** the respondents stated:

- Three respondents were unable to adjust personally
- Five respondents were unable to adjust physically
- Fourteen respondents were unable to adjust culturally
- Eight respondents were unable to adjust psychologically

5) How long did it take you to adjust?

1. 0-6 months
2. 6 -12 months
3. 1-3 years
4. 4-5 years
5. 5 years and more

The answers can be represented graphically as follows:



Graph 2.50: Time taken to adjust again to their own culture.

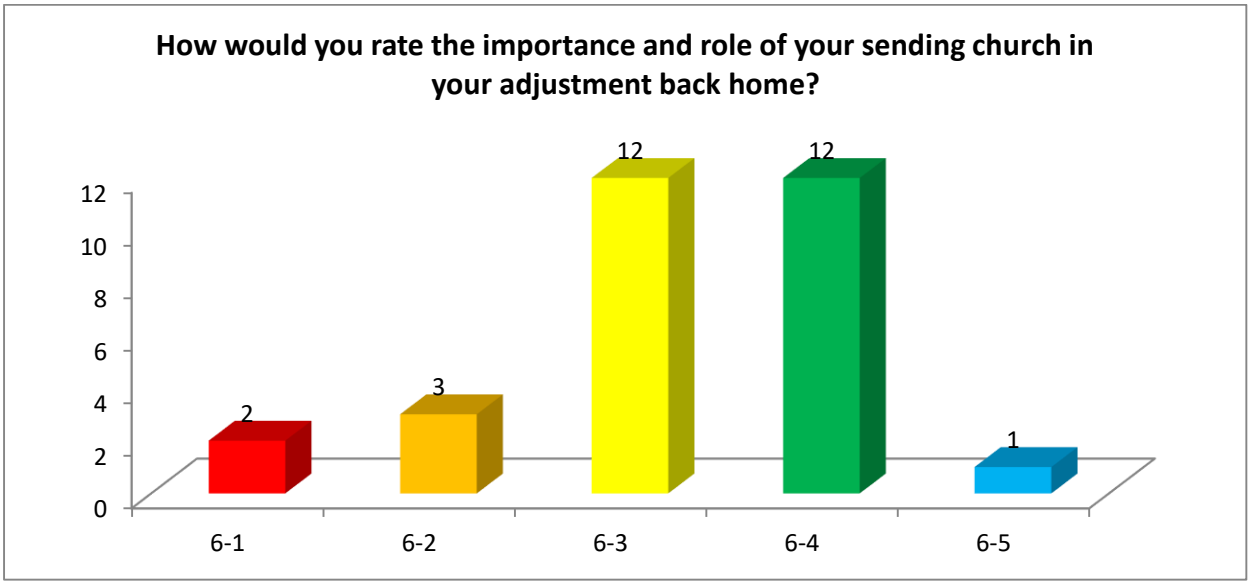
This section of the study required the respondents to state the time taken to re-adjust to their own culture.

- Nineteen respondents said they needed at least 0-6 months
- Five respondents said they needed 6-12 months
- Six respondents said they needed 1-3 years

6) How would you rate the importance and role of your sending church in your adjustment back home?

1. Uninvolved
2. Semi-involved
3. Involved
4. Very involved
5. Extremely involved

The answers can be represented graphically as follows:



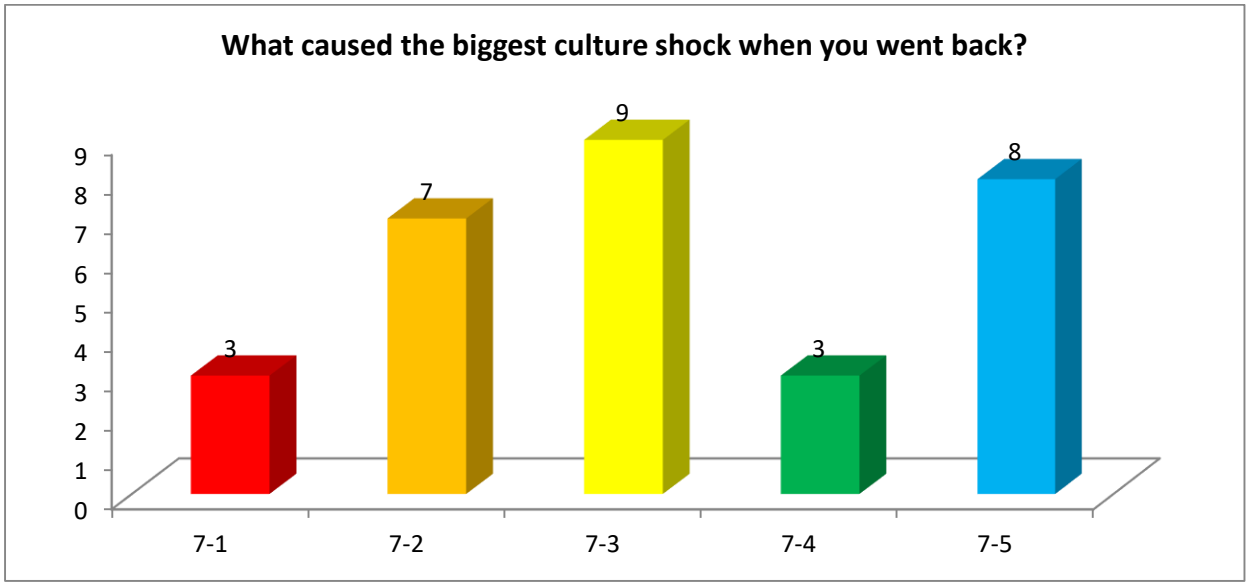
Graph 2.51: The role of the sending church to help with adjustment back home.

The respondents were asked to show whether the sending church back home realized the need to help them adjust to their own culture when they returned. Graph 2.51 shows their responses. Two respondents said the church was uninvolved, three said the church was semi-involved and 12 said the church was involved or (another 12) very involved. One respondent said the church was extremely involved. The study deduces that sending churches generally realize the need to give their missionaries the support they need when they return to their own culture.

7) What caused the biggest culture shock when you went back home?

1. Physical environment (living conditions not good)
2. Culture (no cultural support, acceptance, etc.)
3. Personal circumstances (no financial support)
4. Family circumstances (no support from family)
5. Emotional and psychological (no emotional and psychological support)

The answers can be represented graphically as follows:



Graph 2.52: Possible causes for culture shocks back home.

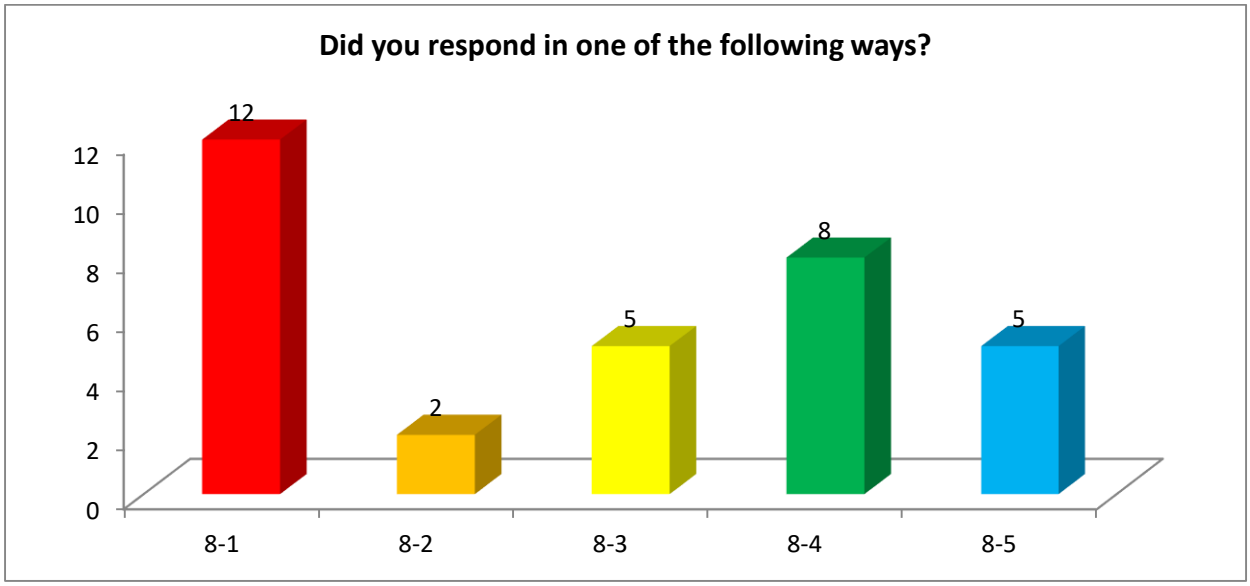
The respondents were asked to indicate the most important causes for culture shock when they returned to their own country.

- Three respondents stated physical environment was not suitable (living conditions not good).
- Seven respondents cited culture (no cultural-and-acceptance support).
- Nine respondents cited personal circumstances (no financial support).
- Three respondents highlighted no support from their family members.
- Eight respondents said there was no emotional and psychological support.

8) Did you respond in one of the following ways?

1. Withdrawal and isolation (cultural isolation)
2. Despair, anxiety and depression (psychological)
3. Distance in relationship with God and other believers (spiritual isolation)
4. Employment (inability to work effectively)
5. Self (loss of identity)

The answers can be represented graphically as follows:



Graph 2.53: ***Prevalence of possible negative responses experienced to culture shock back home.***

This section of the study wished to establish the ways in which the respondents reacted to culture shock back home. The above Graph2.53 shows the respondents 'reactions to the reverse culture shock:

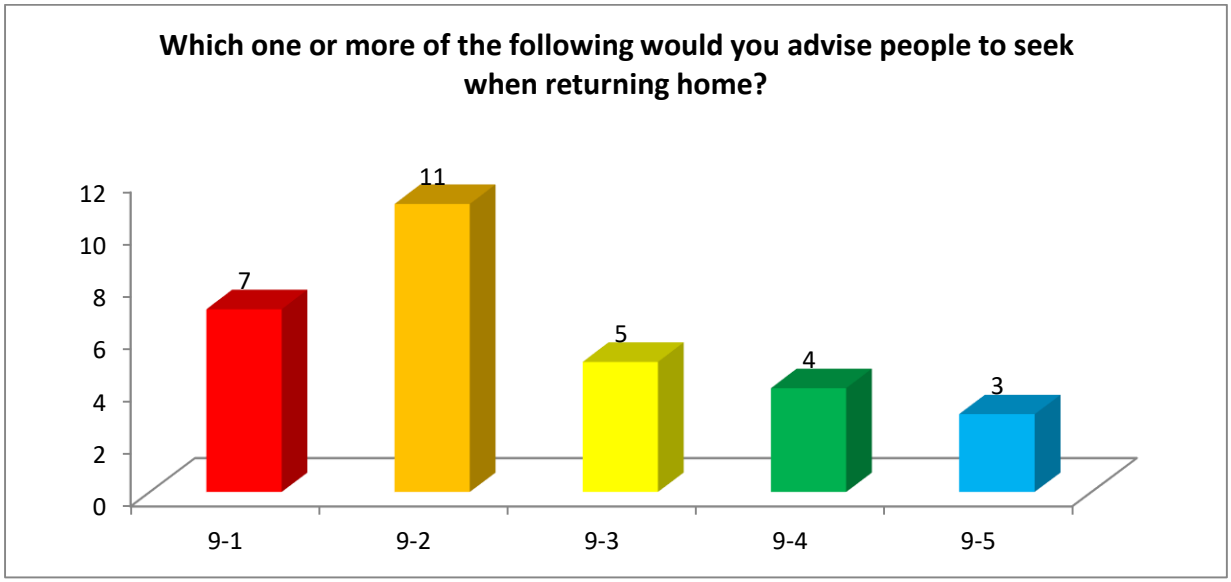
- Twelve respondents responded with withdrawal and isolation.
- Two respondents with despair, anxiety, and depression.
- Five respondents with distancing in the relationship with God and other believers (spiritual isolation).
- Eight respondents experienced difficulty with employment (inability to work effectively).
- Five respondents highlighted self (loss of identity).

This study therefore concludes that reverse culture shock is evident among missionaries.

9) Which one or more of the following would you advise people to seek when returning home?

1. Spiritual counselling
2. Psychological counselling
3. Financial counselling
4. Family counselling
5. Employment counselling

The answers can be represented graphically as follows:



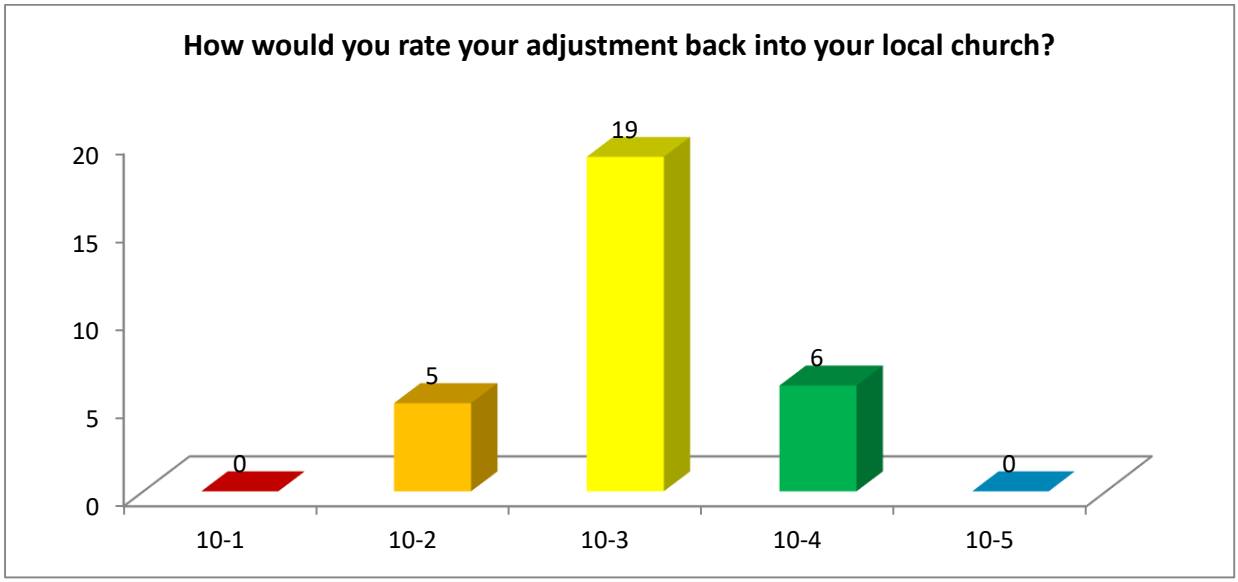
Graph 2.54: Recommended areas of help to seek when returning home.

In this part of the research study, respondents were asked to give advice to those returning home regarding what may minimize reverse culture shock. Graph 2.54 shows the advice given to persons wishing to go back home. Seven respondents suggested that missionaries should seek spiritual counselling. Eleven respondents advised that they seek psychological or emotional counselling. Five respondents pointed out that they should seek ways to improve their financial situation. Four respondents recommended that missionaries seek family counselling (this may suggest some are subjected to uncomfortable behaviours from family members) and, finally, three respondents said they should seek employment counselling.

10) How would you rate your adjustment back into your local church?

1. Very poor
2. Poor
3. Good
4. Very good
5. Excellent

The answers can be represented graphically as follows:



Graph 2.55: Success in adjustment back into the local church.

The respondents were asked to rate their relationship with their local church upon their return: Graph 2.55 shows the respondents' reactions.

- Five respondents rated it as poor.
- Nineteen respondents rated it as good.
- Six respondents rated it as very good.

2.4.5.4 The power of re-integration into own culture

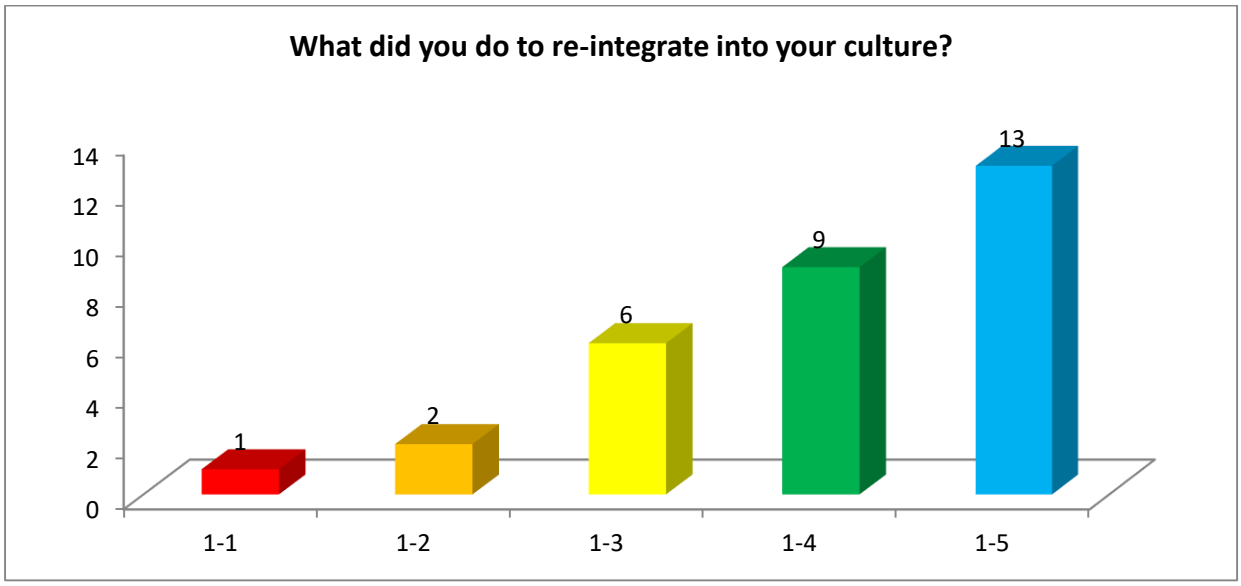
It should be kept in mind that reintegration often puts missionaries to the test because of the tensions inherent between the country of mission and the new vision of the country of repatriation (country of origin) (Pritchard, 2011:94). In fact, reintegration involves the loss of new-found friends, experiences abroad, and the way of life in there. It also gives rise to grief, which Pritchard (2011:94) describes as a denial of rights because it is considered illegitimate and incapable of being recognized. In this section, the study seeks to evaluate the re-integration to own culture of the Korean missionaries, using the following questions

1) What did you do to re-integrate into your culture?

1. New friendships
2. New sport, creation and hobbies
3 Developed new skills (new studies)

4. New cultural experiences (joined cultural activities and societies)
5. Involvement in local missions (new local missions)

The answers can be represented graphically as follows:



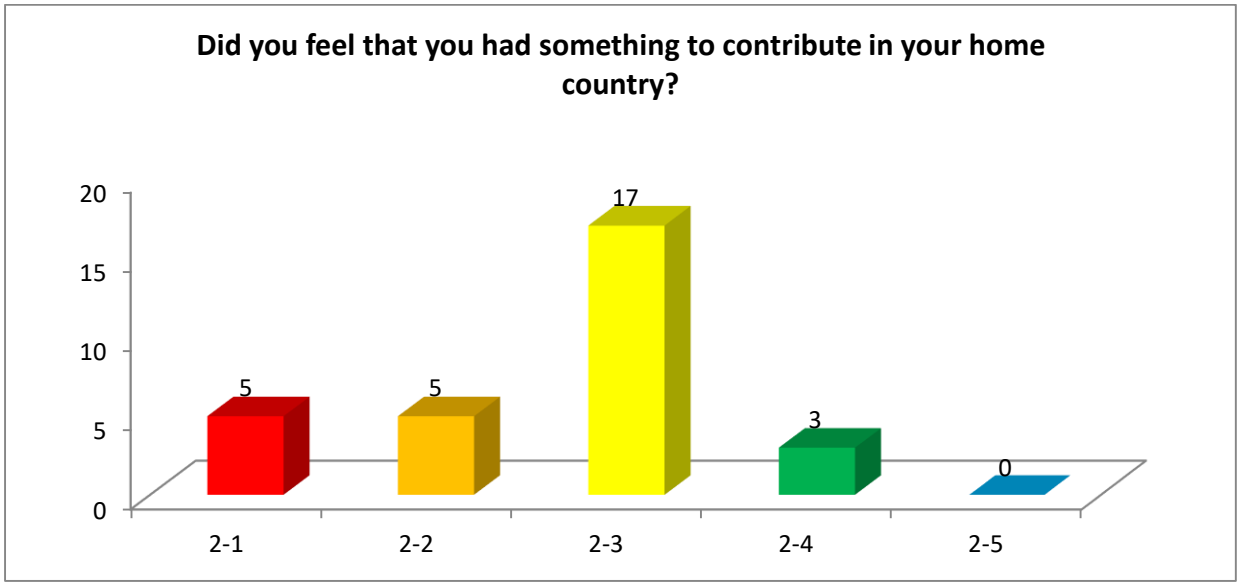
Graph 2.56: Helpful aids for re-integrating into own culture.

The respondents were asked to suggest the methods of re-integrating into their own culture. Graph 2.56 shows the methods of re-integrating into their own culture. One respondent suggested that making new friends could help. Two respondents said that engaging in a new sport, recreational activities and establishing new hobbies could be of help. Six respondents identified developing new skills (such as studies). Nine respondents suggested that there must be a willingness to adapt to the new cultural changes by joining cultural activities, and 13 respondents suggested involvement in new local missions.

2) Did you feel that you had something to contribute in your home country?

1. Able to make no contribution at all
2. Able to make only small contribution
3. Able to contribute
4. Able to make big contribution
5. Able to make an even bigger contribution than in mission field

The answers can be represented graphically as follows:



Graph 2.57: Ability to contribute back in home country.

The respondents were asked to evaluate themselves, to rate their contribution back in their home country. Graph 2.57 shows the contributions returning missionaries made back home. Five respondents said they could not see any contributions they made back home and another five said they made small contributions. Seventeen said they were able to make significant contributions and three respondents said they had made big contributions in their home country. The study deduces that a good number of respondents (20) show that they have made substantial contributions of some sort in their home country.

2.5 A FEW PROMINENT FINDINGS TO CONCLUDE THE RESULTS OF THE EMPIRICAL RESEARCH

Using the statements and findings of the empirical research, the following points can be outlined:

- **Satisfaction with life in South Africa**

Some of the respondents had mixed experiences and satisfaction with their stay in South Africa, while the other respondents felt they had great experiences and are very satisfied with the new country. The research findings therefore infer that a reasonably small number of respondents show that they have difficulty adapting to a foreign country, while a good number

of respondents show that they adapted to their new country and consider South Africa as their second home.

The research findings indicate that a good proportion of respondents signify that they are ready to adapt to South African customs. However, a small number of respondents indicate that they are not ready to embrace the South African customs. This could be because they see the customs of the local people as too far apart from their own customs.

On average, respondents found coming to South Africa educative, and they are moderately attempting to learn to speak one of the local languages. The greater number of respondents who indicated a positive educational response in South Africa could have been in the country for several years.

Coming to South Africa has been a positive experience for most of the respondents. They are strongly supportive of their personal and independent decision and consider it a wise decision. The respondents mentioned that they are happy with their decision to come to South Africa.

The research findings deduce that it is not that easy for Korean missionaries to quickly adjust in Africa, due to the difference of cultures and the way of life. The respondents suggested that they are steadily adjusting to the conditions in South Africa. Therefore, it is imperative to give attention to Korean missionaries' adjustment ability before they leave their country of origin.

The respondents reflected on the views they held before coming to South Africa. Some of the respondents indicated that they had no deep interest in visiting South Africa, while others indicated that their interest varied from "slightly" to "strongly" interested in coming to South Africa.

Regarding their interpersonal relationships with South Africans, the respondents have managed to make friends with the locals. The study deduces that some respondents had struggles in making friends, and therefore suggests it is good to establish networks with the host nations before moving. This would ensure that Korean missionaries have people or organizations that could nurture associations with the locals.

The respondents indicated observable advantages in doing missionary work in South Africa. Their preparedness to stay in South Africa and effectively do their missionary work varies.

The respondents were also asked to indicate their level of trust given towards South Africans. The respondents indicated that they were moderately scared to stay in South Africa; however,

it seems that this became less so as their level of trust increased and they found South Africans to be generally kind and accommodating.

- **Training and educational preparation for mission work in foreign countries**

Most of the respondents indicated that they had not received adequate formal cultural-preparation training to prepare them for missionary work in South Africa. The research therefore deduces that it is important that missionaries from Korea receive educational and cultural training as preparation before going to mission fields in South Africa. The respondents indicated that a mentoring and training programme is essential to prepare them for the mission. The data collected from the respondents revealed that training on cultures, practical life skills, pastoral and psychological aspects, as well as missiological training, are required for successful missionary work in foreign countries.

- **Behaviour and reactions of Korean missionaries towards the host country**

The respondents indicated that, upon arrival, they interact freely with the locals in South Africa. The research deduces that the Korean missionaries have interest in adapting to the local cultures and customs. Most of the respondents revealed that they did not experience any hostility, however some have encountered hostility that ranged from slight to unbearable. The research findings reveal that the Korean missionaries encountered some degree of discrimination because they are considered non-South Africans. It is clearly expressed, in a number of isolated cases, that discrimination is evident. Nevertheless, the Korean missionaries to a great extent strongly believe they could fit well into South African communities.

The respondents stated that their self-consciousness is due to them feeling vulnerable. Their self-consciousness keeps them alert when moving around. Although the respondents indicated that they are free to move around, they need to be moderately to extremely cautious when moving around in South Africa.

The respondents were further asked to express whether they had encountered aggression in the course of their missionary work in South Africa. The respondents said they had received moderate to significant aggression, or threats, due to their missionary work.

The respondents expressed their inner feelings towards South Africa’s cultures, behaviours and habits, and indicated that they are averagely affected at times by the way South Africans do things. Some respondents stated that they strongly and frequently get frustrated.

- **Homesickness**

The respondents stated that they slightly miss home and feel homesick. It appears that Korean missionaries are satisfied staying in South Africa and make friends among the indigenous people. However, the feeling of being isolated from family, childhood friends and others is also experienced. Missionaries miss their traditions, especially when they are finding it difficult to adapt to the new environment. This indicates that feelings of being isolated remain a concern for several respondents. They revealed that they have made a significant number of friends (with a moderate effort) in South Africa. Though they find it difficult to make friends, most of the Korean missionaries engage with local friends as well as their compatriots. The respondents also indicated that they sometimes miss friends and relatives who remained in Korea, and fairly agree that they moderately miss the customs and ways of doing things in Korea.

- **Korean missionaries' response to culture shock**

The study revealed that the missionaries encountered some cultural differences that created challenges. The abrupt change to a completely different environment (regarding the way of life and conducting of affairs in South Africa) creates a culture shock. The respondents stated that they have slightly to very strongly adapted to the local culture in South Africa and integrated it into their own culture.

Most of the respondents indicated that they had made some degree of effort to develop effective communication strategies to operate in their new environment. The respondents slightly to moderately agreed that they had adopted some aspects of the local cultural values without compromising their own values (i.e., time, personal relations, honesty, bribery, etc.).

- Evaluating culture shock

The respondents judged their level of culture shock, the time it took them to adjust, and the strategies they employed to adapt to the local cultures as "medium" (40-50%) to "high" (50-60%). Most of the respondents indicated that they needed 1-3 years to adjust to the culture shock. The adaptation period depends on the temperament of each individual missionary; however, the respondents stated that those who are called upon for mission work must minimize the time it can take to recover from culture shock. Although culture shock is evident and missionaries still feel the culture shock, they are encouraged to adapt and minimize the culture shock. The research findings reveal that the Korean missionaries rate their current culture shock from "medium low" (20-30%) to "high" (50-60%). The respondents stated that they had found successful mechanisms to address culture shock in their lives. Most of the

respondents indicated that they use improved communication strategies and an integration strategy to respond to culture shock.

The respondents also used some skills-assessment procedures after experiencing culture shock. They searched within to establish good relations with others. They re-examined their own culture to determine the cultural aspects that would help them comprehend the challenges they faced. They pursued spiritual truths to understand what the word of God required them to do. And some turned to psychology for the answers.

The respondents expressed their efforts to maintain their own cultural values as they embraced the host country's values, and integrated with the new culture in their mission field. Most of the respondents indicated that they learnt many cultural values but kept their cultural values while learning the new cultural values. The empirical data reveals that the majority of the respondents encountered huge challenges in learning to embrace new cultural values which are a practically difficult experience.

- Biblical guidelines and culture shock

The empirical data reveals that most of the missionaries rely on God's Word and Biblical teachings to help them to adjust to culture-shock challenges. The respondents identified the Letters of the New Testament, wisdom literature, prophetic books and poetical books, narratives in scripture, and apocalyptic literature that helped them to deal with culture shock. The following Bible books helped the respondents with culture shock:

  - Old Testament Bible books of Daniel, Jonah, Nehemiah, Esther and Ruth.
  - New Testament Bible books of Acts; 1 and 2 Corinthians, Galatians, Thessalonians and Romans; Imprisonment Letters (Ephesians, Philippians, Colossians, Philemon); Pastoral Epistles (1 & 2 Timothy, Titus); and Letters of James, Peter, Hebrews and John.
  - Gospel books of Matthew, Mark, Luke and John.

The respondents reveal that they learn and apply "servanthood and humility" and "sacrifice and self-denial" principles and lessons from the way Jesus Christ conducted His life when faced with challenging situations.

- Reverse culture shock

Reverse culture shock implies that, upon return to their home country, missionaries' own culture could be a shock to them. The respondents revealed that they experienced reverse

culture shock at differing levels and to different extents when they visit their own country. However, in general they felt accepted (welcome) and quickly made friends (very welcome). Most of the respondents highlighted cultural and psychological reasons and said they have to re-engage with the customs of their community to avoid friction. Some respondents indicated that they were not immediately able to adjust back to their own culture and needed at least six months to re-adjust.

The respondents express the importance of the sending church (back home) to be involved in helping them to adjust when they return. The respondents highlight personal circumstances (no financial support), lack of emotional and psychological support, and re-engagement with their culture (acceptance, etc.) as the biggest reverse culture shock when they return to their own country. Most of the respondents respond to the reverse culture shock by withdrawal and isolation (cultural isolation). The respondents advise that missionaries seek spiritual and psychological (or emotional) counselling when returning home. From the empirical data, it appears that the majority of respondents indicated that they adapted well back into their local church.

- Re-integration

The respondents indicate that there must be a willingness to adapt to the new cultural changes by joining cultural activities and involvement in new local missions, in order to re-integrate into their own culture. The research deduces that a good number of respondents show that they have made substantial contributions of some sort in their home country.

2.6 CONCLUSION

This chapter presented the methodology to show how the data was gathered for this empirical research study. It also provides the personal information on the respondents. The study further evaluated the living conditions of the Korean missionaries and their families in South Africa. An examination of whether they received adequate educational training to prepare them for life in South Africa was also done. The chapter reviewed the reactions of the missionaries towards their host country. In this chapter, it was important to assess whether the missionaries miss their own country. The purpose of this was to see what could be the causes of the longing for home. The chapter also assessed the effects of culture shock and identified strategies that can be employed to address this. The biblical guidance that proved helpful in addressing the effects of culture shock was reviewed. Finally, the study dealt with reverse culture shock.

The following chapter aims to provide personal narratives of cultural adaptation and pastoral-care challenges faced by missionaries in South Africa.

CHAPTER 3:
KOREAN MISSIONARY EXPERIENCES IN FOREIGN COUNTRIES: A PERSONAL NARRATIVE

3.1 INTRODUCTION

Chapter 2 provided the findings of the quantitative empirical study on the experiences and challenges faced by Korean missionaries in foreign countries. This chapter gives a narrative of the missionaries' experiences with the inclusion of an auto ethnographic description of the researcher's own experiences as a missionary in South Africa. The aim is to provide the voice and experiences of the realities in the mission field within one of the complex cultural settings in Southern Africa. The chapter will also present the experiences of a few of the researcher's Korean missionary friends in South Africa. This will add to the study's aim of establishing the true realities of Korean missionaries in South Africa. These experiences will be viewed as expressions of the pleasures and pains encountered by missionaries. As Eberhardt (1996:24) said:

> Stories can exude both pleasure and pain. Our interest in [our] on stories of others tell about themselves and their [our] activities are indicating of how their [our] pleasure or pain touches our own pleasure and pain.

The stories and experiences of the researcher and his friends will enrich this study. Therefore, against this background, this chapter will borrow from the narrative approach. This will be used for therapeutic ends and applied interpretively, to express the feelings of missionaries (White & Epston, 1990), with the aim of answering the second research objective, which is "to express experiential cultural adaptation and pastoral care challenges faced by missionaries in South Africa". In this endeavour, the study will employ a narrative approach in relation to missionary experiences. This chapter will provide a contextual worldview and reflections of what is experienced by missionaries in South Africa.

3.2 A NARRATIVE APPROACH TO THE RESEARCHER'S MISSIONARY STORY

Narrative approach is a postmodern reaction to positivism which is based on people's lived experiences. The main purpose of providing this personal narrative is to move from "the general to the particular" (Clandinin, 2007:22). The researcher's focus on the particular therefore signals the understanding of the realities of the life of a missionary in the mission field. This makes "the particular" the focus of the study that enriches the understanding of the value of that experience.

Wolgemuth and Donohue (2006:1029) describe the narrative approach to reflections of personal stories as a qualitative methodology which borrows, ideologically, from various

literary disciplines, anthropology, humanities, and the social sciences. “It involves eliciting and interpreting individual and social accounts of lived experiences” (Tamirepi, 2013:45). Particularly, according to Hatch (2002:11), narrative epistemology “recognises that stories are determined by the individual’s circumstances, one’s biological and cultural histories, and is related to the cultural interactions in which such stories are shared. Hence, it is through our life narratives that we present our understandings and our realities of the world we live in”. Sikes and Gate (2006:67) include that “our stories are told through our perspectives and are constructed through the lenses of our experiences and beliefs”. Clandinin (2007:633) posits that the narrative captures the “temporal development of lives, the unique and histories of people and the uniqueness must be observed”.

In light of the above, the author would like to define what is meant by “narrative” in this missionary context. Clandinin and Connelly (2000:20) define narrative approach as “the inquiry still in the midst of living and telling, reliving and retelling the stories of the experiences that take up people’s lives, both individual and social...stories lived and told”. Narrative, “as social scientific approach from a post-structural perspective, provides useful critical lenses in developing practical theological models for pastoral ministry” (Smit, 2015:3). In this regard, the author’s and his Korean friends’ stories shall be retold in this study for the purpose of enlightening the intercultural adaptation challenges experienced by missionaries in South Africa. The following section of the study will discuss the author and his friends’ life stories in South Africa.

3.2.1 The researcher’s personal story and journey as a missionary with limited pastoral care

Being a Korean missionary in South Africa myself, and having stayed in South Africa for the past 16 years, I have also witnessed and experienced the cultural-adaptation challenges faced by other missionaries and their families all over the world. These challenges become a reality when one gets into his/her mission field. Challenges are exacerbated by lack of proper awareness and training to the missionary candidates before they leave their countries. One realises that the anxiety experienced by Korean missionaries the moment they have decided to go into mission fields – as expressed in chapter 1 of this study (see Section 1.2) – is disturbing. The greatest cause of this anxiousness is the obvious lack of cultural awareness and adaptation strategies, coupled with insufficient pastoral-care support facilities in the mission fields. It has also been revealed in this study that, if missionaries are not properly equipped, culture shock becomes a reality and is a setback among missionary workers (see Section 1.2). It is evident that pastoral-care measures should assist missionaries to deal with cultural adaptation in foreign countries.

This was also evident in the author's interviews with his colleagues. It is clear that we all had more or less the same experiences. Cultural-adaptation challenges are inevitable and cannot really be avoided. It requires coping mechanisms in order to cope well. People deal with cultural adaptation challenges in varied manners. Some cope faster and better than others. It also differs from one society to another, due to different resources available to the missionary. Nevertheless, the issue at hand seems to be the same – cultural-adaptation challenges.

From the pastoral point of view, an issue that surfaces from the background statement relates to the biblical and church orientation (see Section 1.2). One should explore, what would encompass a comprehensive approach to the churches and any missionary organisation(s) in the preparation of missionaries and their family members. It is important that individuals and/or family units, before making the decision to embark on a missionary calling in a foreign culture/country, engage in a considered decision guided by prayer. This forms part of the preparation but because, in my view, all training is only of a general nature, a pastoral model is necessary to help the missionary family cope with the aspects of cultural adaptation in the unique context of their particular mission. This study aims to design such a pastoral model, one that will address cultural-adaptation challenges.

In the author's view, the greatest cause for the personal challenges is having been groomed in a monoculture that was developed in isolation, with little exposure and contact with other cultures (see Section 1.2). Hence coming into contact with South Africans with their multicultural outlook, on its own brought on a first, welcoming culture shock.

3.2.1.1 A turn of mission from self-centred to community engagement

Having served as a minister of the gospel of Jesus Christ in my country for several years, the desire to advance academically was always my zeal. I had prepared that I would go overseas to advance my studies. This was important because I viewed it as a good move for effective ministry, as I will be resourceful in the Kingdom of God. Along the way, a strong conviction for serving and helping people in Africa took great precedence. The desire to serve people who were affected by the scourge of the HIV/AIDS pandemic, poverty, and racial discrimination and other social inequalities, challenged my zeal for studies. I developed the passion to serve those people in pain, injured by past political injustices, and those in need of spiritual support. I felt the desire to choose South Africa as my country for missionary work.

South Africa at that time (early 2000s) was one of the countries in Africa worst affected by the HIV/AIDS pandemic, and the consequences have been widespread deaths and massive suffering (UNAIDS Report, 2008). As noted by Rodlach (2006:1), "the HIV/AIDS scourge was

causing unbearable suffering for individuals, families and communities in Africa. Therefore, the needs of individuals with HIV/AIDS, their families and communities motivated my mission".

However, even with all the zeal and energy for this noble calling, I realized I did not have the matching missionary training, intercultural-awareness training, and cultural-adaptation preparedness.

3.2.1.2 Missionary training acquired before relocation

The only training given to me prior to leaving was a three-month training course on missionary and pastoral care. However, no proper intercultural training and awareness was done. As revealed in the previous section of this study (Section 4.2.1.1), my contact with South Africa's multicultural, diverse society made me realize that I had not received adequate training on how to adapt well to these varied cultures and languages. Lee (2019:247) noted that serving as a missionary or sending missionaries without proper training is quite improper. The author noted that one of the most critical components of such missionary preparations is intercultural awareness. Brynjolfson (2004:75-77) stated that preparing missionary candidates with sufficient intercultural resilience is believed to be essential for longevity in the mission fields.

It was an eye-opener to the author that embarking on missionary work without intercultural readiness produces poor interpersonal relationships which might result in ineffective unhappy missionary service (Lee, 2019:248). Therefore, cultural adaptation helps missionaries a lot in that it is less stressful for them and more amenable to the locals they work with. Life in the unfamiliar settings of a mission field is expected to result in mistakes and even dilemmas. It is therefore wise to learn from those previous experiences that might have been similar to the current challenges (Lee, 2019:249).

It is pleasing to note in this study that the rapid growth of the Third World mission movement is creating an emergency need for adequate missionary training services. Brynjolfson (2004:76) decries the fact that, although there are several "Third World missionary-training institutions, many missionaries are sent to the field with little or no training, while others must wait months or even years for a training opportunity to be offered to them". Hence, some end up going into mission fields without any cultural understanding and training. Pate (1991:46) states that, "sending a missionary without training is like commissioning a carpenter without tools". With the number of Third World missionaries projected to multiply three-and-a-half times during this decade, providing them with adequate training should be a priority issue for both Western and non-Western missionary leaders alike.

The most difficult times are when a missionary is new in a different culture from what is known, and without having the family close. The moment the missionary's family joins him/her, life becomes a bit easier and less stressful. However, that does not necessarily take away the challenges of cultural adaptation.

3.2.1.3 Family joining in mission field

My wife and children later joined me in South Africa – in East London where I was based by that time. Their arrival was a great relief and brought untold joy. In their independent choices, the family members had embraced the missionary calling and had their own part in the missionary work. It was better for them because I had prepared them for the expected challenges they would encounter upon their arrival. As a result, I was there to encourage them. We helped each other and motivated one another. This was a great relief, and empowerment in my work as well, because neither my wife nor I had received enough training before leaving home and we had no laid-down plan on how to do missionary work.

Family bonding is important in any missionary service. Family support holds its members together during a difficult season of relocation to a new country and adjustment to a new culture (Lee, 2019:240). This inward encouragement within the family produces outward synergy for their life in foreign environments. Lee (2019:249) points out that a missionary's sound family relationships can also be exemplificative and explicative to the local people the missionary works with. The following section discusses the missionary activities we conducted in South Africa.

3.2.1.4 Missionary activities in South Africa

As I have highlighted above, when we arrived in South Africa, there was no specific plan available on our work. What motivated me into missionary work was the desire to work with people suffering from challenges, especially from HIV/AIDS and poverty and racial discrimination. Therefore, when I arrived in South Africa, my initial plans were to work with children from families who were affected by the HIV/AIDS pandemic and were from poor backgrounds. I intended to have film shows for children in order to make them feel free to open up and accept me in their lives. However, this was never possible because such opportunities did not avail themselves.

As a result, I stood with my organization on a project of building churches and improving the existing church structures. In that capacity, I worked with an organization called ABBA (Africa Bible Based Academy) which had some graduates with a lot of missionary zeal. It is through

ABBA that I had exposure to leadership seminars, youth training, leadership development and gospel team trainers.

These missionary activities took us to the communities, and our helping children brought us respect from the community chiefs and all local leaders. For one missionary and his family to bear all the work is a great challenge. However, working with and involving the communities brings encouragement and empowerment. It is also important to note that, as missionaries in the mission field increase, these provide a chance to grow and we shield each other's backs. This turns out to be a big merit to the ministry of a missionary.

The involvement in our missionary activities of the trained community members helps with a number of things. Considering that the church's message is carried by language, the trained local missionaries help provide meaning to the social occurrences of people living in their communities. Smit (2015:3) states that "through scientific knowledge as discourse, language replaced knowledge as the end in itself to become the creator of meaning, albeit pragmatically". In support of Smit (2015), Harries (2019:270) states that "people always use language with respect to their context. The historical, cultural, physical and traditional context of South Africans is vastly different to my monocultural context". My own calling into missionary work included a requirement that I should be committed to the work regardless of the challenges.

3.2.2 Experiencing the realities of culture shock

The aim of this section of the study is to treat culture shock as an active process of dealing with change, rather than as a noxious event (Ward, Bochner & Furnham, 2001: xiii). Culture shock has been defined by Presbitero (2016:29) as the process of initial adjustment to an unfamiliar environment. It is the author's desire that this section is helpful to all who choose to live cross-culturally, seek adjustment to a foreign culture, or become a family and/ or team affair. For the missionary family, being faced with the task of adjusting to cultural values, role expectations and behaviour patterns for which they have not been socialised, it is the beginning of an often-expected but surprising transition for the missionary family. According to Presbitero (2016:32) the stress and anxiety of culture shock are related to the loss of "familiar signs and symbols of social intercourse". Presbitero (2016:32) also mentions that "these familiar signs and symbols are cues that include the several ways in which we orient ourselves to life situations. These recognisable cues are the things that make life comfortable in the home culture".

My immediate shock when I first arrived in South Africa was that the South African tribal cultures are mainly and strongly rooted in ancestral beliefs. My greatest challenge therefore,

with my Christian background, became how to introduce my gospel of Jesus Christ to them. I also realised that their trust in ancestral spirits causes them to be easily swayed to the sprouting ministries of 'healing, deliverance, prophecy, instant blessings and miracle signs'. I believe the pastors do not focus mainly in grounding their followers in the Word of God but the focus is rather on the power of the pastor and personal prosperity. However, I realised that there is a space and a need for missionary work.

Culture shock presents itself in varied ways in a missionary worker. I noticed the visibility of the stages for cultural adjustment which, however, did not follow the sequence I shall provide below in my descriptions.

Initial shock: I felt disintegration and acculturation which felt like an attack on the self. Because I willingly chose to move from my home country and culture to be part of the South African cultures, this made me feel inferior and inadequate. I felt my personhood and adulthood was taken away from me as I was to depend on others to help me, and that made me feel more an outsider than belonging. Presbitero (2016:33) posits that these initial stages of culture shock, and stressors, affect missionaries intellectually, behaviourally, emotionally and physiologically. The stress is acute and cumulative; it is close to insanity. Nothing really seems routine in everyday life. This then leads to the second stage of shock adjustment.

Defensive retreat: In this stage I felt withdrawing, a form of feeling overwhelmed. Language in particular was the most hindering of all. That caused in me a culture fatigue, culture stress, conflict and uncertainty. I tried to reintegrate or fit in but I felt in a more beleaguered state. Presbitero (2016:32) says, in this stage there is a tendency for missionaries to stereotype others, to "make negative comments and judgmental evaluations of their hosts". To move out of this unproductive stage, I chose to retreat temporarily. Pastoral care intervention is most necessary in this stage. Strand *et al.* (2015:283) point out that it is proven through research "that anxiety and moodiness are key factors impacting missionaries' job performance and that depression affects all spheres of functioning and well-being".

An acknowledgement of circumstances: As you get used to the situation, the missionary now attempts to make sense out of the differences and similarities between his/her home and host cultures. I then realised that I have to accept that I must change and adapt. However, I had feelings of ambiguity due to change in identity, learning and accepting different values. Presbitero (2016:34) exhorts missionaries by saying that, "it is important at this stage to continue to believe not only in God, but to believe God, and to remind themselves that their loyalty is to the kingdom of God and that their true citizenship is in heaven; that it is more important to become conformed to the image of Christ, than to stay stuck in old paradigms".

Adaptation and change: My continued involvement with the local communities improved my interpersonal skills and improved my spoken English. When I put more effort into language learning, my missionary work began to be trusted and accepted by the community. I began to appreciate their cultures and norms. My purpose of coming to South Africa was showing great results.

3.2.2.1 The response of South Africans to Korean missionaries

In the first instance, when I first came to South Africa, it was very difficult to state with confidence if the locals were truly welcoming. They rarely greeted me, even when I struggled with language to express my desire to associate with them. I later realised that it was not that they were not welcoming but their fear of how to communicate with me, as they were not familiar with Asian people.

In an effort to assist missionaries to work effectively within today's global complexities, one must consider how missionaries are received by host countries. These complexities of how they are viewed pose a great challenge for them to effectively work cross-culturally and to contextualize their gospel. Arbelaez (2016:4) suggests that the way to make missionary work effective is to try to globalize missionary activities. An attempt to understand this current worldwide connectivity is needed in order to comprehend both the intensive implications that such connectivity presupposes upon the modern world and how such implications create new challenges for each missionary desiring to contextualize the gospel message. Though the interconnectivity of the world is not new, the speed at which it is happening now is what sets apart this new era of globalisation. This adds to the missiological implications, increasing the difficulties of contextualisation (Arbelaez, 2016:7).

The forces that influence missionary globalization are referred to as, "the 'triple S-forces' of speed (with the capacity for instant communication), scope (the capacity to communicate to the entire world), and simultaneity (the capacity to communicate to everywhere at the same time)." (Guinness & Walls, 2010:9). This makes it possible for people to accept and accommodate other people from distant worlds. Guinness and Walls (2010:9) state that these 'triple S-forces' combine together and create the complicated modern-day connectivity, leading to an "unprecedented triple impact on human living: the acceleration, compression, and intensification of human life on earth in the global world."

The circumstances for a missionary "in a receiving nation (as well of those who encounter missionaries internationally) is more complex than simply dealing with one culture different to his own" (Arbelaez, 2016:15). Unfortunately, when local people experience missionaries, they

feel their cultures are being crossed – “creating a possibility of causing offense because cultural-centric thinking is quite ingrained”. The reverse is also true, “cross-cultural interactions can lead to the missionary taking offense to the locals’ own cultural thinking” (Arbelaez, 2016:37). It is therefore important that missionaries study Balcazar, Suarez-Balcazar and Taylor (2009:43), who developed a synthesis for cross-cultural competence consideration in order to assist the missionaries to be effective cross-culturally in their work:

> Firstly, critical awareness reflects an understanding of our personal biases towards people who are in any way different from them, and critical examination of their own position of privilege in society, including class differences and experiences of oppression. Secondly, cultural knowledge leads to familiarisation with others’ cultural characteristics, history, values, beliefs systems and behaviours. Thirdly, skills development refers to the ability of the professional to communicate effectively and empathically with the locals, being able to incorporate the locals’ beliefs, values, experiences and aspirations into the provision and planning of the missionary services. Fourthly, practice/application refers to the process of applying all the previous components in a particular context.

The response of the South Africans towards my missionary work is basically reciprocal. They are accepting and receiving our services. It is important to note that the association is growing progressively each year.

3.2.3 The researcher’s personal reflections and concerns

As a missionary living in South Africa with my family for the past 20 years, it is important that I reflect on how it became possible to survive this long. The continued interaction with the Word of God and personal prayer, together with fellowship with colleagues, kept my spiritual life growing. Living with the communities in South Africa made it possible to accept and appreciate this as my second home country.

However, speaking from a place of personal pain, it is my desire that missionaries’ needs should be considered. It would be a great help if, in addition to getting pastoral care and support, their families were allowed to participate actively in the mission fields. That would enable them to familiarise themselves with local cultures.

3.2.3.1 Reflecting on missionary position

For my part, I realise that acknowledging the power afforded by this position – by virtue of the status of a missionary and being blessed with biblical knowledge – is the first step to self-awareness. This position, together with my keenness to research how missionary work can be made more effective and accepted elsewhere, is a motivation. I am also open to allowing

people that I engage with in the mission field to feel free to express their feelings and fears. As has been noted by Ruby (1982:4):

> To be reflective is to be not only self-aware but to be sufficiently self-aware to know what aspects of self are necessary to reveal so that an audience is able to understand both the process employed and the resultant produced and to know that the revelation itself is purposive, intentional and not merely narcissistic or accidently revealing.

My commitment to engage flexibly in missionary work created proper bonding with the locals.

3.2.3.2 Reflecting on how to confront personal fears

I became aware of my own need to work harder in learning how to cope and communicate well with the locals. I cultivated the desire to learn quickly and adjust to local cultures and norms. It was important that I dealt with my stereotypes and judgements towards the South African norms and beliefs.

3.3 CONVERSATIONS WITH KOREAN MISSIONARY COLLEAGUES

This section aims to present the views of my colleagues in their narratives on how they became missionaries, particularly in South Africa. The study aims to reveal through their voices where in their experiences the missionary challenges are embedded (Tamirepi, 2013:141). The locally claimed realities of the Korean missionaries' experiences in South Africa are expressed in the following narratives. Through my three colleagues, referred here as Friend 1 or Friend 2 or Friend 3", I received their consent and permission to present their stories for this purpose of collectively learning from each other and being a support to the other.

Finally, the realities experienced by my colleagues' deeply influenced my desire to see the lives of missionaries improve. The stories told here have differences and also common themes. The differences may mean that, as missionaries in different contexts and circumstances, we experience and respond differently to situations. As Bons-Storm (1996:57-58) said, the story that is not there is the "unstory":

> Some experiences stay "unstoried". They cannot be given meaning and expression that somehow fits in fabric of developing self-narrative. This happens to experiences that are painful and shameful. They are put in a closet, the doors shut. To put those experienced events into words and to tell another person the story would mean not only letting the experiences, but also the pain and the shame attached to them, out of the closet. One can only do this if one is absolutely certain that the listener will understand and acknowledge the pain and the shame and neither less accept the person who tells the story. If the pain and shame are very deep and confuse the self-narrative too much and thus the

search for an authentic identity, the experienced event drops more or less out of consciousness and becomes more or less forgotten.

These reflections represent only part of what is actually affecting the missionaries in the mission fields.

3.3.1 Friend 1: A narrative of a missionary calling

This section comprises a narrative from one of my missionary colleagues living in South Africa. The purpose of presenting his story is to provide the real feelings of other Koreans in the missionary field in South Africa. Chapter Two of this study set out the empirical study to solicit views from respondents from Korea living in South Africa. In addition, the narratives presented in this chapter serve to support the researcher's personal experiences in the mission field in South Africa. It is not the intention of this study to expose our unhappiness about the challenges faced by missionaries but rather to provide a framework for the development of a model for Korean missionaries regarding cultural adaptation– which is the aim of this thesis.

My colleague accepted Jesus Christ as his Saviour and Lord whilst at high school. It was his involvement in the evangelism programmes whilst in school that nurtured his zeal for missionary work. He received his calling as a missionary at that age. He desired to work in South Africa. This made him research and read about how South Africans conduct their lives well before he even came to South Africa. Much training on missionary activities was done during the evangelism programmes at university in Korea.

"We organised seminars, workshops and camping trips, focusing on nurturing and equipping students on missionary work. It is through this exposure that I developed my interest in missions" (Friend 1). It was during his university days, in his divinity class, that he got Timothy Training Institution (TTI) training.

3.3.1.1 Friend 1: Missionary activities in South Africa

Upon his arrival in South Africa for missionary work, my colleague worked under the TTI organization. During that time, while training in TTI, he also engaged in the community with discipleship training. He later joined an organization called Nehemiah Bible Institute (NBI) which mainly focused on ministry to children. This gave him the opportunity to work with local churches and pastors, explains Friend 1.

"This helped to develop the community and the children are very satisfied with work done in the community and asked to extend the work to other communities which did not have such services."

The ministry also focused on training and nurturing local people on how to evangelise and preach the gospel of Jesus Christ. In 2005, after training people, the work was handed over to the local trained personnel. This was done so that they could continue the work while being supervised by the Institution that trained them (NBI). Friend 1 states that, “currently I am the supervisor and I mentor those who work at the ministry, along with my partners”.

South Africa has great missionaries and great universities for theology. White-owned churches have the potential for massive growth, and an opportunity to assist the black churches financially and in infrastructure development. Friend 1 noted with concern that Korean missionaries, as well as Western missionaries, seem to focus their ministry on their denominations – and this made them close their minds to better opportunities to build the Kingdom of God. Therefore, opening up new opportunities and seeing the bigger picture would be a great help in developing greater missionary work in South Africa. It is observed that developing proper programmes for leadership training, evangelism and community services in collaboration with the local churches is a necessity in the communities of South Africa.

3.3.1.2 Friend 1: Arrival of family members in South Africa and their roles

Friend 1 says that staying in South Africa without any family member was not easy. Adapting to the environment and coping with the South African cultures and languages was the most challenging time. “On March 8, 2000, it was the most joyful moment when my wife and children arrived in South Africa as missionaries. This bought great relief, as we were now going to be a support to each other in moments of social challenges” (Friend 1).

Friend 1, in his continued explanation, pointed out that he was of great help to his family, as he briefed them on how to meet the challenges ahead of them. The other benefit to my colleague is that his biological father and wife are missionaries as well. They have a vast knowledge and experience in missionary ministry. He need only listen and record their knowledge and advice.

3.3.1.3 Friend 1: Cultural-adaptation challenges encountered

South Africans indeed have a rainbow community; a country with varied languages, cultures and norms. In line with Friend 1’s expectations, the moment he arrived in South Africa, he found that the variety and the ways people conducted life and church services were amazing. There is a difference in the style of worship compared with Korea. The way South Africans blend their cultural dress, music and dances when worshiping their God is noteworthy.

Though Korea has a single language and a monoculture, my colleague noticed that there are similarities in big family structures. The similarities are in sharing small things together, which shows the passion of the people and love for one another. However, the community shows too much reliance on the missionary in a lot of ways.

The other amazing thing that my colleague noticed about South African churches is that they seem to gather with no set time to end the meeting. However, this may not be true for all church organisations.

With the development of better technology, internet speed, communication and transportation, the local churches now better understand missionary work and are starting to send more missionaries, on long-term or short-term missionary engagements. To use of technologies that are part of Fourth Industrial Revolution are effective in the ministry such as communication and other technologies. The most encouragement is drawn from the support they receive from the communities in which they work.

Besides the cultural challenges the colleague faced, he also noted with great concern that it was difficult to get a visa to live and work in South Africa.

3.3.2 Friend 2: Missionary engagement

This section of the study wishes to present one of my male colleague's narratives on how he became a missionary in South Africa. It is important in his report to note that, despite the challenges missionaries encounter, God still calls them to the field. My colleague will be named Friend 2 in this study. After he felt the calling to be a missionary, his senior pastor in Korea recommended he join others in the mission field in South Africa. He states that the pastor gave him some counselling and advice on how to handle the missionary work and the calling. It is important to have an experienced minister who can keep advising on matters of the ministry.

Besides getting the guidance and support from his senior pastor, he also got some missionary training from the local missionary training institutions in Korea before leaving for South Africa. In South Africa, the organization Korean Food for the Hungry International (KFHI) helped him to adapt to the local cultures. His family was also of great support and help, particularly his wife.

3.3.2.1 Friend 2: Cultural-adaptation challenges

Friend 2 arrived together with his family in 2011. In their observations, South African cultures seem to be greatly influenced by European cultures. He feels this causes complications as it is difficult for South Africans to truly understand what their own cultural beliefs are. It could be the results and effects of a long colonial history. One might observe that some communities conduct their lives more like Europeans, yet they are black. While on the other hand you find other communities that stick to their African cultures. This creates a great challenge to the missionary who is striving to adapt well to cultures.

The colleague, in his submissions, seems to be alarmed by how South Africans handle teenage pregnancies. There seem to be a lot of teenage pregnancies, with very little control from those children's parents. It is important, therefore, that the church take its role to teach the biblical morals on how the youths should conduct their lives.

3.3.2.2 Friend 2: Missionary activities in South Africa

Friend 2 stated that his main calling in the mission field was in planting new churches and focusing on children ministry. The churches planted are taught the Word of God. The building structures are also used as training centres, to train the youths and children in Information Technology and other self-help projects.

The church centres are also used as the distributing centres where the communities are given their basic needs. This helps to alleviate poverty in the communities. These programmes aim to bridge the gap between the poor and the rich in South Africa, which seem to be still widening.

3.3.3 Friend 3: A great missionary with inherited skills

Despite the obvious challenges missionaries go through, it is pleasing that our children are encouraged to carry on and receive the calling to be missionaries, from what they see from their parents. It is pleasing as they will pursue this calling joyfully and with great enthusiasm. This section of the study provides the narrative of my missionary colleague in South Africa, who was greatly influenced into missionary work by his father who is a senior missionary in South Africa.

Friend 3 narrates that he came to South Africa as a child of a missionary family, grew up here and completed his university studies in South Africa. After his master's degree studies he went back to Korea for three years' missionary training.

After his training, he came back and joined his parents as a full-time missionary. He got married in 2010 and started his own family. He believes it was thanks to the guidance of his family that he had fewer challenges in ministry. He even got financial support from both his biological parents and his in-laws.

3.3.3.1 Friend 3: Ministry and cultural adaptation

As stated above, my colleague arrived in South Africa as a child, which means that he went to primary school, and through to matric and up to a master's degree level at university, in the country. It means therefore that he is well acquainted with South African cultures and environments.

"I am well comfortable within South Africa, such that I consider it like my second home" says Friend 3 happily. "I find South Africans, both white and black, very kind and accommodating" adds Friend 3. He states that it is encouraging that South African communities are less based on competition when compared to the Asian communities.

Friend 3 grew up assisting his parents in their missionary work. Much of his missionary experience was attained when he was still young. This made him develop a passion for helping children in their various challenges and needs. During his university studies, he was involved with student ministry where they did bible study lessons with the local community. They had numerous community activities that helped starving people in the streets and those in poverty. Therefore, as Korean missionaries, I will mainly focus on poor black communities.

3.4 EVALUATION OF THE NARRATIVES: A CONTEXTUAL MISSIONARY APPROACH

The previous sections of this chapter provided the views and challenges of four missionaries concerning their missionary activities in South Africa. The study demonstrated that even though cultural adaptation is a setback in conducting missionary work in most foreign countries, and despite the challenges that have been outlined, that does not deter missionaries from their call of duty.

Many of the missionaries' cultural-adaptation challenges are due to the lack of adequate multicultural training and this should be a prerequisite course before any missionary candidate leaves his/her own country.

Against this background, this section aims to highlight what is deduced as areas to be considered:

- Missionary work should not be focused only on children but should include ministry of various missions.
- Training of missionary candidates should include all aspects of missionary work; pastoral ministry, evangelism, community engagement skills, counselling, etc.
- There must be a proper communication between the sending country and the hosting country so that missionaries do not struggle in getting visas.

3.4.1 Pastoral care

Williams (2010:3) defines pastoral care as God's holistic care for His flock, in part shared with His under-shepherds and with His sheep, to sustain, nurture and mature His people until they reach His heavenly Kingdom. Van der Ven (1993:37) said that pastoral care is a sub-discipline of practical theology, which was usually referred to as "shepherding care givers and social care in the past". Pastoral care as a discipline has developed to the extent it has been extended to the care of missionaries, even if they also considered pastoral care-givers. My conviction in this regard is that pastoral care in Africa can provide support to missionaries.

If pastoral care could be contextual and relevant to missionaries in South Africa, it could cure the current ills bedevilling missionaries. Pastoral care should serve also as well as pastoral counselling. Pastoral counselling as described by De Jongh Van Arkel (2000:33) "is a more specialised, problem-oriented, caring action in its focus on people with problems, and integrates insights from psychology, behavioural sciences, theology and spirituality". De Jongh van Arkel (2000:35) elaborates that this is "caring action directed at individuals, couples, families and groups who are experiencing serious problems in their work, relationships with others, themselves and with God".

3.5 CONCLUSION

This chapter stated cultural-adaptation challenges and experiences and missionary activities in South Africa. It included the researcher's personal experiences and some of his colleagues. The researcher's personal experiences and those of his colleagues demonstrated that the missionary work is encouraging and empowering in the pastoral care service of people. That is to say, the missionary should feel responsible and encouraged for the change of the mind-set behaviour of the members rather than to put one's own difficulties at the forefront.

By following a formal model for pastoral care, the research felt it easier to identify potential gaps in the provision of care for some of the missionaries. This highlights the need to compensate for these gaps by bolstering other levels of care. As a missionary, the researcher crave pastoral care that takes a holistic approach that moves away from individualised

problem-centeredness to communal wellbeing. This approach to pastoral care must assume that missionary-sending organisations should treat missionaries and their families with care and take into account their opinions of their world and their places within the world. The researcher also desire that pastoral care should be the spiritual care of missionaries, with participatory care that aims to benefit all.

That is why missionaries should be trained to have conversations with God, and their relationship with God has to be respected. The premise here is that God is far greater than any understanding, experience or writing could ever describe. Hence people's experiences with God may differ from one person to another and from one situation to another. Therefore, when people talk with other people about their personal relationship with God, a richer meaning is constructed in those narratives. The next chapter comprises the literature review, which aims to provide an understanding and explanation of why Korean missionaries find it difficult to adapt culturally to environments different from their own.

CHAPTER 4:
IDENTIFICATION OF CULTURAL-ADAPTATION CHALLENGES FACING KOREAN MISSIONARIES

4.1 INTRODUCTION

This chapter follows Osmer's practical theological interpretative approach by exploring the literature available to establish the interpretive task of practical theological interpretation, with a view to identifying cultural-adaptation challenges facing Korean missionaries and their families. In this endeavour, the chapter will answer the third objective, *"to conduct a literature study to provide understanding and explanation of how Korean missionaries find it difficult to adapt culturally to a context of residence that differs from their own"* and third research question, "*Why do Korean missionaries find it difficult to adapt culturally to a context of residence which differs from their own? (Interpretive task)."* To achieve this, the researcher will proceed as follows: Firstly, the chapter will discuss Korean culture, its religions and their influence on Christianity. In addition, the chapter will also explain the Korean missionaries in Southern Africa and their challenges. In the same vein, missionary cultural-adaptation principles will be discussed. Finally, the chapter will discuss the influence of pastoral counselling to Christian families in Southern Africa.

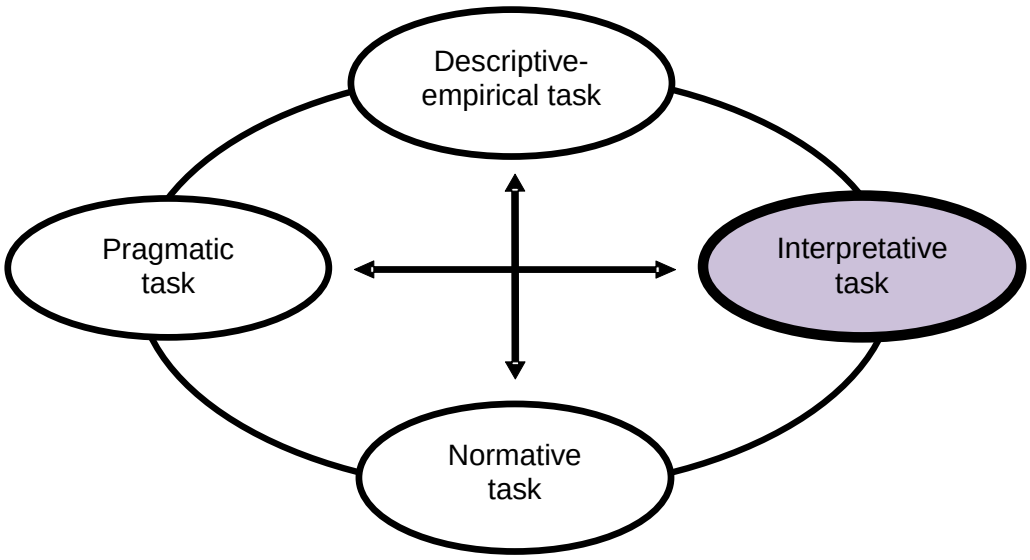


Figure 4-1: The interpretative task (Osmer, 2008:11)

4.2 KOREAN CULTURE AND ITS RELIGIONS

It should be remembered, however, that according to McElhanon (2000:1032-1033), explaining a universal idea of a particular culture or religion is not easy. It is assumed, that the idea functions in the particular aspects of culture. This is different from the philosophical or theological universal idea, that the missiologist can generally understand cultures as multi-level entities such as an onion or artichoke, the nucleus being the worldview deep within the culture (Hiebert, 1985:42). Hiebert continues by saying that worldview must integrate each relevant culture by organizing ideas, feelings and values into a common conception (Hiebert, 1985:48). He goes on to say that worldview, like the fundamental cognitive, affective and evaluative assumptions that a group of people make about the nature of things and use to order their lives for the good.

South Korea has a number of religions. Indeed, before the coming of the Christian community (Catholic and Protestant) in Korea, religious groups other than Christian groups had a number of missionaries in the country. South Korea has three major religions – Buddhism, Confucianism and Christianity. Christianity (Roman Catholicism and Protestantism) was introduced only at the end of the 18th century (1784) and in the 19th century. Other religions, especially Confucianism, go further back (551-479 Before the Current Era (ECB).

4.2.1 Buddhism

Buddhism is one of the religions that dominate Asia. Two of the world's largest economies Japan and China, as well as Taiwan and South Korea adhere to Buddhism (Jones, Straughan & Chan, 2009; Westoff & Frejka, 2007). Buddhism owes its survival and growing popularity to its inherent rationality. According to Cartwright (2016:24), there are three main branches of Buddhism: Theravada, Mahayana and Vajrayana. Theravada refers to the teachings of elders or adults and Mahayana is known as the Great Vehicle. These two tendencies differ from each other in terms of monastic rules, rituals and some academic points (such as the figure which is recognized as Buddha). Vajrayana Buddhism (the "Thunderbolt Vehicle"), a branch of Mahayana, had developed between 400 and 900 BCE in India. Gellner (2001) points out that although Vajrayana derives from Mahayana, it places greater emphasis on the role of Buddhist priests in relation to the religious needs of the laity. The important differences between the three schools are essentially related to culture, customs and the periods when Buddhism spread in Asia. However, there is a need to understand the basic teachings of Buddhism. Buddhism came from China in 372 A.D and spread rapidly. It is now the oldest religion in Korea (Min, 2014, Seomun *et al.*, 2018:3).

As noted above, Buddhism is one of the major religions in Korea. It should be remembered that it is a religion that first evolved in China with the creation of various sects. It is noted by Cartwright (2016:25) that Buddhism has changed a little in Korea, by monks who travelled through the country. Beomnang brought back Seon (Zen) Buddhism in the first half of the 7th century AD. Between 1055 and 1101 AD, the monk Uicheon tried to bring together the two main branches of Buddhism (the Son and Kyo sects which stressed the importance of meditation and scripture). Buddhism is known as Jinul's Unifying and Inclusive Buddhism and has become the official religion of Korea, with its centre at Sonnqqwangsa Temple, near the modern Sunchon. From the 15th century AD, Buddhism lost its relevance to neo-Confucianism, at least as far as its approval by the State was concerned. Jogye Buddhism continues to be the most popular form of Buddhism in South Korea today.

4.2.2 Confucianism

Confucianism, also known as Ruism, originated in ancient China. It is a system of thought and behaviour, it can be described as a tradition, a philosophy, a religion, a humanist or rationalist religion. It is thought to be a simple way of life, based on the teachings of the Chinese philosopher Confucius (551-479 BC). These teachings were later called “the Hundred Schools of Thought”. Its purpose is about “learning to be human”, and its ultimate goal is sage-hood or self-perfection. Korean Confucianism, as emphasized by Chung (2015:24), has a unifying commitment to promoting peace. He added that it promotes not only peace, but also order and prosperity, by transforming individuals. Confucianism is concerned, with the meaning of humanity and the best way of keeping ethical and social roles. Although, Buddhism was the state religion in the Koryo Dynasty, Confucianism became the philosophical and structural basis of the State. The civil service encouraged studies in the Confucian classics and implanted these values in the minds of Koreans. As Grayson (1995:83) notes, in order to preserve the efficient management of family and society, Confucianism has provided ethical principles such as caring love, righteousness, decorum and wise leadership. Confucianism was the elaboration of moral and social relations, based on what was perceived as the relationship between human nature and heaven. Matteo Ricci, considered to be God the Creator was reinterpreted by the neo-Confucians from the 12th century onwards, when they instated the place of heaven. This conceptual development of the classic Confucian notion of heaven meant that for all practical purposes the king, not heaven, was the normative, unifying element of both individual and social moral life.

In the March First Movement of 1919, “Korean Protestants by virtue of their disproportionately large participation and suffering demonstrated beyond all doubts their commitment to the Korean nation,” thus gaining for Christianity its “right to be considered a legitimate religion of

Korea" (Lee, 2000:116-142). Grayson (2006:13) believed that Christianity brought with it an ethical strength and a doctrinal conservatism, which could be inherited from the ideas of the Neo-Confucian thought.

I hope to prove the above claim by examining Korean Neo-Confucianism and its impact on Christian doctrine and on the ethical, rigorous and fundamental Christian moral system. These claims have made an impact on the universal view or Korean Christians as to their faith and life. This leads us to remember that the early missionaries who started modern education were disciples of the austere moral code of neo-Confucianism. In other words, that was another notable contribution to education and missiology of Confucianism's strict moral teachings. Filial piety, which was one of the five relationships considered by Confucius to be the centrepiece of a harmonious society, was therefore emphasized. It is in this context that it is right to suggest that, "Protestant Christianity was founded on the foundations laid by neo-Confucianism's moral concerns in a very real sense" (Grayson, 1995: 82-83).

This complementarity, however, did not mean the absence of conflict. "It was Christian rejection of social hierarchy which appealed to many," but it was also "a hindrance to the spread of Christianity" (Grayson, 1995: 82–83). Neo-Confucianism began to influence Korean religious thought, after the decline of Buddhism's political dominance. The establishment of the Chosen dynasty in 1392 preceded the beginning and establishment of Christian faith in Korea. Grayson (2006:13), a scholar of Korean religious history, has argued that, "Protestant Christianity was built on the foundation laid by the moral concerns of Neo Confucianism". It can be agreed that the ethical structure of Neo-Confucianism greatly contributed to the overall shape that Christianity in Korea eventually took.

As a corollary, the Chosen Dynasty accepted Confucianism as the official ideology and developed a Confucian system of education, ceremony and civil administration. With the invasion of Korea by many countries including Japan, at the end of the 19th century Confucians raised "just armies" to fight the aggressors. They also endeavoured to reform Confucianism to respond to the evolving situation of the time. It is in this sense that Grayson (2006:14) indicates that the initial complementarity between Korean Confucianism and Christianity has provided a favourable framework for the growth of Korean churches. Afterwards, however, Confucianism came to have a negative influence on the development and maturation of Korean Christianity. Today, Confucian ancestral worship is still prevalent and filial piety is revered as a virtue in Korean society.

4.2.3 Other religions

In addition to the major religions listed above, South Korea also has other religions of a traditional character.

4.2.3.1 Korean Shamanism

There are various definitions of shamanism, from a phenomenological perspective. In fact, the concept shamanism (religion of shaman) comes from the Tungus tribe in Siberia (Mottin, 2003:87). It is used to describe the ancient spiritual practices of indigenous cultures. Shamanism is an ancient healing tradition and, moreover, a way of life.

After observing people in an ecstatic trance, on a heavenly journey, or under the spell of magic or witchcraft, some researchers such as Berman (2009:125-135) present divergent views. The shaman is known as a master of ecstasy. Many people think that the shaman's soul detaches itself from his body during a session in order to leave for the invisible world (Mottin, 2003:88). McKinney (2000:869) observes that regardless of the actual reality of various phenomena, shamans generally can be referred to as "part-time religious specialists who serve as intermediaries between humans and the supernatural, and who seek spiritual remedies to individual problems". Korean shamans are characterized by the following main functions: Divination (Jeom), ritual offerings to the gods of the house and to other gods or ancestors (Kosa), and rituals performed for a specific purpose (Kut). According to Yang (1988:29), Jeom is one of the important functions of a mudang. Generally, in Korea a mudang is someone who communicates with the spirits who controls the world (Kim, 1983). He communicates with these spirits and guides and instructs the believers on how to please the spirit. Jeom practice differs from kut, which is a ritual representation usually attended by groups of women or men often personally linked to the shaman (Yang, 1988:29) - whereas by jeom, the mudang can predict the future (long life, happiness, and so on).

Korean shamanism uses all kinds of visual arts, such as dances, costumes, magic words, sounds and music. Owens, believes that the shamans perform many services to their followers, such as foretelling the future and healing and that trances are a part of the typical experience (Owens, 1975:131-132). It is impossible to think about shamanism without the emotionalism which comes with it, because followers strongly believe that they are capable of so-called spiritual trips. This definition underscores the fact that shamanism's worldview encompasses three dimensions of a culture (cognitive, affective and evaluative). These three dimensions will be used to explore the shamanism in Korea's worldview.

4.2.3.1.1 Korean Shamanism: Cognitive dimension

Besides this general representation, shamans deal with the issues of the “excluded middle” in every culture (Hiebert, 2009:411-412). They are purportedly able to predict specific answers for the uncertainty of the future, the crises of the present, and the unknown of the past (Hiebert, 2009:411). Although Shamanism does not have a set of systematic beliefs, it continues to flourish because peoples’ deepest questions about life and the cause of unhappiness and illness seem to be answered by shamanism. By this identification, Shamanism is included in the category of folk religion.

With regard to traditional religion, Hiebert, Shaw and Tiénou (1999:173-182) provide much information on ancestral religions. Their definition of popular religion primarily refers to animism and they recognize that animist beliefs are found in Hinduism, Islam, Buddhism, traditional African religions, and even in some pantheistic Christian religions. However, there appears to be no comprehensive approach to drawing meaning and values from a vision of the shamanic world, in scholarly research.

Indeed, Shamanism in Korea has been maintained through its syncretic adaptation to other religions. Korean Shamanism has adopted many facets of other religions. Some of the characteristics of Korean shamanism today are discussed below.

Firstly, Korean Shamanism has a belief in one god besides its acceptance of other spirituals, such as ancestors, spirits and souls. Korean Shamanism has two types of gods - natural gods and human gods. Natural gods are worshipped in nature and human gods in ancestors and heroes (Choi, 2013:24). While the *mudding’s* (female Korean shamans) have adopted the beliefs of three different pantheons (Taoist, Buddhist and Confucian), they also have conserved a notion of "celestial God" or *Hananim*. *Hananim* is also used in the Christian circle. Conservative Christians in Korea tend to use the word *Hananim* while liberals and Roman Catholics tend to use the word *Haneunim* (Kim, 2004:142-144). The monotheistic *Hanunim* concept may have supplied the first point of contact with Christianity in Korea (Oak, 2010:109).

Secondly, regarding cosmology, the existence of supernatural powers in the cosmos is a central premise in Korean Shamanism. Choi (2013:25) observes that Korean Shamanism is largely preoccupied with daily life. Therefore, Shamanism does not need to prove the reality of supernatural beings and powers because Shamanists easily accept the concept based on their vision of the natural world, celestial bodies and the forces of nature. This is why some shamans explain that the universe is divided into three worlds: an upper world (the sky), the middle world (the earth) and the lower world (the hells).

Thirdly, Korean Shamanism believes that people have a soul and body as Plato professed. The soul is immortal and the body is temporal. However, the spirit of the dead may still have an influence on the living. Through the *Gut*, i.e. rituals, the Korean shaman must contact and appease these spirits (Choi, 2013:25).

Fourthly, Korean shamans consider that the connection between the physical world of humans and spirituality is so closely linked that their connection results in a cause-and-effect framework. They believe that they appease or divert the malicious intentions of spirits through magical incantation and exorcism. The shamans believe that all natural elements such as mountains, rivers, trees, stones, etc. have an inner spirit that can have a good or bad influence on human society. The sun and other heavenly bodies are worshipped as they bring good things and happiness. Korean Shamanism believe in both good and evil spirits that can upset the balance of the human world (Owens, 1975:240).

Fifthly, in Korean Shamanism, rituals are essential and have the function of providing for individual needs such as curing diseases, infertility or possession, and also for the needs of the community, such as the prevention of plagues or the control of rain (Choi, 2013:25). The harmonious relationship between humans and the spirit world is ensured by shamans.

According to these beliefs, shamans can control and manipulate minds to enable human growth, prosperity and health. In this sense, Hiebert *et al.* (1999:83, 84) note that Korean Shamanism emphasizes above all pragmatic philosophy, focused on resolving the present challenges.

4.2.3.1.2 Korean Shamanism: affective dimension

In Korean Shamanism, the basic affective dimension is manifested firstly by supernatural experiences. The Koreans believe that evil spirits cause all afflictions such as disease, disaster and misfortune. As noted above, Korean Shamanism involves a wide range of emotions, from visual to spiritual emotions (dance, colourful costumes, magic glossolalia, all types of sounds, and music). The character of the affective dimension is perceived by many Korean shamanists as fear. Oak (2010:96-111) says that fear of demons causes mental suffering; these sufferings could only be alleviated by shamanic rituals. Although rational is not always required in all rituals, those who attend such rituals supposedly believe that their expectations will be better achieved by magical rituals (Choi, 2013: 25). Thus, Koreans believe that shamans can relieve illness and other difficulties, which leads them to seek the shamans' help for their safety and protection (Choi, 2013:26). When Christianity arrived in Korea, missionaries found that

Koreans lived in fear of being continually distressed by the spirits. The Koreans felt that all tribulations such as sickness, disaster and misery were brought on by demons (or evil spirits).

4.2.3.2 Evaluation dimension of Korean Shamanism

Oak (2010: 105) argues that Confucianism, Buddhism and Shamanism coexist, overlap and interpenetrate modern Koreans beliefs. The argument is based on the fact that Buddhism accepts Confucian ethics while absorbing Shamanism. While Shamanism has freely accepted the transcendental facets of Confucianism and Buddhism, it differs in that Shamanism does not set much store on ethics Shamanism has led to personal spirituality. As noted above, it focuses more on health, physical safety, wealth, childbirth and personal-guidance issues (Oak, 2010:105). In addition, Korean Shamanism promotes the idea that luck is a fundamental value. Thus, people attribute all the good events that happen in their real lives to luck. For the first Protestant missionaries in Korea, the ever-present “superstition” around luck was a serious obstacle to Christianity. However, these values helped Christian missionaries in Korea to be accepted with little resistance, even if it was a challenge to install Christian values among people who were afraid in their spiritual lives.

As a corollary to this section of the study, the vision of Korean Shamanism embodies a value system centred on the human being or the ego. In the cognitive dimension, Korean Shamanism seems to have allowed people to manipulate the spiritual realm for selfish purposes. As an emotional dimension, freedom from fear and the realization of security depend on the realization of personal desires. Human behaviour and attitudes are determined by a materialistic and anthropocentric value system, which reflects its evaluative dimension without submission to an Almighty God.

4.2.3.3 Two factors to be noted about Shamanism in Korea

It should be pointed out that some shamanistic beliefs aided the adoption of Christianity. Firstly, Shamanism opened the way for Koreans to a better understanding of Christian concepts. Yu (2014:31) points out that the concepts of God, good and evil, heaven and hell, and good and evil spirits in the world, had all been made clear by Shamanism.

Secondly, Shamanism influenced the unique and conservative ideas of Christianity. It affected the taking over and expression of Christianity, through renewal and Pentecostal enthusiasm (Lee, 2009:14). For this reason, several people excluded Shamanism from the list of Korean traditional religions; and yet, it is recognized that Shamanism is the religion that has supported the people throughout the country’s oppressive history. As Hyun (1985:357) mentions, shamanic awareness is the very essence of Korean consciousness. Although they have

supported the people throughout the country's oppressive history, modern Korean Christians have totally abandoned traditional religions and their teachings, especially Shamanism, which they consider superstitious and unbiblical. Such indifference to Shamanism has led Christianity to a lack of development of faith and into a conservative mode. Lee (2009: 14) posits that this indifference in Christianity has made the Korean Christian faith legalistic; not only legalistic but also devoid of ethical and creative possibilities.

4.3 ESTABLISHMENT OF MISSIONARIES AND DEVELOPMENT OF CHRISTIANITY IN KOREA

The advent of Christianity in Korea was preceded by a number of attempts by Catholics in Japan, China and the Philippines in the late 16th and early 17th centuries to reach the people of the Hermit Kingdom (Grayson, 2006:8). Among the first was Father Gasper Vilela, who drew up plans for the Jesuit mission. In 1567, the feudal *daimyo* of Japan and Jesuit missionaries jointly established missionary work. Arriving in 1594, another attempt was made by Hideyoshi. Hideyoshi's action was not like that of 1567, but it became a blessing in disguise for the growth of Christianity in Korea. Koreans converted to Christianity by Catholic missionaries, especially in Nagasaki and other large cities, were taken to Japan to be slaves, according to Grayson (2006: 9). Korea became a Japanese protectorate, which led to Korea being known as a Hermit Nation — a backward and introverted country, reluctant to embrace modernity. According to Lee (2010:xi), this happened in 1907, two years after Korea became a Japanese protectorate and three years before its forced annexation to Japan.

4.3.1 The introduction of Christianity in Korea

The Korean Christian history can be divided into five periods, according to Grayson (2006:7-9):

- **The Catholic encounter with Korean culture: 18th Century**

  Christianity in its Roman Catholic and Protestant forms was a monotheistic religion with strong views against idolatry. This was the reason why the first Korean Catholics, who had received monotheism as a refreshing alternative to the non-theistic nature of Neo-Confucianism, experienced a clash of values over the performance of ancestral rituals.

- **The persecution of the Roman Catholic Church: 19th Century**

  In spite of the clash of values and the persecution of the church, the new generation of the Catholics held on to their beliefs. They believed in the equality of all humans in the

Fatherhood of God and hope of a better life in eternity. This enabled them to spread Christianity to the lowest orders of Korean society.

- **The Protestant encounter with Korean culture: Late 19th Century to early 20th Century**

  The young progressive nationalists at this time were searching for new values to revitalize their nation as the central government of the time was weakening. This led to the acceptance of Protestant Christianity. Protestants and Catholics had the same problems in their encounters with Korean culture (Grayson, 2006:8).

- **Christian reaction and Korean nationhood: Mid-20th Century.**

  This was a time of working together between Protestants and the “new” nationalists. This led to clashes with the Japanese government over independence, religious workshop in schools and attendance at shrines in the Shintõ State.

- **Christian reaction, communism and industrialisation: Mid to Late 20th Century**

  The challenge faced by Christianity in this most recent era has been whether the church should concentrate on institutional expansion or whether it should be more deeply involved in the social and political issues of the day. Grayson (2006:8) poses the question whether faith should be a personal matter, or does it have some social, political and economic ramifications as well.

The effective history of Christianity in Korea dates back to 1777, when young Confucian scholars formed a group to study Jesuit texts, but it was not until 1784 that one of their members converted and was baptized. According to Grayson (2006:9), it was reported that Yi Sŭnghun accompanied his father to Beijing, where he contacted the priests and converted to Catholicism, and upon his return to Korea evangelized his friends.

After the Great Persecution, which lasted up to 1877, the institutionalised church showed massive growth. Grayson (2006:12) agrees that in the six years following the Great Persecution (that is, in 1882) there were 12,500 believers, an increase of 5,500 people or 44%. By 1910, the number of Christian members had increased to 73,000. After successful growth of Christianity in Korea, Protestants introduced Protestant communities to Korea. They believed that Christianity was better spread by convinced local converts than by foreign missionaries. Thus, Protestantism in Korea, like Catholicism, has been self-evangelizing from the beginning with Ross's Bible translation. This translation had introduced some key

theological terms that are still in use, such as *Hananim* (the ruler of heaven) for God. Therefore, it is considered that evangelization at that time was effectively achieved through the distribution of Holy Scripture.

By the 1890s, as the number of converts increased, so did the publishing of Christian literature, such as dictionaries, Korean-language textbooks, and translations of devotional books such as Pilgrim's Progress. It is important to note that this growth is often attributed to the great revival that took place in 1907 in Pyongyang and the annexation of Korea by Japan in 1910 (which was more important for the growth of Christianity in Korea). This created an influence that affected the whole peninsula all the way into Manchuria (Grayson, 2006:14). The revival started a new spiritual and evangelistic enthusiasm in Koreans themselves. Records in 1910 proved that 1% of the population belonged to the Protestant church. By this year the institutional church was well-established and the first seminaries had been founded. Graduates had completed the course and the first Korean missionaries had been ordained (Grayson, 2006:13-14).

4.3.2 Development of Christianity in Korea in the 20th Century

The growth of the Christian Church in Korea during the 20th Century was remarkable. The non-Christian religions in Korea easily influenced the introduction of Christianity in that region. Korea's Catholics date from 1784. The arrival of the first Protestant missionaries was 1884, during the years of the Japanese occupation (1910-1945). These were the times of tremendous growth of Christianity (Oh, 2008:21).

Therefore, the Christian community in Korea can be divided into two main groups, Catholic and Protestant. Nonetheless, some religious groups other than Christian groups contributed significantly to the introduction of Christianity in Korea, which later despatched a number of missionaries into the world.

4.3.2.1 The Catholic Church

It should be remembered that the wave of Christian-missionary activity began in Korea in the 17th Century, when copies of the Chinese works of the Catholic missionary Matteo Ricci were brought from Beijing by the Chinese Emperor's annual mission. Apart from aspects of Christian doctrine, these works included some aspects of Western learning such as the solar calendar and other topics. This knowledge attracted the attention of researchers. Consequently, in the 17th Century, they had many converts among scholars and their families. The spread of the foreign Christian religion on Korean soil was still technically illegal, and there were sporadic persecutions, but the conversion to Christianity continued to increase. It should be kept in

mind that no priests entered into Korea until 1794, the year in which the Chinese priest, Chu Mun-Mo, visited Korea. Daewongun (a prince regent who seemed xenophobic) came to power in 1863. By 1865, there were a number of priests presiding over a community of about 23,000 believers. It is reported that it was during Daewongun's reign that the persecution began in earnest and continued until 1873. In 1925, 79 Koreans and other nationals were martyred in St Peter's Basilica in Rome, and 24 others were executed in the same way in 1968.

Unsurprisingly, many people in Korea believe that persecution has made Korea the country with the fourth-highest number of Catholic saints in the world, while the Catholic Church in the country has experienced the lowest growth in numbers. This was the reason why, during and after the Korean War (1950-1953), the number of Catholic organizations and missionaries increased. The Korean Catholic Church developed rapidly and its hierarchy was established in 1962. The Roman Catholic Church became influential in Korea with the visit of Pope John Paul II to Seoul in 1984, when the Korean Catholic Church celebrated its bicentenary and canonized the Korean martyrs as well as French missionaries. This marked the first time that a canonization ceremony had been held outside the Vatican.

4.3.2.2 Protestant Church

Protestantism played a great role in developing Korean Christianity. Horace N. Allen was the first missionary to work in Korea as a medical doctor. When he healed a senior official who was a cousin of the Queen he won the court's favour. This made it easier for missionaries to follow his example, although Dr Allen no longer continued in the mission field and became a diplomat (Horance, 1908:143).

Later, in 1880, it was reported that the Y.M.C.A. of Toronto, and a number of individuals in that city, had been attracted to Korea and had expressed their interest in the work by sending J.S. Gale, Rev M. Harkness and Malcolm C. Fenwick. In 1885, the first Protestant missionaries to be officially dispatched by their denominations arrived in Korea (Kim, 2018:3).

Before the arrival of the Protestant missionaries, Korea was in a dire state, with pressing social, economic, political and (especially) spiritual needs. In fact, Korea was too weak to resist the many crises compounded by imperialist advances from China, Japan, the Soviet Union (later Russia) and the United States. It is in this context that the first missionaries began work in Korea. Protestant missionaries contributed in three main ways: evangelism, education, and medical services. The Protestant Church was growing and developing despite the sufferings of the nation.

Protestantism came to Korea through American and Western missionaries in the 1880s, about a hundred years after Catholicism spontaneously began in Korea, giving rise to the prayer movement – a movement of repentance that became the basis for the Church's extraordinary growth in Korea. However, due to Japanese colonial domination and conflicts between Protestant religious doctrines and the cult of Confucian ancestors, the Christian religion did not develop much in Korea until the early 1960s. Protestantism, through the American missionaries, had a positive effect on the modernization and industrialization of South Korea. American Presbyterian and Methodist missionaries founded dozens of modern schools in Korea in the late 19th and early 20th centuries. In (2014) reports that in 1962 only 2.8% and 2.2% of South Korea's population were Protestant and Catholic respectively. Many people assume that before Protestantism became stronger Buddhists were repressive. Before Protestantism began to strengthen in the 1960s, Buddhism had been popular in South Korea. Min (2014) adds in this regard that the Korean census shows that Buddhists represented 2.6% of South Korea's population in 1962.

During the period of development of the country, between 1960 and 1970, the Korean Protestant Church developed and grew rapidly. Many churches have grown phenomenally, thanks to the influence of four great evangelical conventions in Seoul in the 1970s. However, it should be noted that, between 1963 and 1992, Korea was governed by the military government of Park Chung Hee, Chun Doo Hwan and Roh Tae Wo. Many felt that during this time there was little justice, righteousness, and freedom. As a result, many Christian leaders in Korea sought to preach God's justice and led demonstrations against the government. As this did not gain the consent of the government of the time, many pastors and followers were imprisoned.

Protestant Christianity lies at the heart of the modern history of Korea. Protestantism has transformed the religious landscape since its introduction in the late 19th Century — a century after Roman Catholicism started influencing Christianity in Korea.

4.3.3 The development of Christianity and Buddhism in Korea

According to statistics released by the National Statistical Office from the Population and Housing Census in 2015, the Korean population was 9.67 million people, an increase of 1.2 million from 84.46 million in 2005. The statistics on religious affiliation revealed that, among all religious denominations in South Korea, Protestantism was the most popular religion (19.7% of the population), followed by Buddhism (15.5%) and Roman Catholicism (7.9%). This was an increase in 1.5% for Protestantism since the previous figure in 2005 (18.2%). (Lee, 2016).

The percentage of people without a religion was 56% while 44% of the Korean population identified themselves as religious (Korea, 2016).

Drawn from the above, the number of Christians in Korea was estimated to be 967,600 in 2015, about 1 million more than a decade ago. Christianity has surpassed Buddhism, the largest religion in Korea, in proportion to population density.

Table 4-1: Religions in Korea

Compartment	Population			Percent		
Year	1995	2005	2015	1995	2005	2015
In religion	22,100	24,526	21,554	50.4	52.9	43.9
Buddhism	10,154	10,588	7,619	23.2	22.8	15.5
Christianity	8,505	8,446	9,676	19.4	18.2	19.7
Catholicism	2,885	5,015	3,890	6.6	10.8	7.9
Won Buddhism	86	129	84	0.2	0.3	0.2
Confucianism	210	104	76	0.5	0.2	0.2
Cheondogyo	28	45	66	0.1	0.1	0.1
Daejonggyo	7	4	3	0.0	0.0	0.0
Etc	225	196	139	0.5	0.4	0.3
No religion	21,735	21,826	27,499	49.6	47.1	56.1
Total	43,834	46,352	49,052	100.0	100.0	100.0

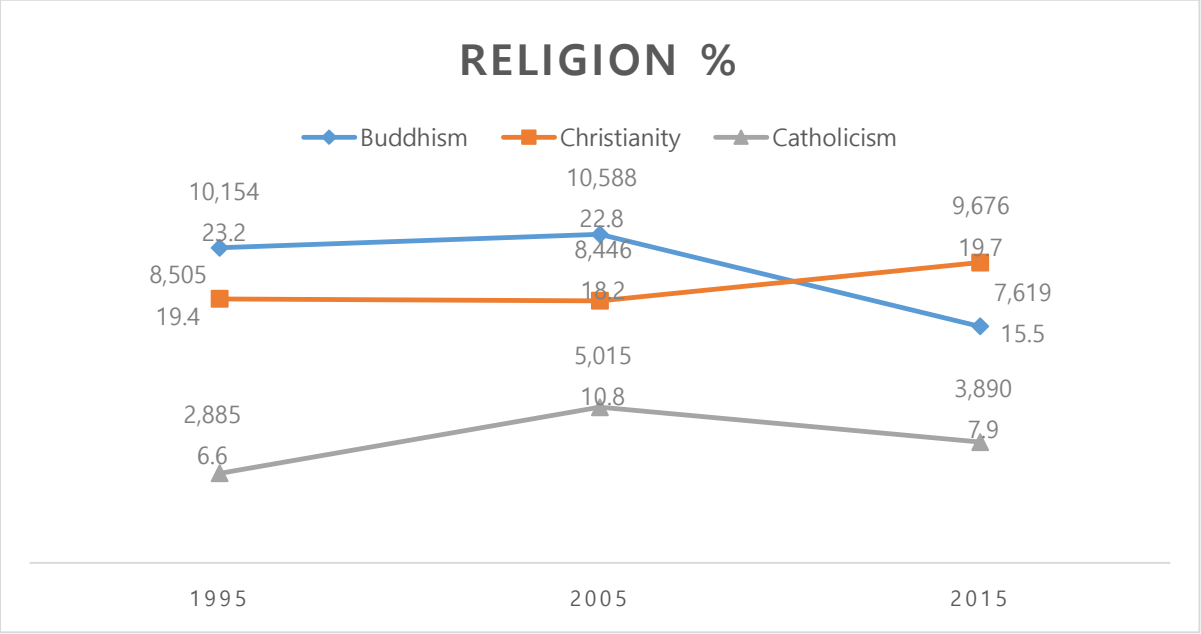


Figure 4-2: ***Illustration of percentages: Christianity and Buddhism, Korea became the largest religions in Korea. (Adopted from Lee, 2016).***

4.3.4 Korean Christianity and Confucianism

It should be pointed out that, even before the arrival of Confucianism in Korea, the ‘old religions’ of Korea had embraced the concept of God. While Koreans already had the concept of God, the concepts of heaven and the supreme were Confucian. As they were close to some Christian terms, Koreans understood a little more quickly the idea of God as the heavenly Father in Christianity. Therefore, Confucianism contributed to the rapid understanding of Christianity. In addition, from an ethical point of view, Confucianism has also helped people to grasp the ethical perspective of Christianity (Clark, 1971:175). It must be remembered that Confucianism seeks love and righteousness while adopting a positive attitude towards life, while others, in particular Buddhism, perceived life negatively. Since Confucian ethics resembles Christian ethics, the early Korean Christians were considered to be Confucian erudite (Lee, 2009:18). However, in addition to the positive aspect, Confucianism also had many negative effects on Christianity. Firstly, Confucianism was reserved for the elite. Ordinary people were compelled to follow the traditions and customs in spite of their preferences. Many people therefore practised Shamanism and society was stagnant. When Catholicism was introduced in the 18th Century, the ruling class wanted to have the religion as a step towards Western culture. As a corollary, Confucianism influenced Christianity while driving the legalization of Korean Christianity. However, Christianity began to focus on traditions and rituals eventually turning to legalism. The Christian idea of being "of service to others" has been weakened in Korea. The upper class prioritised their own lives, their families, and their political parties, without recognizing others. The elite’s adoption of Christianity had therefore produced self-centred Christians who only cared about their own interests (Yu, 2014:33-37).

Considering the above, it should be noted that through the traditional religions (Shamanism, Buddhism, Confucianism, and others) Christianity in Korea has been able to grow rapidly. Christianity has been relatively developing activities that are closer to the religious practices of traditional religions. Traditional faith such as shamanism, Confucianism, and others have exerted the most powerful religious power on these Koreans, striving to realize the secular wishes such as real desire, escape from misfortune, longevity, health, the birth of a boy, wealth, and prestige. Thus, in search of this kind of secular prosperity, has become a Christianity basis, influencing the consciousness of Koreans in the realization of their secular, material, fatal and pragmatic wishes. Numbers of researchers such as Kim (2006:324) and Kim (2000a:117) argue that the explosive growth of the Yoido Full Gospel Church, the world's largest congregation in Seoul, enjoys its popularity because of its strong emphasis on a shamanistic worldview. This shamanistic worldview not only influences the Yoido Full Gospel Church but

also Christianity, especially missionaries, even though they live in accordance with the teachings of the Bible. Since the search for welfare is central, many Korean missionaries sometimes are shocked in the host countries when they are unable to live as in their home countries.

4.4 THE KOREAN MISSIONARY INTEREST IN AFRICA AND SOUTHERN AFRICA

Africa is a long way from Korea and has little to do with Korea, politically, economically or culturally, compared with Europe and America (Oh, 2008:38). Kim (2018:4) posits that the first Korean missionaries who entered African countries were Sung-sam Kang (Serving In Mission and Global Mission Society) and Sun-Ork Kim. They saw the opportunity to proclaim the gospel in Africa.

The doors were later opened to Africa for missions to the Korean Christians who already lived in other countries. Jong-yang Kim, who was studying in England, was called to Malawi in Southern Africa during the mid-1980s (Oh, 2008:39). During this period, several missionaries who were working in Kenya were led to a ministry in South Africa. Some Korean pastors studied theology in South Africa at the beginning of the 21st Century, as they were interested in ministry in Africa and became missionaries (Oh, 2008:38).

4.4.1 The Korean Culture

Korean history stretches back over 5000 years. It is a rich and distinct culture, influenced by both Buddhism and Confucianism. Today Koreans are readily open to change and new ideas and are keen to spread Christianity in the world (Chung, 2005:31). Amongst Asians, Koreans are a single ethnic family speaking a single language, and they have a strong cultural identity. In addition, Koreans have physical characteristics that are different from other Asians such as Chinese and Japanese (Chung, 2005:29).

4.4.2 The African Cultures

In general, African cultures are many and varied and there are many different countries with different tribes, each with its unique characteristics. African cultures often express themselves mainly through creativity (music, art, dance, sculpture, beading) and rituals (marriage and funerals). Almost all religious activities are influenced by tradition deeply rooted in all African cultures. It should be noted that African traditions are mainly oral rather than scriptural, including belief in a supreme creator, belief in spirits, veneration of the dead, the use of magic, and traditional medicine. Since missionaries are invited to work with these peoples, it is

important that they are aware of these cultural beliefs in Africa so that they fit well into the community of their missionary field.

Culture is a characteristic of a social group which shows itself in the values, belief and norms of the group. A member of the group will have typical behaviour patterns in their choices and uses of rituals, symbols and artefacts (Brett & Gelfand, 2005:175). Culture grows from the patterns of people and the way they react to problems of social interaction (Lytle *et al.,* 1995:201).

Due to colonialism and globalisation effects in Africa, cultural exchanges have embraced some Western cultures which are now intricately visible in most African life styles. These show multiplex roles then the usual social networks characteristic of individualistic cultures seen previously (Brett & Gelfand, 2005:182; Van der Walt, 2019:190). Because of the different migration flows that have so far occurred in the last century, very few societies are nowadays homogenous as far as language, race, and religion (Liu *et al.,* 2008:523). Usually, most dominant African cultures have shown strong resistance in accepting changes in the cultural threads and have been face with increasingly increasing requests for accommodation by missionary immigrants.

4.4.2.1 Ethnography of Major Southern African Cultures

The Southern African cultures grow out of the patterned ways that people in a group respond to the fundamental problems of social interaction. Therefore, it is important for a missionary to negotiate the way into the culture of the host people in order to be part of the decision-making as evidence of being interdependent on that community.

Some Southern African cultures believe that the needs of the individual should be less important than the need of the "collective". They also believe that legal and social institutions should reflect this priority. Furthermore, most cultures in Southern Africa believe that the way to keep order in society is to have an equal social structure where the people take part in decision making. Other cultures believe in a social hierarchy to maintain order (Gelfand & Brett, 2005:175). Denton (2018:2) states that individuals as well as the larger social groups in South Africa accept others within specific social and political situations.

The missionary, in engaging with cultures in Africa, should be in a position to make both rational appeals and emotional appeals that make him/her part of that community. Gelfand and Brett (2005:176) state that there are two aspects of the rational approach to persuasion, in negotiating within the community. The first is the approach that the other party's trust is also rational being given the benefit of the doubt. The second is the immediacy of the benefits.

Therefore, the persuasive approach used by the missionary should aim to generate an immediate concessionary response.

4.4.2.2 South African Languages

It should be noted that South Africa's black population is made up of four main ethnic groups, including Nguni (Zulu, Xhosa, Ndebele and Swazi), Sotho, Shangani-Tsonga and Venda, of which the Zulus and Xhosa are the largest and second-largest, respectively. With regard to the white population, it should be noted that the majority of them are of Afrikaans origin (60%) and the remaining 40% are of British or European origin. The coloured population is of a mixed lineage, which often includes indigenous Khoisan genes combined with Malay slaves. In addition, South Africa also has a community of Indian origin, who first came to the country as indentured labour. As a result, the population of South Africa is believed to be one of the most complex and diverse in the world. According to Brand South Africa (2019) more than 41 million people in South Africa are black, 4.5 million are white, 4.6 million are coloured, and about 1.3 million are Indian or Asian. The composition by gender is 51.3% female and 48.7% male (Brand South Africa, 2019). According to some sources, in particular, South Africa's "rainbow nation" title reflects the mainly rosy cultural diversity, as highlighted above. South Africa is often referred to as 'the rainbow nation' – a term first coined by Archbishop Desmond Tutu (Buqa, 2015:1).

Eleven official languages are recognized in South Africa: Zulu (spoken by 22.7% of the population), Xhosa (16%), Afrikaans (13.5%), English (9.6%), Sepedi (9.1%), Tswana (8%), Southern Sotho (7.6%), Tsonga (4.5%), Venda (2.4%), Swazi or SiSwati (2.5%), Ndebele (2.1%) (Cooke, 2019). As reflected by the different languages, South Africa has different cultures and belief systems (Cook, 2019).

4.4.2.3 Reception of Missionaries in South Africa

Missionary work in South Africa was deeply affected by indigenous political processes (for instance, traditional leadership), this being reflected in the fact that evangelists remain under the formal authority of the chieftainship — legitimating their status in many respects and serving their interests, both internally and in the emerging colonial arena (Comaroff, 1985:10). On the other hand, in many instances in colonial times, the missionary was himself considered an imperialist and was locked in a struggle with the chiefs for control over the signs and practices of ritual authority. In many instances, the practices introduced by colonial Christians clashed with traditional African beliefs (Comaroff, 1985:11).

Today, although some Africans still maintain the attitude that white missionaries are colonialists, the understanding seems to have evolved in a positive sense. A number of people in Africa have realized that not all white missionaries were involved in colonialism.

4.5 MISSIONARY CULTURAL-ADAPTATION PRINCIPLES

It must be remembered that, through mission and migration, religions cross both geographical and cultural boundaries. On the one hand, migrants move from one place to another, taking their religion with them, and on the other hand religions are propagated across oceans, deserts and countries through missionary actions (Kwon *et al*., 2001:4).

The challenges faced by Korean missionaries in adapting to new cultures are many. Korean missionaries come from a monoculture country, having been influenced solely by their own culture since birth. When they are sent to a foreign country for the mission, they face different situations as newcomers. This forces them to compare their country of origin with the host country/culture. According to Oh (2008:120), Korean missionaries sometimes struggle constantly to adapt to the new situation. Therefore, this study will help Korean missionaries to adjust in the process so that when they serve the Lord in mission fields, they must be prepared and willing to face people from different cultures, even while experiencing culture shock.

4.5.1 Unexpected Culture Shock

In getting into a new world of mission work, the missionary experiences the unexpected. One of the challenges they encounter is intercultural adaptation or culture shock, which is a multifaceted experience resulting from many stressors occurring when in contact with a culture different from your own. For Winkelman (2001:121), the multicultural nature, particularly in Southern African societies, creates daily intercultural conflicts and immersion. According to him, the cultural diversity/differences make culture shock a major source of stress and interpersonal conflict for missionaries. Hence cultural-shock reactions may provoke psychological crises or social dysfunctions when reactions to cultural differences impede performance.

Culture-shock is a person's response to unfamiliar cultural circumstances. It is apparent that pastoral counselling needs to be provided before they enter into a new cultural setting.

4.5.2 Impact of Cross-cultural Shock

Psychologist Gary Collins said that when a missionary adapts in the quest for the mind, what a cross-cultural shock will bring is a way of thinking out of balance (Collins, 1988:254).

This means that missionaries must maintain a positive attitude, without losing sight of God's will in view of reality and human affairs. Above all else, this balance is required in our thinking about disease. Does an active mind cure ill? (Collins, 1988:59). Continuing, Collins (1988:59) said that depression can be the result of culture shock. When people encounter a new culture, they may experience some culture shock because of unfamiliar influences which affect their own psychological adjustment. This psychological and emotional confusion usually causes a tremendous amount of stress (Eschbach *et al.*, 2001:270-287). If depression, anxiety, fears and feelings of helplessness accumulate, the degree and extent of psychological disorientation may be deeper and may pave the way to disengagement with new cultures. Ferraro (2006:98) argues that when people are likely to become hostile to the people of the host nation they fail to overcome the effects of culture shock. This can lead to a disability in interpersonal relationships. Therefore, for this study it appears that dealing with psychological stress caused by culture shock is significant for the missionaries who are exposed to a new culture (Xia, 2009:98).

The culture shock that missionaries experience in adapting to other cultures can lead to depression. If they cannot overcome this, they may leave the ministry and mission. Culture shock, according to Oberg (2006: 177-182), is caused by anxiety resulting from the loss of all familiar signs and symbols of social relationships. Practices such as shaking hands and what to say when you meet people, when and how to give advice, how to give orders to servants, how to make purchases - these remain the different ways in which people orient themselves towards the situation of daily life in another culture.

The culmination of these factors makes a cross-cultural move, change or ministry the most stressful life change. The cumulative effect makes it much more stressful, especially when no proper orientation to the host culture has been done.

4.5.2.1 Intercultural engagement

The features of cultural shock need adjustments based on an awareness of cultural changes to adapt the skills for resolving a crisis, and acceptance that some personal change and behavioural adjustment is fundamental to cultural-shock resolution and adaptation. In this process Winkelman (2001:123) suggests that an individual does not have to assimilate but should accommodate and understand the local culture and adapt to it effectively. This means that one suspends at least some culturally based reactions to become more tolerant of the host culture. However, this does not mean that missionaries must give up their identity, values, or culture.

4.5.2.2 Pre-departure preparedness

Pastoral-counselling assessment of missionaries' ability to adapt to a new culture before leaving their home country is a good first step before engaging with a new culture. In this study pre-departure preparedness encompasses the pastoral counseling approaches which should be used to assist the Korean missionary candidates who are ready to leave for mission field. This is a program which aims to prepare and inform them about expected missionary challenges they may encounter in mission fields. In this arrangement the missionary sending agent also listens to the fears the missionary candidates may be having. The missionary must be equally prepared to accept the rigours of cultural shock and prepare to adapt. Missionaries need to be realistic about the necessary changes and be aware of the problems inevitably met in living in a foreign country (Winkelman, 2001:123). In preparing for problems by using resources that will promote coping and adjustment, missionaries can minimise cultural shock. This will provide the perspective for reframing problems in a manner that fosters greater tolerance and implementing problem-resolution strategies.

4.5.2.3 Valuing cultural differences

Most of the Korean missionaries have developed through universities, military service, theological training, and pre-field missionary engagement before entering missionary service (Oh, 2008:29). The lack of intercultural adjustment is a disadvantage when they enter the mission field. Cultural adaptation is hard for the Korean who originated from a monocultural and monolingual country.

4.5.3 Different missionary engagements in the mission field

A Korean missionary is a Korean who has been "called by God and sent by the church or mission agencies to work in the world for God's mission" (Oh, 2008:200). The revivalist movements gave to the Korean churches a more zealous and passionate driving force to win new converts. Cairns (1996:22) defines revival as, "the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness and work by prayer and the Word, after repentance in crisis for their spiritual decline".

Foreign missionaries and Korean ministers began holding revivals throughout the country during the early 1900s (Oh, 2008:34). These revivals had a profound impact on missions and missionary establishments. The birth in 1858 of the Prayer Revival, a worldwide interdenominational student missionary movement, influenced the world of missions. The revival of 1904 and the proceeding years brought the call of mission to many, including E. Stanley Jones (Oh, 2008:34). Oh (2008:35) points out Jones' commitment in missionary work

continued after the revival and he carried the missionary work to India. Korean Christian churches were indebted to Western missionaries for their establishment. Foreign missionaries preached the Word, established churches, medical clinics, schools, and theological seminaries for the Korean population (Oh, 2008:35).

4.5.4 Challenges faced by Koreans in South Africa

The table below indicates the challenges that the Korean missionaries face in the mission field.

Table 4-2: Challenges faced by Koreans in South Africa (Oh, 2008)

	Content	Number	Percentage
1	Independent church-planting ministry (building project)	28	32.9%
2	Bible School (theological education)	14	16.47%
3	Leadership / discipleship training	10	11.76%
4	Education ministry	6	7.05%
5	Children's ministry	6	7.05%
6	Medical ministry	5	5.89%
7	Poverty (charity) ministry	5	5.89%
8	Korean Diaspora Church ministry	3	3.52%
9	Church partnership	2	2.35%
10	Local development	2	2.35%
11	Unreached people ministry	1	1.17%
12	Muslim ministry	1	1.17%
13	Prayer mountain ministry	1	1.17%
14	Administration	1	1.17%

There are seven main challenges that the Korean missionaries face in the mission field: Independent church-planting ministry (building project) (32.9%), Bible School (16.47%), leadership and discipleship training (11.76%), children's ministry (7.05%), and education ministry (7.05%), and Church partnership (2.35%). It is clear that Korean missionaries are involved in ministries that are very challenging, such as a ministry to Muslims, Prayer Mountain ministry, local development, and the Korean Diaspora.

4.5.5 The need for proper missionary training

Missionaries meet several challenges in their mission fields, and most of these challenges are a result of too little or no proper training on how they should adapt to new cultures. The development of sending structures for the Korean mission abroad is one facet of the globalization of church structures that has been stimulated by the globalization of Korean society in general (Moon, 2008:59). Moon presented and projected the statistics as from 1990 and highlighted that Korean missionaries served in 26 countries around the world. It seems that this number had tripled by 1990, then almost doubled in 2006. This growth reflects the pioneering spirit of the Korean missionaries. This missionary commitment requires appropriate training programmes. This study has found that the training offered to missionary candidates is short and focuses only on pastoral training while neglecting intercultural-skills training.

4.6 THE NEED FOR PASTORAL COUNSELLING TO CHRISTIAN KOREAN FAMILIES

The pastoral task for foreign missionaries coming to Africa should also focus on the socio-cultural systems of the host country and the country from which they come. This entails an understanding of the people's worldview of distress, as imbedded in their cultural stories (Magezi, 2007:655). In Magezi's (2007:655)'s view, in the African context this should concentrate on, among other factors, the constructive and destructive role of the local community and the strength of their beliefs in supernatural causes of distress. Pastoral care and pastoral counselling should be used interchangeably although there is a distinction between the two. Pastoral work is a wide and inclusive ministry of mutual healing and growth offered to an individual or group of people, while pastoral counselling is the use of various therapeutic methods to help people manage their problems and crises in order to experience healing. Magezi (2007: 656) refers the intervention (pastoral counseling) to an attempt to restore the growth process that would have been hampered by a crisis. In other words, pastoral involvement provides for the support of the communion sanctorum scheme, which has as its main objective the growth of faith, the strengthening of Christian spirituality and the empowerment of Korean missionaries and their families in the host countries. It attempts to understand the Gospel as an organic approach in real life relationships, situations and problems (Magezi, 2007:676). Pastoral work is a wide and inclusive ministry of mutual healing and growth offered to an individual or group of people, while pastoral counselling is the use of various therapeutic methods to help people manage their problems and crises in order to experience healing.

4.6.1 God's care is omnipresent

The most comforting belief for missionaries is the knowledge that God is with them wherever they go (Matt 28:20).

4.6.2 Pastoral counselling in inter-cultural perspective

Pastoral counselling from an inter-cultural perspective proposes that there has been pastoral guidance of missionaries in relation African culture so that they integrate with the African approaches especially those of South Africa (Phaswana, 2008:54).

As a seasoned missionary here in South Africa and other countries in Southern Africa, the writer aims to provide the pragmatic pastoral task to the Korean missionaries through the following approaches:

4.6.3 Listening

When providing pastoral counsel to Korean missionaries, it is important to listen to their needs and concerns. It is essential to work with them to develop a plan to meet their challenges. One of the core values of language acquisition is to develop the ability to listen well. This could be done by offering missionary formation programmes, which must focus on the notion of missionary adaptation with a strong emphasis on learning how to listen well. We know that learning to listen well is one of the most important elements of effective communication. Therefore, Tennent (2010) emphasizes that it is essential that before we can share the gospel with people, we must understand them and understand their worldview. Priestly listening is listening and asking the relevant and appropriate questions. In Luke 2:46 it records, "After three days they found him in the temple courts, sitting among the teachers …" This particular skill of listening aims to know a particular culture, listening carefully to their questions, and reading Scripture in light of the culture and its questions (Tennent, 2010:340). Priestly listening is essential for getting along with the missionaries and taking a responsible role as a pastoral care-giver (Tennent, 2010:337).

4.6.4 Korean pastoral care within the African context

The African theological perspective promotes the contextualization of the gospel as important in fleshing out Christ and his ministry in any African context. In other words African cultures do not hamper pastoral care to missionaries, they mainly share the relationship of a person and the community (Phaswana, 2008:50).

4.7 CONCLUSION

This chapter discussed the origins of Korean missionary work and showed how Christianity was introduced in the Korean peninsula. The chapter also identified the key factors that spread Christianity around Korea and discussed the role played by Catholicism and Protestantism. In an endeavour to show the importance of the Korean culture and the African cultures, an assessment was done to reveal their attributes. Finally, the role of pastoral counselling to the Korean missionaries and their families was discussed.

The next chapter will examine the biblical perspective on what the possibilities are in preventing the cultural-adaptation problems in a missionary context and — if they prove inevitable — the measures that need to be taken.

CHAPTER 5:
CULTURAL-ADAPTATION PRINCIPLES FROM THE BIBLICAL EXEGESIS

5.1 INTRODUCTION

It is necessary to remember that research is part of the domain of pastoral study. The normative task endeavours to answer the question, ‘‘what ought to be happening in (Osmer, 2008:4) this situation or context?’’ (Osmer, 2008: 131–32). This stage of the study will endeavour to use biblical principles on how the missionaries should conduct themselves in their mission work. It seeks to develop a biblical model for preparing Korean missionaries to deal with cultural adaptation in foreign countries as well as for equipping them to cope when they arrive in the mission fields. A literature study was done in Chapter 4 to provide an understanding of the central themes of the study. This chapter focuses on the third objective, "*to examine the biblical perspective on what the possibilities are of, firstly, preventing the cultural-adaptation problems in a missionary context and, if they prove inevitable, to take measures*".

To achieve this, this chapter will first outline the biblical perspective of the mission to people of other cultures, obviously by reviewing the characteristics of the mission in the Old Testament (OT) and the New Testament (NT). Then the chapter will concentrate on the analysis of some texts concerned (specially selected from the NT) regarding mission to people of other cultures. Finally, the chapter as a whole will serve as a reserve of ideas to which we will refer in Chapter 6, when it comes to developing a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field.

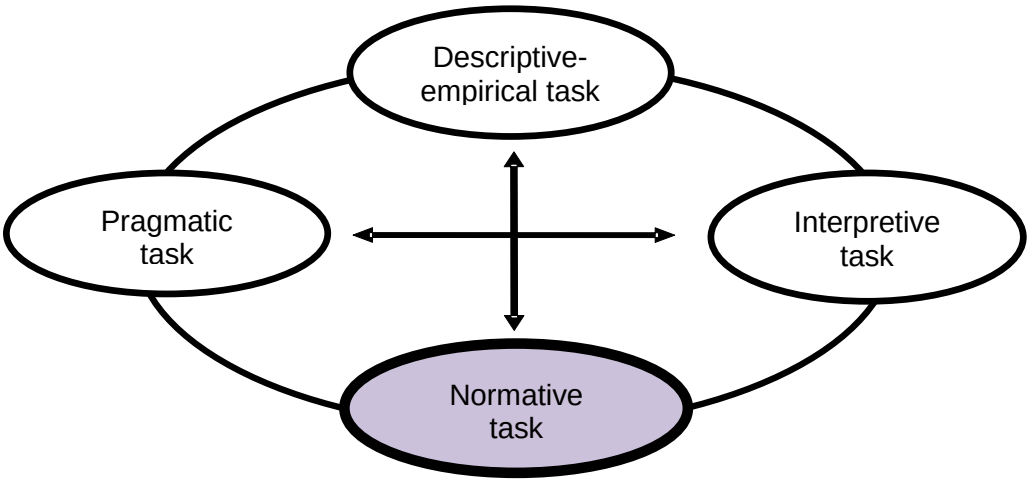


Figure 5-1: The normative task (Osmer, 2008:11)

5.2 THE MISSION TO PEOPLE OF OTHER CULTURES: A BIBLICAL PERSPECTIVE

The missionary mandate mentioned in the Great Commission (Matt 28) was neither cancelled, nor terminated (Horner, 2011: 11). This ministerial duty stated with authority in the great commission, and it is of an infinite consequence (Wright, 2010:25). Here, what must be soon understood is that not everyone means the same thing when they speak of mission. The term "mission" is probably derived from the Latin word *missio* (Horner, 2011: 4) or the verb *mittere*, which means "send" (Deyoung & Gilbert, 2011:17). It contains two notions: the act of sending and the content of what is sent; that is, the term notes the sender's relationship with the one sent. Its biblical basis is "to send" in the Hebrew verb *shalah*, and its Greek equivalent *apostellô* (Deyoung & Gilbert, 2011:17). God is the One who sends.

Mission in theological understanding flows from the will of God, according to Bosch (2011:390–393). Wright (2006:22) argues that mission is to be understood as committed participation by the people of God, at the invitation and command of God, in God's mission in the history of God's world to redeem God's creation. This view seems to be consistent with that of Kaiser (2000:11), who sees the central point of action, the act of being sent with a commission to carry out the will of a superior, in this case God. Indeed, God's intention for the world is in every respect what He is: love, unity, equality, diversity, mercy, compassion, justice, and also holiness without which it is impossible to be in communion with God. Inside the action of God is His undeniable character, which demonstrates not only the will to send but also to be sent (that is, in the person of Christ) and also to involve other agents in the sending. The words used to "send" express a specific mandate at people of the same or different cultures as either of the envoy. It is worth remembering here that culture is probably the broadest concept used in the social sciences (Wallerstein, 1990:31). According to Hiebert (1985:30), culture is the system that integrates the idea of feelings, values, behavioural patterns (the visible aspects), and related products shared by a group of people. It is in this sense that it should be noted that culture's visible aspects (the behavioural model) are the way people in a group behave and produce their system of life. Gailyn Van Rheenen (2014: 174) agrees that, when a missionary move to another country, he/she quickly notices that the people he meets have different ways of eating, working, and worshiping. In this regard, Gailyn Van Rheenen recognizes that when the missionaries arrive in a host country, they will see that the fundamental worldview also incorporate values and defects although having a wide variety of connotations. This is why the mission missionaries will examine the meanings and approaches between culture as "value and beliefs" Wolff (1991:172)

5.2.1 God as a 'missionary'

The fundamental traditional doctrine of the mission to people of other cultures is based on God's role as a missionary. Here the term missionary refers to a God who sends. The Old Testament and New Testament together tell the story of the mission of God Himself. Indeed, the Holy God, who does not associate Himself with darkness, but brought salvation to human beings with the goal to reconcile human beings with Himself

God's sending is His *missio* (Flet, 2010:36). His *mission* has meaning in his act of sending the Son, and the Son who sends the Holy Spirit. Later, the mission was expanded to include the Church (Matt 28:19-20). Bosch (2011:389-390) builds on the thought of Karl Barth to insist that mission is an activity of God Himself; that is, the mission must be seen to have its origin in the heart of God. This means that the source of mission comes from the Trinity (Laing, 2009:90; Matthey, 2003:58; Richebächer, 2003:599), rather than from ecclesiology or soteriology.

Regarding the question of missio Dei theology, it should be noted that it is an answer to the question of church and mission. About this, Bosch (2011:52) states that church mission exists because God is a missionary; God is therefore the focus of the mission. Although this, Gunther (1998:56) has a contrary opinion and highlights the tendency of the missio Dei to blur rather than to clarify the meaning of the missio Dei because usage and meaning are often difficult. Considering the view of Gunther, Matthey (2003:221-239) calls for restraint in what he calls the term's classical usage. While both Gunther (1998) and Matthey (2003) are pragmatic in their recommendations, their analysis does not include a simple description of the missio Dei, but bridge and openness to the other debates (Omwenga, 2016:114).

Tennent (2010) adopts Kirk's stance and points out that "mission" must be understood in its Trinitarian context to preserve the *missio Dei* and the missionary activities of the interrelated churches, so he concludes that to speak only *of missio Dei* is to invoke it without any qualification. Specifically using Trinitarian theological interpretations, one can easily identify with the feeling of Aagaard (1974:422). Aagaard notices *that missio Dei* is the sending of the trio's economy to the world. This is why it must be understood that the *missio Dei* is an act of the Trinitarian God, since the process is initiated as part of the plan of salvation by the Father, the Son, and the Holy Spirit on how the sinners will be saved.

The expression *missio Dei* is a contribution to explaining the Christian mission of today. Otherwise, it is impossible to penetrate more deeply into the mission without bearing in mind that God is a missionary and that He loves people. The Trinitarian God is the fountain of love

that sends love out of love, is the Father expressing his character in the sending of his Son, who is the Love (Poythress, 2018: 206). Indeed, the influence of this theological aspect reveals the Holy Spirit's participation and active involvement through the charismatic gifts, to make the love of God concrete. The *Missio Trinitatis*, points out Engelsviken (2003:485), because redemption is the objective of *Missio Dei*— both the vertical aspect (communion with God) and the horizontal aspect (human relations in Jesus Christ) should be included.

As noted above, the justification of mission to people of other cultures begins with the person, character, and plan of God. According to Devadutt (1997:7), mankind owes its beginning and origin to God's purpose with the creation, and this must always be remembered in truth and love. The Lord alone is God and worthy of worship, not only in Israel but among all peoples (Van Rheenen, 2014: 56-57). To establish a mission to people from other cultures, the characteristics of the mission itself must first be defined in an inspiring way, both in the OT and NT. Because the Old Testament perspective is fundamental in establishing both the history and content of redemption and glorification, the fulfilment of which is realized in the New Testament.

5.2.2 Mission to people of other cultures and characteristics in the OT

In the OT, God employed various individuals (e.g. patriarchs, prophets, and others) to perform different missions. For example, God's mission is mirrored in the story of Abraham and, for that matter, even in the primeval history (Van Rheenen, 2014: 19-20).

As noted by Kaiser (2000:39), the burden of Abraham's mission is clearly stated in God's call to him: "I will bless you... and in you shall be a blessing... and in you shall be blessed all the families of the earth" (Gen 12:2-3). Who were those families who would benefit from the grace of God? The Hebrew words for "all the families" is *kolmispehot,* which is rendered in the Greek by *pasaihaiphulai,* "all the tribes" (Gen 12:3; 28:14). Subsequently, "the Hebrew word family is used for even smaller groups than "tribes", as it is in the Achan story in Joshua 7:14. Remember that after Achan had sinned, Israel was called forward for examination before God by "tribes", and then by *mispehot,* (families), a unit smaller than tribes" (Omwenga, 2016).

It must be understood that the revelation history of the call of the Patriarch Abraham is accompanied by two types of descent. There are the biological children who come from Hagar and Sarah, and the spiritual children who are acquired by his faith in God (Gen 12:3). The latter offspring include children who are from every origin or tribe on earth. Matthew 1:1-17, by putting Christ and Abraham in the same genealogical line, mentions all those who have faith in Christ. They are the descendants of Abraham because the promise is assured to all

his descendants (Rom 4:16). It should be pointed out that they are not genetic descendants but rather spiritual descendants and heirs according to the promise of eternal life (Deyoung & Gilbert, 2011:30).

Given the above, God has embraced all groups of people, all families, and all the earthly tribes. In other words, all "families" of human groups that would later be identified as the "pagans" and Abraham's biological offspring are the equal recipients of the same good news. Abraham's blessings in Genesis 12 were triple: one, he would be a great nation; two, he would be blessed by God personally; and three, his name would be made great. Of particular note, the blessings of Abraham were conditional. His mission served to describe the will of God. Abraham and his offspring must learn first of all to obey God and His commandments. Secondly, the purpose clause "that you may be a blessing" was to remind him and his descendants that God is not reverential of persons or tribes. On the contrary, salvation will be made possible for the human race through the blessings of God and not through the efforts of man. This explains why God chose to make Himself known (to everyone) by the blessings of Abraham (Kaiser, 2000:18). Let's use a few reverential from the Bible to make this clear.

A Canaanite named Melchizedek is identified in Genesis 14:18 as a "king of Salem" and a "priest of the supreme God". Although the text does not give the slightest indication, the question remains: how did this king and priest become a true believer in the Man of the Promise who was to come, amid a so-called "pagan" culture? Referring to Verses 17-22, he is one of many in the Old Testament references to the fact that Abraham had started to reveal the One who would later be called Abraham's God. Hughes (2004:211) considers this allegation the promise of God to Abram that he would be a blessing and that all the families of the earth would be blessed in him. Indeed, the fact that Abram gave him the tithe, a tenth of what he'd taken as spoils, underlines God's revelation.

Such knowledge does not make us forget that, in the Old Testament, God even named individuals. And there are so many examples to explain the fact that people from other cultures also were the target of Abraham's mission. For example, Jethro a Midian priest (Exod 18:1), whose testimony is startling. When Moses came from Egypt and told Jethro, his father-in-law, everything that the Lord had done to Pharaoh and the Egyptians for Israel's sake, this Midianite priest broke into praise for Yahweh.

It is noted that "Jethro rejoiced". The verb to rejoice from *wayyihad* (rejoice) is an expression of "joy". The Septuagint translation of the word *ἔξέστη* (he trembled), is not based on a different reading as *wayyeheradh* (trembled), but on the Midrashic interpretation. This means that Jethro had already rejoiced in the general reports he had heard at the beginning. Now his joy

was even greater, given the news from Moses concerning all the good that the Lord had done for Israel, etc. For Jethro it felt like cuts (*hiddudhim*) on his body. It would seem that Jethro, like the majority of the pagans, believed in a plurality of gods, and that he had hitherto considered the God of the Israelites as a mere equal among others (Spence-Jones,1909:83).

In verse 11, Jethro's reaction is interesting. "Now I recognize", that is, I now know "that the Lord your God is greater than all other gods (*Kibhaddabhar' aserzadhialehem*). In other words, Janzen (2000:226-227) believes that Jethro had recognized that the God of Moses was greater than the other gods (them: *alehem*), and His power exceeds their power. Smith (1993:297) agrees that the reason for this declaration is justified by the fact that the God of Moses executed judgments on all the gods of Egypt. It maintains that it is possible that the word “gods”, which appears in the verse, can be considered the subject of the verb *zadhu* (to act with pride or to boast). By understanding the above, God surpasses them in the very things they claimed: the gods of Egypt boasted, for example, of the divine power of the Nile, the divine light of the sun, the divine power of the sea (Osborn & Hatton, 1999: 434-435).

To confirm his gratitude, Jethro made the sacrifice to God - in honour of the God of Israel, who is referred to here by the generic name "Elohim" and not by the Tetragrammaton, to inform that Jethro recognized the supremacy of YHWH over the other deities. In this regard, Barton and Muddiman (2007: 180-18) report that the rabbinic sages considered Jethro to be a true proselyte, although he had not accepted the faith of Israel before, considering the Lord as one of the gods (Janzen, 2000:227).

However, interestingly, Moses, Aaron, and all the elders of Israel came to eat bread - that is, to participate in the holy meal and eat the flesh of the peace offerings with Jethro before God, that is, at the entrance of the Tent of Convocation. This anomaly is intended to emphasize that the priest was a stranger who, although he had not yet attained the knowledge of the Lord in all his purity and perfection, was attained by God's promise to Abraham: he offered in gratitude. It is not said from where Jethro had taken the animals for the sacrifice since this detail was of no importance; perhaps we should understand that he took them from among the sheep and oxen that he brought with him, or that he bought them from an Israelite or a member of the mixed multitude.

Rahab is cited on the heroes of faith in the Hebrew 11:31. Her confession that "Yahweh is God" contains a revelation that she understood God's purpose. This is clear because the God who promised Israel the land was the same God who promised Abraham that through him the whole earth would be blessed. The only problem with this viewpoint is that it may be difficult

to understand how Rahab could enter the sphere of faith of the Jewish people based on such few words (Josh 2:12; Heb 11).

Rahab[1] is one of the central figures in this account of espionage and the Israeli conquest of the land of Canaan. As for her racial origin, Rahab is from Jericho (Josh 2:1). The city of Jericho was probably well known for the enormous wall that surrounded it. Rahab the harlot is one of the inhabitants of that city. The Bible refers to her as a woman who sold her body for money, a prostitute *(זוֹנָה)* (Orr, 1999). This is likely, according to Karsen (1985:69), since she worked as an innkeeper, which may confirm her prostitution. For it seems that, in Middle Eastern customs, prostitutes were allowed to work as innkeepers. This seems to be the first motive that allowed spies to take refuge in her home. In Joshua 2:9-11, the author of the book provides information about the reputation of Israel, the fear of the Canaanites, and the faith of Rahab. It is clear that their reputations preceded them. It is in this sense that Rahab makes it known that the God of Israel had given the land to Israel the people of God (Josh 2:9), and all the people feared because of Israel (Josh 2:9-11). Thus, she mentions two events — the first in Joshua 2:10, the drying up of the sea by God (Exod 14) and the second the victory over two kings east of the Jordan, Sihon and Og (Num 21:21-35). The inhabitants of Jericho had heard not only of the God of the Israelites but also of "all who live in this land" (Josh 2:9; literally, "all the inhabitants of the land"). (Howard, 1998:102-103). Rahab's comment in Joshua 2:11b is thought-provoking, because it is a most remarkable declaration in the mouth of a stranger. Not only did she affirm that this land - her own land - was to be given to the Israelites and that the God of Israel had done impressive things for his people (Josh 2:9-11a), but she went even further and affirmed that "the Lord your God is God in heaven above and on earth below" (Josh 2:11b).

It is in this sense that Calvin and Beveridge (2010:50-51) argue that Rahab's faith had a higher dimension in that it attributes to the God of Israel the only supreme power and eternity; indeed, the true attributes of the God of Israel.

It is that God has seen the faith of Rahab to fulfil his plan to destroy this idolatrous city of Jericho in favour of Israel, his people. This situation for Rahab is relatively easy to understand. It shows respect for the foreigners who are enemies of his people. Following the discovery of the identity of the spies as messengers of the Israeli conquerors, and remembering the exploits they performed with their God wherever they went, Rahab put faith in the God of Israel

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[1] Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί (Matthew 1:5).

(Josh 2) and took them in, despite the prohibition of the king of her country. The king's opposition and threats did not frighten him. This was a decisive moment when she risked her life. Her entire nation could not tolerate her hiding the enemies of her people on her terrace (Josh 2:4). Yet God was at work through her. In recognition of her deed, she was given a string of red threads by spies, which she had to tie to her window to escape the sword (Josh 2:17-18). This mark invites Syswerda (2002:12) to consider Rahab as a doubly wise woman. Firstly, because she had sought a way to escape the catastrophic judgment that was coming upon her nation. Secondly, by protecting her life and that of her entire family.

Through this action, the book of Hebrews 11:31 places her among men and women of faith. She demonstrates a faith justified by her works (Jas 2:25). Spence-Jones (1909:1-5) specifies that Rahab received the mark of a fit woman, worthy to be married by a leader in Israel. James 2:25 attests that her situation of remaining among the Israelites favoured her marriage to Salmon, who appears to be one of the two spies in Jericho. James makes it clear that her good job of hiding spies had faith in the God of the spies (Jas 2:25). It is later seen that from her came kings and prophets.

Ruth, the Moabite woman, could have made the same case. The story of her choosing to leave her homeland to follow her mother-in-law aligns with people from other cultures on the mission. When Boaz, a relative of Naomi's husband, discovered who this woman was, he commented: "May the Lord give you back what you did. May you be richly rewarded by the Lord (means the God of Israel), under whose wings you have come to take shelter."(Ruth 2:12).

The first theological aspect that can be observed in this story is the reaction of the immediate actors in Ruth's story. It is seen that Orpah, who was married to the brother of Ruth’s husband decides to return to her country of Moab. She had not placed her faith in the God of Israel. She had not grasped the teaching of her late husband and her in-laws about the God of Israel. She remained attached to the idols of her people. Her unwillingness to go with Naomi is proof that she was bound to the morals of her native land. This can be understood as a particularistic attitude. It is a rejection of fraternal communion with those who are not of the same origin and morals as oneself.

For Naomi, it was a consolation for her to return to Bethlehem, though she went out of Moab in solitude, without the company of her husband and her sons. She hoped only to rest in her native land when she came to Bethlehem. Only Ruth, who walked with her, could comfort her. Naomi could not fail to think about redeeming Ruth, her daughter-in-law. But it was necessary to find a close relative of Elimelek who had the right to redeem her. Ruth's commitment to

accompany Naomi to Bethlehem was a sign of some awareness of her late husband's country. Her fidelity to Naomi is for her part a proof of faith. She could only confess it with expressions such as, "Thy people shall be my people" and "Thy God shall be my God" (Ruth 1:16). These are expressions of integration. The young widow is integrating into a people that is not her own, but those of her mother-in-law — Naomi's people, the people of God.

On the other hand, they are expressions that reflect a universalist attitude. These statements that go as far as wanting to “die” in the land of her mother-in-law express a change of identity, a total belonging, and attachment to Naomi's people, the people of God. This abandonment of everything in the land of Moab, including the deities of that nation, marks a radical change in Ruth's behaviour. She wants to participate in the worship of her mother-in-law's nation. It is a shift towards an ultimate goal for her. This ultimate goal does not exclude the idea of becoming a blessed mother because, before believing in Naomi's God, she seems to have understood that it is the only God who can answer all that one wishes for.

Ruth's faithfulness to Naomi and her God will drive her to glean in the field of Boaz. Naomi's role was to help Ruth find someone with the right to redeem herself. It is during the gleaning that the problem of Ruth's redemption will be solved. As the nearest Levi has desisted, Boaz remains the appropriate character to play this role. Thus, the union of Boaz with Ruth leads to an astonishing analysis of the facts. She joins the genealogy of David through Salmon, Boaz's father who is a descendant of Perets, one of Tamar's twin sons (Gen 38:29-30). This should be noted as a fact of Leviticus descent. The meeting of Ruth and Boaz in the field made it possible for all Levirate rites to be performed (Ruth 4:1-11). From this union, Ruth gave birth to Jobed, an ancestor in the line of Jesus. Here we must speak of a fruitful marriage that introduced Ruth into the line of Jesus the Messiah through the birth of Jobed.

This narrative of Ruth presents a model of proselytism which by the faith of this Moabite is grafted onto Judaism. It is a good example of someone who shows a Universalist attitude, embraces the eternal values she finds among her God's chosen people, and ends up abandoning the idols of her ancestors. The terms of Boaz stress the inclusion of peoples of other cultures in the faith of the Jews. Thus, the son she later bore to Boaz was the grandfather of David, in the line of the Messiah (Matt 1:2-6a).

Under the divine judgment, Abraham’s divine calling and the blessing addressed to him and his family, as well as to all the people on earth, are presented against the backdrop of humanity. God sets up a divine plan through Abraham to glorify Himself by giving redemption to those on earth. This is where church missions begin if they are understood in the sense of both the sending and blessing of the Bible’s Great Commission mandate to God (Kaiser, 2000:13).

From the foregoing, it should be noted that God's mission to Abraham was both more and less far-reaching. In many ways, Abraham would become a great nation (Gen 12:1-7) that would serve as a priest to all nations (Exod 19:6). This priestly nation was chosen to be "the light for the Gentiles", bringing "salvation ... to the ends of the earth" (Isa 49:6).

5.2.3 Mission and characteristics in the NT

The fact that God is the sender, this idea links the Old Testament to the New Testament. In the New Testament, the Mission, as described seems to emphasize a mandate for repentance (*μετανοία)*, through a transformative power of the Gospel that upsets existing structures, provoking reactions that lead to riots as in Philippi (Acts 16:11-40) and Ephesus (Acts 19:23-41).

The term mission, as it is generally understood in theology today, describes the spread of the Christian faith among unbelievers. It is in this sense that Engelsviken (2003:482) understands mission as a mandate for transformation and participation in the sending of the Son, with the holistic goal of establishing Christ's law over all redeemed creation. It is also to be understood as a strong impulse rooted in the Great Commission (Matt 28:19-20). The Great Commission, as given by the Lord Jesus Christ, entails an act of obedience by carrying one's cross (Mark 8:34-38) to leave all and follow Christ. This order needs not only personal dedication but also one's comprehension of the missionary call — forgoing one's commitment to family relations or worldly pleasures. It further explains the answer Jesus gave to His disciples when they wanted to know what would become of them, since they had left all to follow Him. He responded that, besides the promise of eternal life, their reward would be a hundred times (Mark 10:27-31). Therefore, the mission must be seen principally as the action of reaching out to non-Christians. This perception is generally influenced by the eschatological urgency, which is closely related to the evangelization of the whole world (Matt 24:14).

One can see a convergence between Matthew and the other gospel, for example John. The concern of John's gospel is to know who the true children of Abraham are (John 8:12-59). In discussing with His own, who are supposed to be the children of Abraham, Jesus excludes them because of their works (John 8:37-40). John the Baptist calls them a race of vipers and exhorts and reprimand them to produce the fruits of true repentance (Matt 3:7). Matthew, on the contrary, presents to his Jewish readers the true "son of Abraham". Abraham's genealogical relationship with Jesus Christ is not only historical but also prophetic. The person of Abraham is prophetic and spiritual in the context of his friendship with God, who made him the father of faith for all humans. He was chosen by God to form a people who were to bear

his name throughout the nations. The birth of Jesus is linked to this divine plan: the knowledge of God (John 17:3).

Concerning these definitions, the mission needs, first of all, a response of fidelity and service on the part of the one who receives the calling. In other words, the mission requires an adequate response from the person who first benefited from it. Those who have benefited from it must offer themselves to the service (mission) for which they have been called, to bring people to the obedience of faith (Rom 1:5; 16:26). From this point of view, believers are called to esteem themselves, either following the objective standard of the grace received or concerning the standard of their faith in Jesus Christ himself.

5.3 UNDERSTANDING MISSION TO PEOPLE OF OTHER CULTURES

The understanding of the mission to people of other cultures requires that several critical theological questions need to be answered. Missionaries have to ask themselves, "How do these missionaries understand the people of other cultures?" Because we are dealing with Korean missions in Africa, it must be recognized that Korean and African citizens are from different cultures. The African cultures are extremely group-oriented, in comparison to people from other continents, especially the Western and Eastern ones (Oosthuizen, 1992). Van Rheenen (2014: 214) concurs with this. Western society is individualistic when it comes to precision decision-making, according to Van Rheenen (2014: 214), while decision-making in Africa is a group affair. Missionaries need to help people establish strong theological conceptions of mission in the host culture, particularly as the biblical cultures are moderately community focused. In reality, many African cultures, especially South African ones, acknowledge the existence and operation of supernatural forces and powers. This example suggests that missionaries cannot isolate cultural values from theological values (but to use those values to achieve the mission).

Since this thesis is about the mission in South Africa, it must be remembered that many of the indigenous Africans are spiritualists (Oosthuizen, 1992). Their whole life is imbued with spiritual power. Like African traditions, some South Africans believe in personal spiritual beings, ancestors, gods, and spirits that guide their destiny and influence their lives of worship. In this context, Jesus's discussion with the Samaritan woman at Jacob's well is particularly revealing (John 4:6-29). It raises the question of culture and correct worship, as it does for all people.

Returning to Jesus's conversation with the Samaritan woman (John 4:15), John rephrases Jesus's words, giving the impression that Jesus's request is immediate and abrupt *λέγει αὐτῇ*

ὁ Ἰησοῦς·Δόςμοιπεῖν (Give me a drink.). This led to socio-cultural tension in antiquity: two people, one a strange man and the other a woman, are alone in front of a well. Jesus's request would be shocking to a Jewish audience. In this scene, the woman is being tested for hospitality by offering water and would be recognized as the bride or suitable wife to the man. Here, Jesus is faced with a situation that was worthy of impurity. Although to this, in his missionary role, Jesus brings another twist. He commits himself in a double sense: "If you knew the gift of God and who it is that says to you, 'Give me [something] to drink', you would have begged Him and He would have given you living water" (John 4:10): *ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,·Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι,·Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν*.

Jesus reveals himself as a God-gift (*τὴν δωρεὰν τοῦ θεοῦ*). The expression τὴν *δωρεὰν τοῦ θεοῦ* is also found elsewhere in the NT in the story of Simon the magician (Acts 8:20), explicitly referring to the Gift of the Holy Spirit (Acts 8:20). The term *δωρεὰν*is used 11 times in the New Testament and refers to a "graciously given" gift from God. Referring to the Spirit, it is mentioned four times (Acts 2:38; 10:45; 11:15; Heb 6:4). Δ*ωρεὰν* differs from its cognacs *δώρον* and *δώρημα* in that it is found more regularly in legal contexts which emphasize both the grandeur of the gift and the freedom of the gift (Friberg, Friberg & Miller, 2000). It is also used for a wedding gift and serves as proof of the execution of a contract. From Plato to Philo and Josephus, the term referred to God's generous gift *(δωρεὰν)* as an "irrevocable and non-refundable donation" but, and strangely, the word is relatively rare in the LXX (Friberg *et al.*, 2000).

At this point we should ask, what is this generous gift from God? The explanation will soon be available in *καὶ τίςἐστιν ὁ λέγωνμοι- Δόςμοι. Λέγείν* underlines the importance of the words spoken, and reveals the possible hidden meaning: if she had known the identity of the man who was asking for "just a sip" of water, the Samaritan woman would have understood that he was not seeking to receive but to confer a favour. Stressing that "you would most certainly have asked for it", *ὕδωρζῶν* provides the first culminating point, naming the object of God's munificence (Marcus, 1998:328-300).

According to Lincoln (2005:173-174), the living water is a metaphor in Jewish tradition, signifying God's life-giving power (e.g. Jer 17:13) or wisdom, as well as a symbolism of a betrothal consummated by divine life mediated by the Spirit. It is in this sense that Keener (2003:603-604) notes that the water is non-living when it is not connected or united to the source from which it springs (collected from rain or otherwise in ponds and cisterns, and there it stands, separated from its source). Among traditions, the identification of Ezekiel and Zechariah of the temple as the source of living water (Ezek 47:1-12; Zech 14:16-19) informs

the promise Jesus gives to the woman. Since this is a reminder of the Jewish traditions, it should be remembered that in the Gerizim area, the living water came from the rich aquifer under Samaria. As such, it met the definition of living water required for Jewish (and probably Samaritan) purification rites and temple worship (Lev 15:13).

Thus, the woman implicitly adopts the metaphorical meaning of the living water and turns to traditional or even cultural worship: *οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν·καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ*; (our fathers worshipped on this mountain (Mount Gerizim) and you (the Jews) who say that Jerusalem is the place to worship) (John 4:20). The woman expects Jesus to speak as a Jew. Jesus breaks down the distinctions according to where their different ancestors worshipped (beliefs): "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem shall you worship the Father" (John 4:21).

Courteously, the woman addressed Jesus as a prophet (John 4:19). Jesus answers her with the equal courtesy that her question about the appropriate place of worship is no longer relevant. Courtesy should characterize missionaries to people of other cultures, as it is part of the mission ethic. Jesus's use of *γυναι* recommends the maintenance of *κύριε,* for the time, is coming *ὁτιέρχεται ὡρα*. The hour is coming. This phrase is always best interpreted as referring to the time after Jesus' departure; it occurs seven times in John (4:21, 23; 5:25, 28; 16:2, 25, 32), *ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις*. After the destruction of their temple by Hyrcanus, it is probable that the Samaritans continued to worship on Gerizim (perhaps with interruptions). In John 4:20, the woman used the verb *προσκυνειν* absolutely, and in the past tense, of her community; here, in verse 21, Jesus speaks of the future, and using the dative introduces the term *τῷ πατρί* (Louw & Nida, 1996). The Gospel, however, is not concerned with determining the correct locality for the earthly liturgy, but with transcending this issue by stating that the very principle of worship is about to be changed, permanently. “Neither on this mountain nor in Jerusalem will you worship the Father” (*προσκυνήσετετῷ πατρί*).

Jesus points out that traditional worship is inadequate: "But the hour is coming and is now when the true worshippers will worship the Father in spirit and truth”. It is in this sense that Keener (2003: 612) suggests that Jesus and the woman could have seen the ruins of the Samaritan temple from where they were standing: “The depiction of God as a seeker provides a theological complement to the radical concept of atopic worship: humans do not have to go to a particular place to worship because God meets them wherever they worship in spirit.” Here the question arises; what is worshiping God in spirit and truth? It is clear from Calvin's thought (Calvin, 1847:124) that this is to set aside the tangles of ancient rituals and to focus

only on what is spiritual in the worship of God; because the truth of the worship of God is in the spirit, and rituals are only a kind of cultural appendix.

About South African cultural perspectives, there is still a significant gap in knowledge among Korean missionaries, despite the availability of information in a globalised world. As everywhere in Africa, South African people are very concerned about the cause of disease and misfortune. The accumulation of material goods is seen by many as being linked to spiritual power. They believe that ancestors cause disease; they get angry when they have been forgotten or when their wishes have been violated by the living. Although most Africans agree that germs and bodily dysfunctions cause diseases, they may also see them as superficial causalities resulting from the activity of animistic beings and forces.

Indeed, the culture is the most obvious and perhaps the most important part of an individual's context, although the context may include everything that shapes society and each individual. Since all cultures are human, corrupted by sin, missionaries should encourage each culture to change and conform more deeply to God's will. As noted above, black South Africans are spiritualists (the spirits of the ancestors) rather than naturalists. Missionaries, especially Korean missionaries, should not focus on changing the outward behaviour and forms of worship of the people they work with. Yet the Gospel should be understood, applied, and lived within each culture, in its context (Hiebert, 1985). This is what Walls (2002) calls the 'pilgrim principle' of the church. This would mean that missionaries will represent the values of the Kingdom of God, which of course will inevitably clash with and challenge the values of any contemporary culture (not the cultural values of missionaries). This is why we prefer to speak of a trans-culturalization of the mission, as opposed to a simple multiculturalization of the mission. To make this clear, let us take the example of the church in Jerusalem.

At the beginning of the development of the church, this question had been debated: Should pagan believers become Jews? When Christians in Jerusalem heard about the spread of the Gospel to the Gentiles, they constantly questioned the legitimacy of these conversions unless the Gentiles first became Jews. God, however, continually demonstrates that he "shows no favouritism" (Acts 10:34). This should also not be a trap for Korean missionaries, who would seek to turn the native South Africans into Koreans. When South Africans believe in Christ, they do not become Korean proselytes. This is very important because, to find a solution to this problem, the early church had granted pagan believers (people of other cultures) full inclusion in the new people of God (Acts 15), beyond becoming Jewish proselytes. Paul reflects on the profound implications of this fact in Ephesians (2:12-14), *διαθηκῶν τῆς ἐπαγγελίας, μὴ ἔχοντες* (from that which was divided, separated).

Indeed, the law in the old alliance was a special provision for the chosen people hitherto regarded as pure men (and the other nations as impure). The concept *τὸ μεσότοιχον* (the dividing wall) symbolizes this law. The observance of the law was reserved only for the Jews; to them also belonged the worship and the promises according to the covenant. This law did not apply without discontent among the people. Only one tribe, that of Levi, was entitled to the priesthood. It is easy to notice that worship not only divided Israel from the nations but also formed a separation between the sister tribes. This very division between those who are supposed to be of the same people of God is also separated by the veil that is in the place of worship of the God of Israel.

In the tabernacle, a curtain separated the holiest part from two others. This holiest part was accessible only to the high priests of Aaron's family. This veil is truly a wall of separation or discrimination. But God's true purpose in this idea of separation was not well understood. This idea of separation contained in the law was not given to the Jewish nation to be used vaguely. Generally, the law is given to a man or a nation to guarantee its well-being. It is given to a man to ensure him an existence of happiness and peace. This is what God intended for the people of Israel. In this sense, the law also has another role to play, that of protecting the patrimony of a nation. All men of the nation, men and women, should be equal before this law without any discrimination. But as far as the Torah, the Mosaic Law of the Jewish people, is concerned, Thiessen (1987:192) sees a danger for Israel, if these people do not pay attention: there is a path of discrimination which alters the image of the people of God.

Indeed, the Torah in its essence should make the Hebrews a people apart, having as its sign of distinction "holiness", which is a principle characteristic of the people who claim to belong to God. According to Vigouroux (1912:332), this mark of holiness should preserve Israel from the idolatry of other nations and any compromising contact with them. Sauer (1967:122) continues this line of thought by saying that the law was a fence on the level of human relations, the result of which was enmity between Israel and the nations. This thought corroborates Bonsivern’s (1999:140) view that the law prescribes that no Gentile should be accepted in society.

All of this would be a literal and exclusive or partisan reading of this legislation. It seems that Matthew's purpose in inserting immoral pagan women into the line of the Messiah is indeed to challenge the conscience of his Jewish brethren to discredit their reading of the law. The observance of the law, which is a sign of faithfulness, could not mean the rejection of other people who God created in his image. The law should be the barrier not against one's neighbour, but sin. According to Sauer (1963:123), it would be like a mirror that reveals the state of the human soul in search of holiness. Barton and Muddiman (2007: 71-73), supports

the same thought, paraphrasing that the law would serve as an alarm to the chosen people to lead a life in conformity with their election.

The cross of Christ not only bought individual salvation but also accomplished this work of reconciliation (Bauckham, 2003:69). It is these new people that become the new spiritual temple and dwelling place of God (Eph 2:19-22). Elsewhere, Paul writes: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Gal 3:28-29). Thus, virtually every distinction that divides humans should be transcended in the community of the new kingdom: religious background, social status, ethnic heritage, gender, and economic status. Belonging to Christ is the defining and unifying moment (Strauss & Tennent, 2010: 30).

People from other cultures, once alien to God's people, were not only included as equals; God created a new people from both. Christ broke down the wall of separation between Jews and Gentiles. This is central to Christ's redemptive work on Golgotha.

5.4 THEOLOGICAL PERSPECTIVE REGARDING MISSIONARIES TO PEOPLE OF OTHER CULTURES

Mission theology helps to describe the heart and motivation of God and thus to define the purpose of the mission. It describes who God is in his world and why he does what he does. This reflection will enable missionaries to guide people in other cultures to understand God's purposes and thus determine God's will in mission. It will also lead missionaries to reflect on how their ministry should reflect the Kingdom of God.

In the Old Testament, the missionary role, especially of Israel, was generally centripetal. The Gentiles were to go to Jerusalem to know and worship God (1 Kgs 11:36). This missionary strategy cantered on a form of imposition of the Decalogue without dialogue (Wright, 2006:607). During the exile, because Israel had changed the place, the Babylonian people had the opportunity to know the God of Daniel (Dan 6:25-27). This explanation suggests that a mission in the true sense must take into account space, which means "going to the non-Jews" (Spindler, 1968:64). Thus, according to Goodman (1992:58-77), Israel played the centrifugal missionary role through the process of proselytism and miracles. But in principle, God's reason for mission is universal, because God himself is called the God of the Universe (Gen 10). God's works and all his activities in his creation are directed towards all mankind. The choice he made over Abraham and Israel was a preparation to carry out his plan of

salvation for all mankind (Gen 12:3; Amos 9:12). In general, the subject of salvation in the Old Testament is inseparable from that of universalism (Deut 9:26; 13:5).

The New Testament does not abandon this centripetal vision but depicts it in even more wonderful terms: a cultural universalization of the church in terms of inclusion, but not a cultural homogenization in the process. Jesus speaks of the day when the Gentiles will come from east and west, north and south, to be included in God's Kingdom (Matt 8:11-12; Luke 13:29). The Gentiles will be included in God's Kingdom (Matt 8:11-12; Luke 13:29). The various cultural expressions of the Christian life are legitimate within this larger unity in so far as they embody the values of God's gospel-loving Kingdom. Indeed, the vision of the centripetal movement of the nations to worship God is fulfilled: "The nations will walk in his light, and the kings of the earth will bring their splendour into it. This seems to be noted by John in Revelation when he describes the ultimate coming of the Kingdom, which includes a "new Jerusalem coming down out of heaven", where God's people live and worship, where "the tabernacle of God is with men" (Rev 21:2-3). In Revelation 21, he goes on to describe the glory and the presence of the Lord in the new Jerusalem with amazing words, far exceeding the glory of the old temple of Jerusalem: "I saw no temple in the city: for the Lord God Almighty and the Lamb are the temple thereof. The city does not need the sun or the moon to shine, for the glory of God illuminates it, and the Lamb is its lamp" (Rev 21:22-23). It is here that contextualization in the mission must intervene.

Contextualization is the process of relating "the truths of Scripture to ever-changing human contexts so that these truths are clear and compelling" (Bosch, 2011:422-425). It is the process of associating culture in all its dimensions with biblical truth. Appropriate contextualization shapes the presentation of the gospel and the release of its transformative power in evangelization, lifestyle, church life, and social change.

When the gospel is presented, it should be presented in cultural garb. If the gospel is presented in a way that ignores the local context, biblical truths will not be integrated into people's lives. As a result, many practices of the old culture and religion will be hidden. People would accept "the Gospel (Christianity) on a superficial level but their worldview would remain unchanged and many of their old non-biblical practices would continue in secret" (Hiebert, 1987). In the case of our research, for example, new South African believers from an animistic background may attend church but, if missionaries do not tell them how material goods and healing can be found in Christ, they may also visit a local shaman (or 'sangoma', in South African terms) to meet these needs. In these cases, they will follow non-biblical ways of life and engage in magic rituals (Whiteman, 1997: 5). "Bible-based contextualization is essential if the Christian faith is to become deeply rooted in any culture" (Strauss & Tennent, 2010: 266-

267). Therefore, missionaries to people from other cultures need to reflect on the process of contextualization, guiding the Church in the implementation of the Christian faith in a way that is both faithful to biblical truth and adapted to specific cultural contexts.

To conclude this section, the missionaries to people of other cultures could not have brought them to accept the Gospel cognitively. If this is the case, mission theology will be incomplete until it speaks of the penetration of the gospel into every aspect of a people's life and worldview.

5.5 MISSION OF KOREAN MISSIONARIES IN SOUTH AFRICAN CULTURES

Missionary work in sub-Saharan Africa, especially in South Africa, presents several challenges. With the establishment of apartheid, though now abolished, South Africa's multiculturalism has led to the resurgence and spread of traditional religious beliefs and practices. The multiculturalism concept can be used in a number of different ways, but two are most widely utilized. The first is the perception of cultural diversity within a given political or geographical region. The second is a social or political initiative to attain social diversity. The biblical view of multiculturalism deals with all aspects, but not in an unnecessarily prescriptive way. In practice, the Bible recognizes multiculturalism strongly in the sense that different languages, food, musical styles and customs form part of our human heritage. And all nations, all cultures, are equally valued by God. Politically, the Bible has more to say about reverence for authority than about concrete policies. Theologically, the Bible does not accept the notion that all cultural-religious ideas are similarly valid or that they should be viewed as such.

Multiculturalism is specifically, according to Scripture, what we can see in heaven in the form of practical diversity. "Of all nations, tribes, nations, and languages," says the Bible, "praising God on his throne" (Rev 7:9). The Bible teaching indicates that race, culture, and gender should not divide us in the eyes of God (Gal 3:28; Rome 1:16). The theory of multiculturalism, even though it does not refute God's order (1 Co 9:22, 10:33), intercultural missions promotes cooperation with cultural values. Thus, in the sense that God has developed and supports many colors and cultures, multiculturalism is an extreme biblical term. We need also to respect what God makes and values.

Politically, the Bible has little to say about multiculturalism beyond the command to respect authority (Rom 13:1–2). This necessarily implies that certain elements of the local culture are complied with. It's not only non-biblical but unhelpful to assert an unrestricted right to offend others. Scripture also does not advocate a focus on maintaining a totally different culture from one's host nation or people. Caring for a people without understanding them Is simply creating a certain degree of discontent among them (Matt 5:39; Rom 15:1; 1 Cor 8:13). So a certain

degree of political submission and tolerance is a biblical approach to multiculturalism. At the same time, before obeying mankind, Christians are ordered to obey God (Acts 5:28-29), so when legislation or societal standards disagree explicitly with the principle of the Bible, we are bound to civil disobedience.

It is popular that multiculturalism is taken to the extreme of "relativism," where there is no real, right, or moral point of view. This is typically only used for religious thoughts. It is inconsistent with the Bible to say that all ideas of religion are real, that all doctrines of God are equally correct, or that any approach to religion is right (John 14:6; 3:36; 1 Tim 2:5; Exodus 20:2-3). In the style of multiculturalism which considers unbiblical practices as truths (2 Timothy 4:3; Gal 1:8) Christians are not allowed to take part, since the Christian status will attract them negative social consequences (John 15:19),

As elsewhere in Africa, many native South Africans combine Christianity with the practice of traditional religions (Oosthuizen, 1992:15-17). Their worship of God depends on their gods and ancestors. During the great feasts of the year, especially at the end of the year, many practicing Christians make sacrifices to the ancestral spirits in the belief that they protect them and bring them prosperity. How, then, should the Koreans undertake missionary work in such a context in a way that does not provoke resistance to the acceptance of the Gospel?

In God's vision, multiculturalism teaches us that cultural, racial, and linguistic plurality and diversity can never divide our unity in the presence of God (Gal 3:28; Rom 1:16, Rev 7:9) (McColl-Kennedy & Anderson, 2002:546). In practice, multiculturalism is only an expression of the creativeness of God. Various thoughts, opinions, and preferences are to be respected (Prov 11:14; Rom 14:5). The degree to which a specific country imposes such decisions on others is not as much a biblical as a political issue. However, the Bible does not promote multiculturalism to become relativism. Christians must be kind, caring and respectful of God (1 Pt 3:15-16; 2:17) and at the same time they must not take part in the sins of any specific culture (Rom 12:2; 2 Cor 11:3; Rom 6:17-18; 1 Cor 6:9-11). That is, striving for a new world family made up of believers in Christ from each ethnic group in the world. This would mean that those who like this vision would fight for local representations of this ethnic diversity (Piper, 2011.119).

In concrete terms, the Bible strongly promotes multiculturalism, in the sense that various cultures, music styles, and traditions form a part of our human heritage. In a living God, we are taken back into a living group (Piper & Mathis, 2015:159). Since Jesus break the bondage of sin and therefore death. Here, it must be noted, the mark of the Kingdom is not the hue, but the belief in Christ. In this sense, Piper (2011:119) lets know that the end of ethnocentrism is

“Jesus global”. This is true because multicultural behaviour is one of the qualities that has made Antioch a better starting point for the church and even for leadership. While this is true, however, it must also be recognized that the Bible does not theologically support the idea that all cultural-religious ideas are true or should be treated as such.

Luke presents the amazing Antiochian Christian community of prophets and teachers (Acts 13:1), characterized by different geographical origins (Levison, 2013). Luke's indication of the earthly variety herald’s adaptation as a strategy (Keener, 2003:1983), which would facilitate the missionary task of reaching people of other cultures or foreigners. It is in this sense that Brouwer (2017:189) believes that missionaries must demonstrate transformational behavior that crosses socio-political boundaries; an approach also called interreligious dialogue although other missiologists such as Van den Toren (2011:154) call it "contextual apologetics". This approach seems to be the most appropriate, although the early missionaries did not adopt it.

Very often the people of the host society see the missionary not as a neutral person but as a "representative" of another and foreign culture, especially of Western culture. This is obvious because missionaries appear to shy away from the host culture. They remain distinct from the culture and host society to which they are being sent. Yet contextualization means that it is the receiving community itself that is the focus of the introduction of the Gospel into its own culture. The natives of the host society should be seen as specialists in their own culture and a call to mission, while the missionaries serve as dialogue partners and partners of the local community and adapt to the process of translation (Arnold, 2014:222).

The Apostle Paul engaged in interreligious dialogue as a strategy for winning converts (Flemming, 2002). Van den Toren (2011:30) rightly believes that missionaries must manifest the spirit that advocates universal knowledge and rationality for all human beings. Since this is the case, however, it is clear that the attitude of the Korean missionaries in South Africa seems to be contrary to Paul's strategy. It is in this sense that we believe that Paul's approach reveals the role of a missionary in the face of different cultures and religions. Specifically, the figure of the apostle Paul in this regard proves that missionaries, especially the Koreans, need to immerse themselves in other cultures in the process of evangelization, just as Paul did- for example, in his discourse at the Areopagus (Acts 17:17-34).

5.5.1 Paul’s way of mission

As previously highlighted, the Christian mission is a mandate for repentance. In this way, the current missionary motivation cannot be separated from the more general motivation

described in the New Testament. Paul presents missionary work as having a voluntary character, requiring a commitment to meet the challenge.

5.5.1.1 Voluntary nature of the task

In this regard, Paul paints his missionary work as voluntary: "I do this voluntarily" (1 Cor 9:17-18). While in Corinth, Paul had supported himself entirely through his work as a leatherworker (Acts 18:3), and even when the church he had founded had offered him financial support, he refused to take it (2 Cor 11:7-11). It is not clear why the refusal to take financial support became a matter of principle for him in Corinth; elsewhere he acknowledges receiving support from Macedonian churches (2 Cor 11:9; Phil 4:10-20). Why did Paul refuse the support of the church in Corinth?

Paul refused support even though he had authority *(exousia)* and the right to support from the Church (1 Cor 9:1, 4-6, 12, 19). Was he afraid of becoming beholden to the Corinthian patrons? Would wealthy Christians in Corinth want to use their financial patronage to influence his preaching or control his movements? Paul would like to demonstrate that preaching the Gospel is not a matter of choice but one of necessity, suggests. Theissen (1982: 27-67). Paul explains why he voluntarily renounced this right.

To express the emotional meaning, Paul uses the Greek word *misthos* (meaning both "remuneration" and "reward") (Zodhiates, 1993: 988). In 1 Corinthians verses 12-18 of chapter 9, Paul explains in more detail the reason for this renunciation of rights and its importance. It is demonstrated that preaching the gospel "freely" should be an important and distinctive feature of missionary work.

According to Fee (1988:419-421), Paul used here the intensive form of the verb *μετέχω* (to enjoy), which can mean "to make full use of" but in this context most likely has the negative connotation of "abuse" or "misappropriation". Indeed, Paul emphasized the free offer of the gospel in order not to "abuse his authority (*exousia*) in the gospel", "making use of his right to live according to the gospel". Paul's "reward" (salary) consists of doing what he was asked to do under very particular conditions: making the Gospel "free". Ironically, therefore, his spiritual reward consists in receiving no financial remuneration for the accomplishment of his task (1 Cor 9:18).

As an apostle, he has the right to receive material support but he has renounced it for the sake of the Gospel. By refusing support, Paul ensures that he is not a burden to those who have little but he also risks offending wealthier converts who would like Paul to accept their

patronage and leave his ministry of the gospel (Martin, 1990: 117-35). He presents himself here as a model of voluntary renunciation of rights, for the sake of the Gospel.

This illustration is not without problems, all the more so in Galatians (6:6), where he encourages the members to share their goods with the one who teaches them. Certainly, Paul also describes a relationship between the catechumens and the teacher as a partnership (Gal 6:6). The word *κοινωνέω*, which he uses, means "to share" or "to be a partner in". The hearers of the word should support the ministers of the word, again pointed out by Paul in 1 Thessalonians (2:6, 9); 2 Corinthians (11:7); Philippians (4:10); 1 Timothy (5:17-18) and 1 Corinthians (9:11). Nevertheless, what does it mean to share all good things (Gal 6:6)? Was Paul intentionally ambiguous, wanting to include, in a veiled way, material aspects in the partnership between the learned and the teacher?

Two interpretations can emerge from this injunction, depending on whether one understands the *κοινωνειτω* imperative in an active or passive sense. On the one hand, in the passive sense, Paul would encourage the person to share all the good things that the teacher imparts in teaching. These good things would then be spiritual. In this case, Paul is referring to the Gentiles sharing in the spiritual blessings of the Jews (Rom 15:27) (Moo, 2000:382). On the other hand, in an active sense, Paul's message would be that the one being taught is responsible for sharing with the one who teaches all good things. In this case, all good things would be material goods.

Indeed, the similarity of language in the passages 1 Thessalonians (2:6, 9); 2 Corinthians (11:7); Philippians (4:10); 1 Timothy (5:17-18) and 1 Corinthians (9:11) and Galatians (6:6) leaves no doubt that the Apostle Paul certainly speaks of assistance with temporal goods (Lightfoot, 1874). It also helps to explain why Paul places responsibility on the one who receives the teaching rather than on the one who teaches (Dunn, 1993:327). Here Paul would like those who receive the Word to support those who teach it. It is legitimate to assist all servants and especially preachers of the Word.

But in Corinth, Paul was not willing to compromise the possibility of "winning" a lot of people by accepting support. It seemed that many (wandering) preachers were exploiting the masses (the equivalent of the current charge that rich ministers "are in it for the money"), so Paul had to distinguish his ministry from theirs, no matter what the cost (2 Cor 2:17; 1 Thess 2:3-6). In 1 Corinthians verse 12, Paul has the right, but he voluntarily chooses not to exercise the right if it would put an obstacle in the way of the gospel. The expression could be used rhetorically, but most often it indicated an emotional intensity. This seems certain, but it is less clear how the second clause should be punctuated: "If I have been charged with an office without having

chosen myself, then what is my reward" (1 Cor 9:17b-18a). Paul seemed to be intending to say: "If not voluntarily, then I am merely fulfilling the trust placed in me". It is in this sense that Barton and Muddiman (2007:1122-1123) state that Paul was not a free man before the Lord, but would like to be free in the eyes of the Corinthians. That is, if he was not free before the Corinthians he would expect to be rewarded (paid) and the preaching of the Gospel would be a matter of choice. He was not free before the Lord, so he was given a mandate (a commission); that is, he worked as a slave (1 Cor 9:17; 4:1-2).

The reason that Paul does so is that he has been entrusted with the gospel for a particular group. The word *πεπίστευμαι* means to be entrusted with a task by God. It is a theological passive indicating that God is the one who entrusts a person with a particular task indicated by *οἰκονομία*. It is now clear that Paul warned that his rights could be a stumbling block for the weak, so they had to be waived if it turned out to be so. So he accepted the vocation as a voluntary privilege, yet he had to fulfil it (Exod 4:10-17) without reward (1 Cor 9:16-17). But he "would rather die" than give up this privilege and reward of the gospel.

In reality, times change and things change too. Korean missionaries leave their home country to go to South Africa, usually being sent and supported by a church or missionary association. It is because of the current socio-economic situation that this is done. But the Apostle's statement in support of mission sets the stage for the voluntary obligation of Korean missionaries to proclaim Jesus Christ as Lord. Perhaps the missionary should be motivated without reference to church organizations. In reality, times change and things change too, Korean missionaries leave their home country to go to South Africa, usually being sent by a church or missionary association. In other words, before referring to church structures for financial and material support, he must manifest an ascending, not a descending, character, i.e., depend primarily on the divine (Lord, 2000:8). Lord also makes it known that the missionary should have personal responsibility for the mission. This means that he must eventually be instigated to take ownership of the work of mission and be committed to the challenge of the people to whom he is to work with.

5.5.1.2 Cultural engagement challenges: 1 Corinthians 9:19-23

Undoubtedly, one of the biggest problems the early missionaries in Africa had with the indigenous Africans was the virtual vacuum of ways to communicate. As elsewhere, missionaries in South Africa were unable to recognize and use certain dimensions of indigenous cultural values. As is well known, it is not easy to define a worldview in culture because, as an underlying assumption, it operates within the observable aspects of the culture. Contrary to the philosophical definition, the worldview for a missiologist is a core deep within

the culture (Hiebert, 1985:42). In other words, the purpose of the worldview is to incorporate each respective culture by shaping ideas, feelings, and values into a single unified conception. It is through a worldview that a group of people take action on nature and use it to organize their lives, adds Hiebert (1985:48).

In 1 Corinthians 9:19-23, O' Brien (1993) identifies the word *κερδήσω* which is used five times as "a well-known missionary term". Paul uses it in the context of the conversion of "as many as possible" and used for both Jews and Gentiles. It might sound like a form of self-interest, to get some reward for what he does, if Paul did not explain his motivation in 1 Corinthians 9: 19-23. His goal is not self-gratification but rather the interests of the gospel, and in particular the desire to "win" converts. Like a demagogue who enslaved himself to the people to campaign for their rights, Paul deliberately gave up his rights and demeaned himself to advance the cause of the gospel. His self-sacrifice is first of all illustrated by the main characteristic of his mission, his capacity for intercultural adaptation. Among the Jews, he was able to live as a Jew; that is, he observed the law, even if he did not consider himself bound by it. The aim was to win the Jews to the Gospel, for although his call was "to the Gentiles" (Rom 1:5), Paul always associated himself with the Jews, as his visits to the synagogue testify (2 Cor 11:24).

Likewise, for the Gentiles "outside the law," Paul lived "outside the law" in the manner of the Gentiles, although in truth he was not lawless before God, but was fully subject to Christ, "under the law of Christ" (no teaching code is contemplated here). Again, the goal is to win over the Gentiles, a task in which Paul succeeded so well, though at the cost of his reputation among most of his fellow Jews, who mistook his adaptability for opportunism. This clear loss of cultural identity parallels the loss of the honour of "becoming weak", identifying with those who had less knowledge and less social significance than the elite leaders of the Corinthian church. Paul is willing to give up his cultural and social rights for the sake of the gospel and suggests that only by doing so will he share in the benefits. He is therefore entitled to question the "people of knowledge" of Corinth about their willingness to do the same. If they are not ready, he suggests, they risk losing the blessings of the Gospel and the salvation they take for granted. This is the turn his argument now takes from 1 Corinthians 9:24-10:22 (Barton & Muddiman, 2007:1123).

The word *κερδήσω* refers to "Paul's goal of winning people to Christ therefore winning them completely, Jews and Gentiles" (O'Brien 1993:95). The idea of "winning" is to be understood as winning them to the gospel. In missions, the person who communicates the gospel must be aware that he or she is also communicating a certain cultural perspective with the gospel. The separation of the gospel from the messenger culture is essential to enable the gospel to

be incarnated in the target culture. For this reason, the designation "weak" should be understood as referring to non-Christians rather than Christians. It is repeated in the sentence *ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής* (1 Cor 9:22) to indicate that the author assumes the social status of the people with whom he or she ministers. The meaning in context should not be understood as a moral weakness but rather as the condition of the powerlessness of the people whose lives the author seeks to reach and transform through the gospel. One of the challenges of cultural commitment, of which culture shock is a negative symptom, is the missionary's maladjustment to integrating into a new cultural environment.

5.5.1.3 Contextualization and adaptability as a strategy

Paul notes: "With the Jews I became like a Jew, to win the Jews, with those who are under the law..., with those who are without the law... to win those who are without the law, I was weak, that I might win the weak" (1 Cor 9:20-23). With this statement, he demonstrates that contextualization or adaptation is a missionary strategy.

Indeed, contextualization seeks to communicate the message in a way that makes sense of people's vision within their local cultural context (Tangkudung, 2012:43). Paul's approach in 1 Corinthians 9 focuses on the adaptation and contextualization of the gospel. In contextualizing the gospel, Paul takes an accommodating stance toward culture (1 Cor 9:20-23). He insists that he proclaims the Gospel by adapting himself to those among whom he works: The Jews, those who keep the Mosaic Law, the lawless, and the weak (Perkins, 2012:97).

Through the binary category "Jew and Greek" (1 Cor 1:22-24; 10:32; 12:13), Paul uses the contrast between "under the law" and "without law" (1 Cor 9:20-21). Paul uses terms based on the stem *nomos* (law). "I have become one without the law, though I am not myself without the law. Among the Gentiles, he behaves as an *anomos* (not subject to the Jewish law) but he is not to be considered without the law, i.e. the ungodly, wicked *(anomos)*. His point of view is clear, as noted by Fee (1988: 427-433), he does not wish any misunderstanding of the word *anomos*. To be "like a lawless one" does not normally mean ungodly behaviour. It is a clear example in which Paul can distinguish between respect for "the law" and obedience to the ethical imperatives of the Christian faith. In this case, the imperative of Christian ethics must be emphasized by "being under the law of Christ".

Probably, for some, this is a category that is more purely sociological than socio-religious. This may prove that the majority of the believers at Corinth seemed to be poor (1 Cor 1:26-31), so he "becomes weak, to win the weak". We can elucidate this thought by espousing Bosch's idea (2011:422-425). Bosch notes that contextualization (which we also emphasize as

adaptation) means being incarnated in the world of the listeners, in their culture and social realities. In fact, according to him, it means making the message understandable and intelligible; making clear the revelation of God and his purposes. If Bosch is understood, it is a matter of presenting Christianity in a way that responds to the deepest needs and penetrates their vision of the world, to enable listeners to follow Christ and remain within their own culture. It is in this sense that Oosthuizen (1992:18) notes that Christ should not be presented as a stranger in a culture. However, although Christ should not be presented as an outsider according to Oosthuizen, we believe that this does not mean that everything that is designated as the realities of the people should be accepted either. We agree with Wiher (2003:67) that one must be faithful and truthful to divine revelation, as transmitted through scripture, while remaining meaningful to the respective cultures and subcultures. While this strategy may be seen as mere pragmatism to diverse audiences, Perkins (2012:120-121) argues that contextualization must represent a process of transmitting biblical truths that are not only Scripture-compliant but also culturally relevant and adaptive. It is in this sense that we can point out that the substitution of the verb "to save" in these verses ensures that the verb "to win" would precisely mean salvation for the lost. For Paul, everything is subordinated to this central preoccupation of his life: the salvation of the unbelievers.

5.5.2 Cultural negative emotions

The most difficult challenge for Korean missionaries who would like to preach Christ to South Africans could be negative cultural reactions because of the behaviour of the people (culture): missionaries manage to develop afflictions *(thlipsis)*. In reality, all cultures are human; they are all corrupted by sin. Despite this, the Gospel must be preached, to incite each culture to change and to conform more deeply to God's will; since it is different from all cultures, it must be understood and lived within a culture.

In the Pauline corpus, the term "affliction" appears most frequently in 2 Corinthians. According to Garrett (1990: 99-117), the term *(thlipsis)* is a term that can have meanings ranging from physical suffering (2 Cor 1:8) to the pain of a broken relationship with the Corinthians. Certainly, other explanations cannot be excluded. Some form of physical suffering is likely seen as persecution (1 Cor 15:32). It is in this sense that it recalls the suffering of Christ (2 Cor 1:5). As members of His body (the body of Christ), believers continue to share His afflictions (Col 1:24).

In 2 Corinthians 1:8, Paul was overwhelmed beyond what he was able to bear. He had neither the ability nor the strength to cope. So, he said so that we despaired even of lives. He wanted to give up and go back home. However, as we can see, affliction carries with it the promise,

that is, it leads to the consolation of believers. All missionaries reach this point because of culture shock or cultural emotion.

Returning to 1 Corinthians 4:7, Paul wonders why considered he himself superior and "what have you that you have not received? To clarify this thought, "Paul could not modify the Gospel itself according to the particular characteristics of his hearers or because of his social-religious position. His only concern is to make it clear that the unchanging Gospel allows him to be free to change his position (Fee, 1988: 427-433).

5.6 CONCLUSION

This chapter focused on cultural adaptation in a missionary context, from a biblical perspective. It first presented the biblical perspective of the mission to peoples of other cultures, reviewing the characteristics of mission in the OT and NT. Next, the chapter focused on the analysis of some texts from the NT (especially in the book of 1 Corinthians) concerning the mission to peoples of other cultures.

The chapter ascertained that the term missionary (*οἰκονομος*) in 1 Corinthians 4:1 and 1 Corinthians 9 is to make men see what the fulfilment of the mystery by God the Creator has been and to demonstrate God's revelation.

The chapter highlighted that, for Paul, the term also implies competence and qualification to interpret the mysteries of God. This is to be understood especially by those who equate certain unethical behaviour with the Gospel itself. For this reason, in the mission we should not refer to who we are as such, but rather to the gospel proclaimed as the saving power of God at work in the world. This means "the Gospel's progress".

Finally, the chapter examined the biblical perspective that Scripture provides in preventing cultural-adaptation problems. The researcher will build on this in Chapter 6 in developing a model that can prepare missionaries before they leave their home countries to deal with cultural adaptation in the mission field.

CHAPTER 6:
A MODEL FOR KOREAN MISSIONARIES REGARDING CULTURAL ADAPTATION

6.1 Introduction

Chapter 5 of this study provided the biblical principles on cultural adaptation drawn from both the Old Testament (OT) and the New Testament (NT) scriptures. The last remaining task for practical theological interpretation according to Osmer's model (Osmer, 2008:4) is the pragmatic task. The aim of this study, as revealed in Section 1.6 of this thesis, is "*to develop a biblical model for preparing Korean missionaries to deal with cultural adaptation in foreign countries as well as for helping and equipping them with the necessary skills to cope when they arrive in their mission fields".*

This chapter aims to achieve the last objective of the study "To develop a model that can prepare missionaries, before they leave their country of origin, to deal with cultural adaptation in the missionary field". The pragmatic task (Osmer, 2008:4) involves the formulation and implementation of an action plan or strategy for the solution of the problem formulated in the empirical-descriptive task ("How might we respond/how should we act?"). The pragmatic task implies change towards desired goals to answer the research question: What pastoral measures can be taken to help Korean missionaries in dealing with cultural adaptation in foreign countries which can help and equip them with the necessary skills to cope when they arrive in the mission fields? Therefore, a synthesis established by a hermeneutical interaction between the research results of the descriptive-empirical, interpretative and normative tasks was utilized.

6.2 ELUCIDATION FROM THE CHAPTERS OF THIS RESEARCH AND ITS SIGNIFICANCE TO PROPOSED PASTORAL MEASURES FOR CULTURAL ADAPTATION

The results of the previous chapters will be discussed according to Osmer's (2008:4) methodology of practical theological research and the objectives of the study, to propose pastoral practical-theological perspectives and guidelines to help Korean missionaries in dealing with cultural adaptation. The following diagram of Osmer (2008:11) provides the hermeneutic interaction of the four tasks of practical theological interpretation (see Section 1.8.1.4):

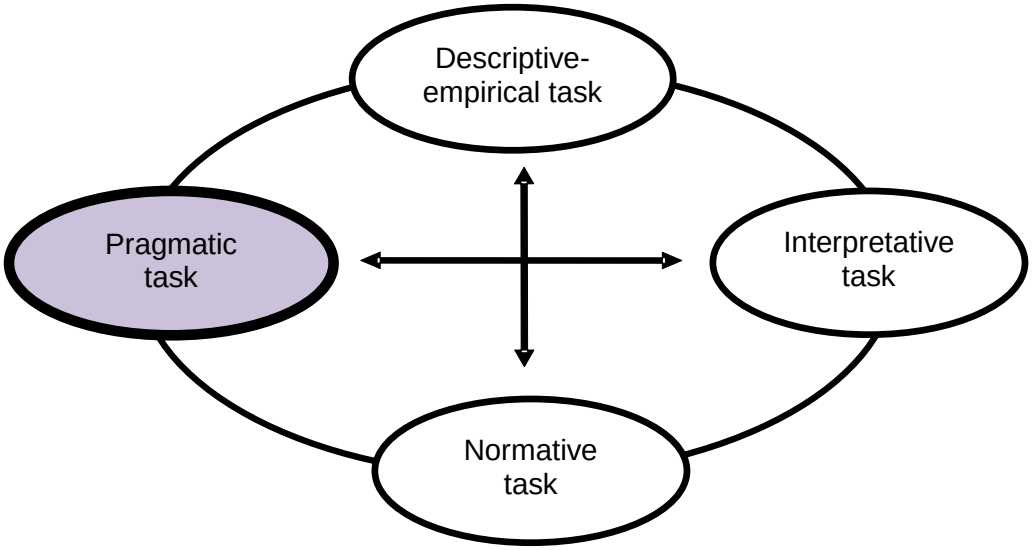

Figure 6-1: The pragmatic task (Osmer, 2008:11)

6.2.1 Elucidation from the descriptive-empirical task

The qualitative data from Chapters 2 and 3 provided a descriptive-empirical picture of the current situation regarding cultural adaptation. The descriptive-empirical task is "grounded in a spirituality of presence" where priestly listening implies "attending to others in their particularity and otherness" (Osmer, 2008:34). Seven major themes emerged (along with sub-themes) from the descriptive-empirical study, as follows:

1) Satisfaction with life in South Africa

The quantitative and qualitative research revealed the reactions of the missionaries towards their host country. Some of the respondents have mixed experiences and satisfaction with their stay in South Africa. The research findings infer that a reasonably small number of respondents showed that they have difficulties in adapting to a foreign country, while a good number of respondents show that they are (or have been) adapting to their new country.

- A good representation of respondents signified that they are ready to adapt to South African customs.
- The respondents obtained median scores to the question of whether they had found coming to South Africa both educative and challenging. It was revealed that they are attempting to learn to speak one of the local languages.
- Coming to South Africa has been a positive experience for most of the respondents.
- The research findings deduce that it is not that easy for Korean missionaries to quickly adjust in Africa due to the difference of cultures and the way of life.

- On their interpersonal relationships with South Africans, the respondents reported that they had managed to make friends with the locals. The study deduces that some respondents had struggles in making friends and it is therefore good to establish networks with local citizens before moving into missionary work.
- The Korean missionaries indicated observable advantages in doing missionary work in South Africa. Their preparedness for their stay in South Africa and do missionary work effectively varies from uncomfortable to the point where they were strongly prepared for their missionary work.
- The respondents indicated their level of trust increased due to their view of South African people as being in general kind and accommodating.

2) Training and educational preparation for mission work in foreign countries

Most of the respondents indicated that they had not received adequate formal cultural preparation training as a way of preparing them for missionary work in South Africa. The research therefore deduces that it is important that missionaries from Korea receive educational and cultural training as preparation before being sent to mission fields in South Africa. The descriptive-empirical data revealed that cultural, practical life skills, pastoral, psychological and missiological training are the attributes necessary for receiving training for successful missionary work in foreign countries.

3) Behaviour and reactions of Koreans missionaries towards the host country

The descriptive-empirical data revealed that, upon arrival, Korean missionaries interact freely with the locals in South Africa. The research deduces that the Korean missionaries have interest in adapting to the local cultures and customs. Most of the respondents also revealed that they did not encounter any hostility; however a few reported a slight (moderately to unbearably uncomfortable) experience since their arrival in South Africa. The descriptive-empirical data revealed the following:

- Korean missionaries encountered some elements of discrimination because they are considered non-South Africans. Nevertheless the Korean missionaries strongly believe they can fit well into South African communities.
- Korean missionaries' self-consciousness shows that their safety is vulnerable. Their self-consciousness keeps them alert when moving around. The respondents indicated that they are free but need to be moderately-to-very cautious when moving around in South Africa.

- Korean missionaries' inner feelings towards South Africa's cultures, behaviours and habits indicated that they are averagely affected at times by the way South Africans do things. Some respondents stated that they strongly and frequently get frustrated.

4) Homesickness

The respondents stated that they slightly miss home and feel homesick. It appears that Korean missionaries are satisfied with their stay in South Africa and make friends among the indigenous people. However, the feeling of being isolated from family, childhood friends and others is also experienced. Korean missionaries miss their customs and traditions, especially when they find it challenging to adapt to the new environment. They revealed that they had made a significant number of friends (with a moderate effort) in South Africa. When they find it difficult to make friends, most of the Korean missionaries engage with their compatriots and seek to interact with local people.

5) Korean missionaries' response to culture shock

The descriptive-empirical data revealed that the missionaries encounter cultural differences that create challenges when they arrive in a host country. An abrupt change to a completely different situation regarding the way of life in South Africa creates a culture shock. The respondents stated that they had moderately adapted to the local culture in South Africa and integrated it with their own culture. Most of the respondents indicated that they had made some degree of effort to develop effective communication strategies to operate in their new environment. The respondents agree that they have adopted some aspects of the local cultural values without compromising their own values (i.e. time, personal relations, honesty, etc.).

- **Evaluating culture shock**

The descriptive-empirical data revealed the Korean missionaries' level of culture shock, the time it took them to adjust, and the strategies they employed to adapt to the local cultures. Most of the missionaries indicated that they need 1-3 years to adjust to the culture shock, after they arrive from their country of origin. The adaptation period depends on the temperament of each individual missionary; however, the respondents stated that those who are called upon for mission work must adapt by minimizing the time it can take to adjust. The research findings revealed the following:

  - Korean missionaries use successful mechanisms to address culture shock in their lives. Most of the respondents indicated that they use improved communication strategy and an integration strategy to respond to culture shock.

- Koreans missionaries used some skills-assessment procedures after experiencing culture shock: 1) Learning about themselves made them self-aware and keen to establish good relations with others; 2) their own culture provides guidance that will help them to comprehend the challenges they are facing; 3) spiritual truths to understand what the Word of God requires them to do; and 4) psychology issues.

The respondents expressed their efforts to maintain their own cultural values as they embraced the host country's values, and integrated the new culture in their mission fields. Most of the respondents indicated that they learnt from the local cultural values but kept their own cultural values. The majority of the respondents encountered huge challenges in learning to embrace new cultural values which are practically a difficult experience.

- **Biblical guidelines and culture shock**

The empirical data reveals that most of the Korean missionaries rely on God's Word and biblical teachings to help them to adjust to culture-shock challenges. The Korean missionaries identified the Old Testament Bible books and the Letters of the New Testament, wisdom literature, prophetic books and poetical books, narratives in scripture and apocalyptic literature as scriptures that helped them to adapt to culture shock. The missionaries reveal that they learn and apply "servanthood and humility" and "sacrifice and self-denial" principles, and lessons from the way Jesus Christ conducted His life when faced with challenging situations.

6) Reverse culture shock

Reverse culture shock implies that, upon returning to their home country, Korean missionaries' own culture could become a shock to them. Most of the respondents highlighted cultural and psychological reasons to re-engage with the customs of their community to avoid stress. The respondents indicated that they needed at least six months to re-adjust. Personal circumstances (no financial support), lack of emotional and psychological support, and re-engagement with their culture (acceptance, etc.) were revealed to be the biggest reverse culture shock when they return to Korea. Most of the respondents react to the reverse culture shock by withdrawal and isolation (cultural isolation). The respondents advise missionaries to seek spiritual and psychological/emotional counselling when returning home and to reintegrate into their local church.

7) Re-integration into their own culture

The respondents indicate that there must be a willingness to adapt to the new cultural changes by joining cultural activities in society and involvement in new local missions, to re-integrate

into their own culture. The Korean missionaries evaluated themselves in terms of the contribution returning missionaries made to their home country. The research deduces that a good number of respondents show that they have made substantial contributions of some sort in their home country upon returning from their missionary work.

6.2.2 Elucidation from the interpretative task

The interpretive task asked, “why is this happening?” (Osmer, 2008:4). This task aimed at drawing on cultural-adjustment challenges encountered by Korean missionaries (Mumford, 1998:144-154; Bochner, 2003:9-10) in order to determine cultural processes related to challenges of cultural adaptation (See Section 1.8.1.2).

6.2.2.1 Korean missionaries’ ability to adapt to a new culture

The findings of the interpretative task regarding ways in which Korean missionaries find it difficult to adapt culturally to an environment that differs from their own, align with the results from the empirical study. The interpretative task in Chapter 4 discussed the establishment of Korean missionary work and showed how Christianity was introduced in the Korean peninsula. The interpretative task also identified the key factors that made Christianity spread in Korea, and displayed the role played by the Catholic and Protestant Churches.

In an endeavour to show the importance of Korean missionary work within the African context, an assessment was done to reveal its attributes. The interpretative literature study revealed the following challenges and missionary cultural-adaptation principles for Korean missionaries in Southern Africa:

- Culture shock is a multifaceted experience resulting from many stressors occurring in contact with different cultures. The multicultural nature of Southern African societies creates intercultural conflicts and makes culture shock a major source of stress for missionaries. Culture shock reactions may provoke a psychological crises or social dysfunctions when reactions to cultural differences impede performance.
- Proper orientation to the host culture is vital. The impact of cross-cultural shock usually causes psychological and emotional confusion and a tremendous amount of stress (Eschbach *et al.*, 2001:270-287). If depression, anxiety, fears and feelings of helplessness accumulate, the degree and extent of psychological disorientation may be deeper and may pave the way to disengagement with new cultures. Culture shock, according to Oberg (2006: 177-182), is caused by anxiety resulting from the loss of all familiar signs and symbols of social relationships.

- Missiological implications indicated that Korean missionaries, as prophetic people, share the principles of the Bible in understandable ways with the people of Southern Africa. Once the proper understanding of the principles and values of the Bible are understood, Christian witnesses can be successfully involved in the work of transforming the vision of the Southern African shamanic world. A holistic spirituality with proper practical theological approaches is necessary to empower Korean missionaries to successfully engage with African cultures.

    - Intercultural engagement needs an awareness of cultural changes and needs to adapt the skills for resolving a crises, and acceptance that some personal change and behavioural adjustment is fundamental to cultural shock resolution and adaptation. It does not mean that missionaries must assimilate; rather, they must accommodate (acculturate), and understand the local culture and the means of adapting effectively (Winkelman, 2001:123). This means that missionaries should suspend at least some culturally biased reactions, to become more tolerant of the host culture, without giving up their own identity, values, or culture.
    - Pre-departure preparedness and pastoral-counselling assessment of missionaries' ability to adapt to a new culture —before leaving their home country — is a first step before engaging with a new culture. Missionaries should be prepared to accept the rigours of cultural shock and to be realistic about the necessary changes and the problems inevitably met when living in a foreign country. Pre-departure preparedness can create awareness of cultural shock, tolerance towards new cultures, and problem-resolution strategies.
    - Korean missionaries originate from a monocultural and monolingual country and were shaped by their own universities, military service and theological training before entering missionary service. Missionaries should be prepared to value cultural differences when entering the mission field in a foreign country.

- Different missionary engagements in the mission field emerged when Western missionaries came to Korean churches and challenged them to recruit missionary candidates and work together in partnership for the advancement of missions in the world (Oh, 2008:36).
- Korean missionaries faced challenges in South Africa through their independent church- planting ministry (building projects), Bible schools, leadership and discipleship training, children's ministry, education ministry, and Church partnership. In particular, ministry to Muslims, the Prayer Mountain ministry, local development,

the Korean Diaspora Church ministry, and Administration ministry are challenging for Korean missionaries.

- Korean missionaries need proper and adequate missionary training in areas where the growth of Korean missionaries in 26 countries around the world reflects the pioneering spirit of Korean missionaries and the need for appropriate missionary training programmes.

6.2.2.2 Need for pastoral counselling to Korean missionaries and their families

The interpretative literature study revealed the need for pastoral counselling to Korean missionaries and their families in host countries. Within the African context, pastoral counselling should focus on the socio-cultural systems of the host country to prepare missionaries for the probability of a culture shock when they engage with the Southern African community. This entails an understanding of the people's worldview and distress to interpret the gospel within relationships, contexts, and life issues. The findings of the interpretative task, regarding the need for pastoral counselling to Korean missionaries and their families in host countries, aligns with the results from the empirical study.

- The most comforting thought for missionaries and their families is the knowledge that God's care is omnipresent.
- Pastoral counselling from an intercultural perspective suggests that there was pastoral counselling in Korean culture that needed to be integrated within the African challenges that missionaries experience in their relationships, contexts, and life issues.

    - While providing pastoral counselling to Korean missionaries, it is important to listen to their needs and concerns.
    - Priestly listening is essential for getting along with the missionaries and taking a responsible role as a pastoral care-giver (Tennent, 2010:337).

The findings of the interpretative task revealed sagely wisdom (Osmer, 2008:82) in providing more understanding and explanation on why Korean missionaries and their families find it difficult to adapt culturally to an environment that differs from their own.

6.2.3 Elucidation from the normative task

The normative task from Chapter 5 endeavours to answer the question, ''what ought to be happening in this situation or context?'' (Osmer, 2008:4), and presents a Biblical examination and exegesis of scriptures relating to what the possibilities are of preventing the cultural-

adaptation problems in a missionary context. The normative perspective determined a normative theological and ethical view in which the descriptive-empirical research and interpretative perspectives relates to and interacts with the Wisdom of God (Osmer, 2008:162). The descriptive-empirical data analysis in the study show alignment and convergence with the normative theological view of biblical perspectives, with regard to what ought to be happening in this situation or context.

- The mission to people of other cultures flows from the mission assignment of Jesus Christ mentioned in the Great Commission (Matt. 28). The mission to people of other cultures is a concept embodied in the Bible that arises from the fact that God is a relational God.
- Mission is an activity of God himself. Bosch (2011:389-390) builds on the thought of Karl Barth to insist that mission is an activity of God himself; that is, the mission must be seen to have its origin in the heart of God. This means that the source of mission comes from the Trinity (Laing, 2009:90), rather than from ecclesiology or soteriology. On the question of *missio Dei* theology and the Trinity, Bosch (2011:52) states that mission only exists because God is a Missionary God and is therefore the focus of the mission. The justification of mission to people of other cultures begins with the person, character, and plan of God.
- In the Old Testament, God employed various individuals (e.g. patriarchs, prophets, and others) to perform different missions. The call of the Patriarch Abraham and the blessings in Genesis 12 were triple: he would be a great nation, he would be blessed by God personally, and his name would be made great. On the contrary, salvation will be made possible for the human race through the blessings of God and not through the efforts of man. This explains why God chose to make Himself known (to everyone) through the blessings of Abraham (Kaiser, 2000:18). The biblical description of Ruth (the Moabite woman choosing to leave her homeland to follow her mother-in-law) aligns with people from other cultures on a mission.
- In the New Testament, the Great Commission (Matt 28:19-20) as given by the Lord Jesus Christ, entails an act of obedience by carrying one's cross (Mark 8:34-38) to leave all and follow Christ. The mission must be seen principally as the action of reaching out to non-Christians. This perception is generally influenced by the eschatological urgency, which is closely related to the evangelization of the whole world (Matt 24:14). The concern of John's gospel is to know who the true children of Abraham are (John 8:12-59). In an interaction with His own people, who are supposed to be the children of Abraham, Jesus condemns them because of their works (John 8:37-40). John the Baptist calls them a race of vipers, and exhorts them

to produce the fruits of true repentance (Matt 3:7). Matthew, on the contrary, presents to his Jewish readers the true "son of Abraham". The person of Abraham is prophetic and spiritual in the context of his friendship with God, who made him the father of faith for all humans.

- The understanding of the mission to the people of other cultures suggests that missionaries cannot isolate socio-cultural values in theology (rather, they should use those values to achieve the mission). African cultures are extremely group-oriented in comparison to other cultures. In reality, many African cultures, especially in South Africa, acknowledge the existence and operation of supernatural forces and powers. Missionaries, especially Korean missionaries, should not focus on changing the outward behaviour and forms of worship of the people they work with. In this way, the Gospel should be understood, applied, and lived within each culture, in its context. The early Church had granted pagan believers (people of other cultures) full inclusion as the new people of God (Acts 15), beyond becoming Jewish proselytes. When Christians in Jerusalem heard about the spread of the Gospel to the Gentiles, they constantly questioned the legitimacy of these conversions unless the Gentiles first became Jews. God, however, continually demonstrates that he "shows no favouritism" (Acts 10:34). People from other cultures, once alien to God's people, were not only included as equals; God created a new people from both. Christ broke down the wall of separation between Jews and Gentiles. This is central to Christ's redemptive work on the cross.
- Theological perspectives regarding the mission to people of other cultures enables missionaries to other cultures to understand God's purposes and thus determine God's will for their mission. It will also lead missionaries to reflect on how their ministry should reflect the Kingdom of God. God's reason for mission is universal, because God Himself is called the God of the Universe (Gen 10). God's works and all His activities in His creation are directed towards the whole of all mankind. The choice He made over Abraham and Israel was a preparation to carry out His plan of salvation for all mankind (Gen 12:3; Amos 9:12). In general, the subject of salvation in the Old Testament is inseparable from that of universalism (Deut 9:26; 13:5). The New Testament does not abandon this centripetal vision but depicts it in terms of a cultural universalization of the Church in terms of inclusion, but not a cultural homogenization in the process. Jesus speaks of the day when the Gentiles will come from east and west, north and south to be included in God's Kingdom (Matt 8:11-12; Luke 13:29).
- Contextualization is the process of relating the truths of Scripture to ever-changing human contexts so that these truths are clear and compelling (Bosch, 2011:422-425).

Appropriate contextualization shapes the presentation of the gospel and the release of its transformative power in evangelization, lifestyle, church life, and social change. In South Africa, for example, believers from an animistic background may attend church, but if missionaries do not tell them how material goods and healing can be found in Christ, they may also visit a local shaman (sangoma) to meet these needs. Bible-based contextualization is essential if the Christian faith is to become deeply rooted in any culture (Strauss & Tennent, 2010: 266-267). Therefore, missionaries serving people from other cultures need to reflect on the process of contextualization, guiding the Church in the implementation of the Christian faith in a way that is both faithful to biblical truth and adapted to specific cultural contexts.

- Theological development of Korean missionaries in South African cultures presents several challenges. As elsewhere in Africa, many native South Africans combine Christianity with the practise of traditional religions. During the great feasts of the year, especially at the end of the year, many practicing Christians make sacrifices to the ancestral spirits in the belief that they will protect them and bring them prosperity and happiness (Oosthuizen, 1992:15-17). In God's vision, multiculturalism teaches Korean missionaries that cultural, racial, and linguistic plurality and diversity can never divide unity in the presence of God (Gal 3:28; Rom 1:16; Rev 7:9). Brouwer (2017:189) believes that missionaries must demonstrate transformational behaviour that crosses socio-political boundaries; an approach also called interreligious dialogue, although other missiologists such as Van den Toren (2011:154) call it "contextual apologetics". The Apostle Paul engaged in interreligious dialogue as a strategy for winning converts (Flemming, 2002). This proves that Korean missionaries need to immerse themselves in other cultures in the process of evangelization, just as Paul did, for example in his discourse at the Areopagus (Acts 17:17-34).

    - The nature of Paul’s mission paints his missionary work as voluntary (1 Cor 9:17-18). The Apostle’s statement in support of mission sets the stage for the voluntary obligation of Korean missionaries to proclaim Jesus Christ as Lord, without leaning on church structures for financial and material support. Korean missionaries should manifest an ascending (not a descending) character, i.e. depend primarily on the divine. They should be encouraged to take ownership of the mission work and be committed to the challenge of adapting to specific cultural contexts.

Paul’s cultural-engagement goal in 1 Corinthians 9:19-23 was not self-gratification, but the interests of the gospel — and in particular the desire to "win" converts. His self-sacrifice is first of all illustrated by the main characteristic of his mission, his capacity for intercultural

adaptation. The idea of "winning" is to be understood as winning converts to the gospel. In missions, the person who communicates the gospel must be aware that he or she is also communicating a certain cultural perspective along with the gospel.

- One of the challenges of cultural commitment, of which culture shock is a negative symptom, is the missionary's maladjustment to integrating into a new cultural environment.

    - Contextualization and adaptability as a strategy communicate the missionary's message in a way that makes sense of people's vision within their local cultural context (Tangkudung, 2012:43). Paul's approach in 1 Corinthians 9 focuses on the adaptation and contextualization of the gospel. For Paul, everything is subordinated to this central preoccupation of his life: the salvation of the unbelievers. In contextualizing the gospel, Paul takes an accommodating stance toward culture (1 Cor 9:20-23). It is a matter of presenting Christianity in a way that responds to people's deepest needs and penetrates people's vision of the world, to enable listeners to follow Christ and remain within their own culture. It is in this sense that Oosthuizen (1992:18) notes that Christ should not be presented as a stranger in a culture. Perkins (2012:120-121) argues that contextualization must represent a process of transmitting biblical truths that are not only Scripture-compliant but also culturally relevant and adaptive.

- Korean missionaries who would like to preach Christ to South Africans may be challenged by negative emotions about the culture. In the mission, Korean missionaries should not refer to who they are as such, but concentrate on the gospel proclaimed as the saving power of God at work in the world.

The presented normative task provided insights into theological and normative perspectives and strategies on finding a balance between cultural-adaptation problems in a missionary context. In determining the normative and ethical perspectives, it could be perceived that the solutions for cultural-adaptation problems in a missionary context are guided by biblical perspectives.

6.2.4 Integration of results for a strategy — the pragmatic task

The pragmatic task deals with the pastoral practical-theological perspectives to develop a model that can prepare missionaries, before they leave their country of origin, for dealing with cultural adaptation in the missionary field. Osmer's (2008:10, 176) fourth task of practical theological reflection focuses on identifying strategies and actions that can be taken in order

to change the current situation (as described by the empirical task) to the ideal situation or desired goals (as described by the normative task). It asks, "*how might we respond in ways that are faithful and effective?*" The practical-theological perspectives and guidelines, proposed as a model to prepare missionaries, emanates from hermeneutical synergy and interpretation of the results obtained from the descriptive-empirical, interpretive, and normative tasks (Osmer, 2008:176).

6.3 A MODEL TO ASSIST MISSIONARY CULTURAL ADAPTATION

The cultural-adaptation model formulated is based on the findings, as discussed in previous chapters. The pragmatic task (Osmer, 2008:10, 176) reflects on practical theological strategies and actions to shape events towards desired goals — that is, to list the basic concepts for a suitable pastoral model for Korean missionaries regarding cultural adaptation in foreign countries. It will also cull from the Bible, principles followed by missionaries.

As established in Section 1.2, most Korean missionaries encounter culture shock the moment they get into their mission fields. The main reason is the fact that Korea has a single/monoculture and therefore arriving in countries with various cultures becomes a complication for them. This study revealed, through empirical research in Chapter 2 and the researcher's personal narrative in Chapter 3 as well as the literature review in Chapter 4, that a great number of missionaries experience challenges in foreign countries (see Sections 2.4.1 and 3.4.2.3 of this study). Korean missionaries struggled with the complexity of the cultures in foreign countries (see Section 4.2.2). The biblical principles behind missionary models for cultural adaptation, identified in Chapter 5 of this study, are considered a point of departure in the development of the model. Ndlovu (2018:180) viewed a model as a tool used in the whole or part of an organisation. This is indeed used as a plan of action designed to achieve the long-term missionary goals (Armstrong, 2006:161). This study considers the following major components as pathways in designing the model for preparing Korean missionaries to adapt well in new cultures:

- Drafting the pre-missionary training programme for Korean missionary candidates and their families before leaving their country: a need for pastoral training and counselling institutions to prepare the missionary candidates and their families for real experiences and ways to adapt and embrace them effectively when they are in foreign countries.
- Identifying areas of cultural- adaptation challenges to be addressed to advance safe living for missionaries in foreign countries: a discussion of the themes and concerns drawn from the study that need to be addressed by the cultural- adaptation model.

- Listing the biblical principles for cultural adaptation for Korean missionaries in foreign countries: the biblical cultural-adaptation principles to set the tone and guidelines for the behaviour of missionaries in mission fields.
- Setting the working objectives for the cultural-adaptation model designed: the objectives to be communicated to missionaries, sending institutions/churches and the host organisations/institutions in setting up structures to standardise the sending and handling missionaries.
- Designing an assessment tool for monitoring and evaluating the model for Korean cultural adaptation in foreign countries: the implementation of the designed cultural-adaptation model for Korean missionaries and the desired outcome need to be periodically monitored and constantly evaluated.

6.4 PRE-MISSIONARY TRAINING AND PASTORAL COUNSELLING

As revealed in this study, missionaries face considerable cultural-adaptation challenges (see sections 2.4, 4.2.2, 4.3.1, 4.3.1.3, 4.3.2.1 & 4.3.3.1 of this study). This calls for set programmes for their pre-missionary training and pastoral counselling and care. A model for cultural adaptation will prepare missionaries and their families emotionally, spiritually, intellectually and physically for mission work. Therefore, the need for pastoral training and counselling (to prepare the missionary candidates and their families with real experiences and skills for adaptation and embracing new cultures) is viewed as a requirement and a necessity.

6.4.1 Pre-missionary training to Korean missionaries and families

Section 2.4.2 of this study revealed that the respondents expressed their need to receive proper training and education before leaving their home country. Section 2.4.2.1 of this study also indicated that cultural-preparation training is essential.

Table 6-1: The key areas of pre-missionary training

Training Areas	Description
Cultural-adaptation skills	The focus should be on skills of engaging with people of different cultural backgrounds.
Practical life-skills training	Providing the trainees and their families with the possible experiences and how to respond.
Pastoral training	Give basic pastoral training to help the missionaries to be relevant and effective on mission fields.
Psychological training	The focus should be on providing counselling and alertness on the effects of culture shock.
Missiological training	The focus should be on providing missionary skills.

The key areas for training the missionary candidates and their families in Table 6.1 above shows that, if such aspects are taken into consideration, the missionaries will be well prepared for adaptation.

6.4.1.1 Cultural-adaptation skills

Cultural-adaptation skills should be available to missionaries so that they are able to respond well to people of different cultures. These may include how they respond with gestures that are not offensive in that particular cultural context. Also, listening skills and projecting non-verbal skills that show their willingness to embrace the recipient culture.

6.4.1.2 Practical life-skills training

The practical life skills should try to respond to existential challenges that missionaries encounter. These should equip them to be tolerant and avoid showing that they are irritated or uncomfortable with any cultural challenge.

6.4.1.3 Pastoral training

Pastoral training helps the missionaries to be relevant in the communities where they work. As missionaries, it is important to know that the main purpose is to propagate the message of Jesus Christ in a contextual manner. Therefore, their pastoral task must be driven by intercultural approaches.

6.4.1.4 Psychological training

Psychological training aims to give the missionary a sound mind before engagement with people. In other words, it means that missionaries should possess skills to confront personal challenges, fears and pain in their lives before they deal with people.

6.4.1.5 Missiological training

Missiological training should focus on presenting a full curriculum on the message they should carry throughout their years in service.

6.4.2 Pastoral counselling to Korean missionaries and families

It was noted in Chapter 3 (section 3.6) that lack of pastoral counselling makes it difficult for the missionaries and their families to understand that God is always with them.

Table 6-2: Pastoral-counselling attributes

Attributes	Description
God's care is omnipresent	A consciousness that God is the source of missions (section 5.2.1).
Role of pastoral intervention	That provides a listening ear to the concerns of missionaries and their families.
Support services	The sending Churches/institutions, the local churches, and the community.
Feedback facilities	An established way of receiving feedback from the missionaries, their families, and the support services.

6.4.2.1 God's care is omnipresent

The mission has an ascending and not a descending character, i.e. depend only on the divine. As observed earlier, in Chapter 5 of this study, the fundamental doctrine of missions is that it is the heart of God to see missionaries work with people of different cultures. Basically, if He is involved as a missionary God, that means He is always present with all missionaries (see section 5.2.1 of this study). It is imperative, therefore, that Korean missionaries adopt this doctrine in their missionary work.

6.4.2.2 Role of pastoral intervention

Sometimes, after months or even years spent in a new culture, missionaries feel suddenly bored, and frustrated with the behaviour of the people. They come to reject the new culture and want to escape from it. They see very little that is good in the host culture, i.e. they experience culture shock. To reiterate, missionaries encounter numerous emotional, spiritual, and social challenges when they arrive in the host countries. We believe that, in this regard, it is important that they are given pastoral counselling so that they find meaning in every situation they go through. Pastoral counsellors act as the listening ear to them and a source of spiritual support.

6.4.2.3 Support services

As noted by Wright (2010:110), the mission is a duty and a right of every believer. Although not all are gifted as missionary-church planters, it is believed that all Christians will contribute in one way or another to the fulfilment of Christ's final commandment. Support services should include, amongst others, the sending churches/institutions, the receiving churches,

organizations, and the communities which give them a welcoming hand and support. All these structures should be willing to help and encourage missionaries to integrate into the new culture. Korean missionaries should be encouraged to integrate, for example, and learn the local languages.

6.4.2.4 Feedback facilities

Feedback is one of the most important aspects to the mission's work, and also one of the most critical aspects of the mission's work. We assume that it should be a regular practice to shed light on the way the work is being done in the host country (Sills, 2015:128). It is not only a way to enlighten the new missionaries, but it is also a necessary means of preparing new people who feel the call for a mission. In other words, this means that the feedback must be developed for missionaries in foreign countries to offer back to sending churches/institutions. It is critical that they inform each other on new technologies and opportunities, as well as on the difficulties they face in their field of mission.

6.4.3 Missionary cultural-adaptation principles

As discussed in Chapter 5 (section 5.5.1.3), Paul demonstrates that contextualization or adaptation is a missionary strategy. Chapter 3 (3:5) of this study revealed that there are some important cultural-adaptation principles required in the Korean-missionary model. Table 6.3 below shows a list of cultural-adaptation principles.

Table 6-3: The missionary cultural-adaptation principles

Adaptation principles	Description
Pre-departure preparedness	Need for a willingness to go for missionary work
Unexpected culture shock awareness	Need to explain the reality of what a missionary should expect
Impact of culture shock on their lives	Inform on the possible effects of culture shock on missionaries and their families
Missiological implications	Explain to them the benefits of being involved in missionary work
Intercultural engagement skills	Be provided with skills to share cultures with the host country
Value of cultural differences	The value and richness of being exposed to different cultural experiences
Proper missionary training	Willingness to acquire proper missionary training before leaving for mission fields

The listed missionary principles above provide the guidelines for equipping missionaries for the work ahead.

6.4.3.1 Pre-departure preparedness

Previously, we emphasized the need for feedback in the work of the mission. Through the feedback, the candidates are prepared for the mission; as this is the case, pre-departure preparation is key. Through training, feedback (from pioneers in mission), and the pre-departure training is the requirement that motivates the missionaries' candidates to pursue missions. That is why it must be used as a preliminary means of stimulating new candidates to the mission.

6.4.3.2 Unexpected culture shock awareness

In reality, all cultures are human; they are all corrupted by sin. So exposing through training what the missionaries might encounter, and equipping them on how to handle all the unexpected challenges, helps the missionaries to handle culture shock.

6.4.3.3 Impact of culture shock on their lives

The term "affliction" appears in Paul's writings as meaning physical suffering (2 Cor 1:8) and the pain of a broken relationship. As members of his body (the body of Christ), missionaries also share his shocks or afflictions (Col 1:24). As can be seen, culture shock may negatively affect the performance of missionaries. Explaining the negative effects and providing ways of avoiding negative reactions to them may be helpful at the onset.

6.4.3.4 Missiological implications

“Mission” means the total calling of the church as it reflects God's eternal purpose. Besides the challenges the work creates, it also has spiritual and emotional benefits. Exploring with new candidates the benefits of being involved in mission work and revealing the positive impact that mission work can have on the community, vividly illustrates the nature of missiological implication. Thus, the process of training missionaries must make clear the personal results of missionary service. It becomes encouraging if these benefits are also explained to missionaries.

6.4.3.5 Intercultural-engagement skills

As previously noted, intercultural-skills training endeavours to provide skills to share cultures with the host country and allows them to exchange values. That is why there is a great need

for the missionaries to be equipped with intercultural skills that allow them to accept and assimilate the cultures of the host country as well as share and deposit the values of their own cultures. This allows the two groups to value each other.

6.4.3.6 Value of cultural differences

It has already been noted on several occasions that all cultures are corrupted, none of them can claim to be perfect. Although this is a reality, it is important to keep in mind that there are also values. This aspect aims at showing the value of diversity in cultures. The value and richness of being exposed to different cultural experiences should be viewed as enriching benefits. The difference in cultures and norms should never be seen as a challenge but should be seen as value-added to one's own cultural knowledge.

6.4.3.7 Proper missionary training

The mission arises from an experience of God; this means that all believers should be involved. While all believers are implicated, adequate missionary training is crucial. It will cover all aspects necessary for missionary work. In this sense, it is argued that missionaries should be trained. As far as possible before entering the field of mission, they should have appropriate training. This enables them to understand other cultures, and to avoid the challenges of culture shock and failure to serve well as a missionary.

6.5 CULTURAL-ADAPTATION CHALLENGES OF KOREAN MISSIONARIES IN FOREIGN COUNTRIES

This study (section 2.4.1) revealed that Korean missionaries, particularly in South Africa, find it difficult to adapt to local cultures. Table 6.4 below shows the cultural-adaptation challenges and the proposed remedies.

Table 6-4: Cultural challenges and possible remedies

Cultural challenges	Possible remedies
Not feeling at home in foreign countries	Develop an accommodative attitude
Unfamiliarity with local customs	Accept the uniqueness of other cultures
Adjustment challenges	Take each stage of life situations step-by-step
Unexpected experiences	Seek to expose the realities and inform missionary candidates fully
Failure to engage effectively with local people	Be willing to embrace unwelcoming people

6.5.1 Feeling foreign in the mission countries

It was noted with concern in Chapter 2 (see 2.4.1) that Korean missionaries mainly do not feel at home in the first three years after their arrival in their mission countries. Based on a number of responses, the missionaries feel home sick at this stage (See 2.4.4). They stated that they take longer to adjust in foreign countries, hence feeling home sick. To address these challenges effectively, both the missionaries and the host country should be educated to develop an attitude that is accommodative. That considers the diversity of each other's roles.

6.5.2 Unfamiliarity with local customs

It is clear that lack of familiarity with the local languages, cultures, and customs are a great challenge to most missionaries (see 2.4.1). The unfamiliarity with local customs makes them despair and feel they will never fit well into the host country. This may also cause them to resent the local people (see 2.4.2.1). It is imperative, therefore, that missionaries are informed fully on the benefits and the uniqueness of embracing other cultures, despite the multiple challenges posed.

6.5.3 Adjustment challenges

This study expressed that missionaries tend to go through all the four stages of culture shock, namely initial shock, defensive retreat, acknowledgment of circumstances and adaptation, and change (see 4.2.2). The ultimate goal is to shorten the painful stages and help missionaries adapt and change sooner. That may be possible if missionaries are well prepared and equipped before moving into the mission field. Adjustment challenges should indeed be a process. The missionaries should be trained to take one stage at a time and be willing to change within a reasonable time limit.

6.5.4 Unexpected experiences

Unexpected experiences result in culture shock to the missionaries (see 3.5.1 and 4.2.2). It is therefore important that missionaries must be exposed to the realities of meeting people of different cultures; they must expect to see what they are not accustomed to.

6.5.5 Failure to engage effectively with local people

The challenges of effectively engaging with local people have been revealed to be a concern (see 2.4.1 and 3.4.2.3). That means the missionaries find it difficult to find friends or to be accepted by the local people. This is why it is important that the missionaries travel with their

families to the mission field in host countries. The best solution, however, is to be willing and committed to receiving all people unconditionally.

6.6 BIBLICAL CULTURAL-ADAPTATION PRINCIPLES TO BE EMBRACED

As stated in Chapter 5 (see 5.2.2), the Bible provides the basic principles of missions. The mission to save the entire human race is carried out by the triune God and mandated to missionaries (Kaiser, 2000:39). Kaiser agrees that both the Old Testament and the New Testament reveal God as the One who sends missionaries. This portrayal, of the triune God as the initiator and a driver for missions, is pivotal to the cause of missionary work.

Table 6-5: Biblical cultural-adaptation principles

Principle	Description	Text
The Head of missions is God	The missionary work should always reflect the identity of God as its Head	Matt. 28:19-20
The ownership of the missionary work is the triune God	The goal and approach of missions must be determined by this position	Acts 1:8
Missionaries in the world are agents of God	Missions only have authority within God's plan	Matt. 28:19-20
Enhance missionary work efficiently	Consider that the purpose is to draw all people to God	Gen. 12:3; 28:14

6.6.1 The Head of missions is God

In missionary work, it is important to note and realize that God is the Head of missions. This principle is encouraging to all those who work in the ministry. As stated in this study, in Chapter 5 (see 5.2.1), missionary work is in the mind of God. As mentioned above, the fundamental traditional doctrine of the mission to people of other cultures is based on God's role as a missionary. This identifies God as a missionary because He is sender. In this way, the missionaries are viewed as co-workers with God. In Matthew 28:19-20, it is God who is commissioning all believers to serve Him as missionaries in calling the whole world into His Kingdom.

6.6.2 The ownership of the missionary work is the triune God

The goal and approach of missions must be determined by the position that missionaries are in partnership with the triune God. The mission of the Triune God has meaning in his act of sending the Son, the Son who sends the Holy Spirit. Later, the mission was expanded to include the Church (Matt 28:19-20). In other words, the Father, the Son, and the Holy Spirit sent the Church into the world. This principle in the mission field serves to empower missionaries in believing that they are covered in the grace of Jesus Christ as well as empowered by the Holy Spirit in carrying out missionary work. As stated above, God the Father is the Head of the work missionaries are called to do. Therefore, it is the work of the triune God that they are executing in the world.

6.6.3 Missionaries in the world are agents of God

Missionary work is an important calling from God and this is the principle that carries the missionaries in their work. Being agents of the highest God is so encouraging. God has always placed His people to preach His gospel and meet the spiritual needs of His people in the world. Therefore, God always meet the needs of all those that He sends to the mission fields. In their service, the missionaries should be encouraged that, even if they face challenges, God still watches over them and is there to reward their work.

6.6.4 Enhance missionary work efficiently

Following on from the foregoing, it must be kept in mind that the enhancement of the work must be the missionary's sign of zeal. In order to be effective, missionary zeal must follow all the necessary processes in their work to lead all people to God. For this purpose, missionary work should be motivated by the greater recompense, to see the world come to God. For this reason, missionaries must be engaged to work effectively and efficiently.

6.7 PRESENTATION OF COMPONENTS OF THE CULTURAL- ADAPTATION MODEL FOR MISSIONARIES

It has been noted in this study (see 2.4.1 and 4.2) that missionaries experience cultural-adaptation challenges upon arrival in the host country. The experiences of the author reflected valuable realities in Chapter 3. The important areas to be addressed and embedded in the model designed are as follows:

- Initial training and educational empowerment
- Cultural-adaptation skills

- Pastoral counselling and care
- Cultural interactive groups
- Corporate engagement/feedback structures

The areas presented above show a composite structure that should help the missionary sending *and* hosting churches/institutions to follow in equipping the missionaries (see also 2.4.2).

6.7.1 The training and educational-empowerment schedule for missionary candidates

It is essential for the effectiveness of the mission work that there is a systematic training programme for all missionary candidates to complete before leaving their home country for mission work. The basic training programme should cover the following:

- Define and provide introductory lessons on missions
- The role of the triune God in missions
- Biblical examples of missionaries/missions
- Dangers and opportunities in mission fields
- Dealing with culture shock

6.7.2 Intercultural-adaptation training skills

Intercultural adaptation has been defined previously as the process by which people in intercultural interaction modify their communicative behaviour to facilitate understanding (Rodríguez, 1996:34). In other words, cross-cultural adaptation refers to the adjustment of communicative behaviour to reduce the likelihood of being misunderstood during interactions with someone from a different culture. Since the missions are defined as engaging and preaching the Gospel of Jesus Christ to people of different languages, cultures and customs, training in cross-cultural competence and cultural-adaptation skills are important.

6.7.3 Pastoral counselling and care

As pointed out by Anderson (2001:218) and Collins (2007:4), pastoral care is in fact "healing of souls", and here reference is made to the care (including healing, support, counselling and reconciliation) provided to people during times of crisis, when life has become difficult and seemingly impossible. Due to the challenges and problems associated with dealing with people from different cultures, it is important that missionaries receive pastoral care and

counselling. There should also be a course to train missionaries so that they can counsel and provide pastoral care to their families and others.

6.7.4 Cultural interactive groups

To improve and quicken the missionaries' cultural-adaptation process, it is important and useful that they be involved in interactive groups with the locals. In these groups, they should be sharing cultural experiences and norms. The missionaries will be exposed to varied experiences and contexts.

6.7.5 Reporting and assessment programmes (engagement-feedback)

As noted, feedback is one of the most important aspects of the mission's work (see 6.4.2.4). The missionaries must be assessed constantly so that intervention programmes can be given to them in time. They should be heard whenever they encounter challenges in mission fields. A template of reporting process should be available to missionaries as well as the sending and host institutions.

6.8 AN ASSESSMENT TOOL FOR MONITORING AND EVALUATING THE MODEL

6.8.1 Missionary personal adaptation skills

Several different assessments and training methods should be in place to assist missionaries in managing in cross-cultural situations and engaging with different cultural values and languages, as well as dealing with their own domestic myopia.

Table 6-6: Skills for personal management in mission fields

Skills Dimensions	Descriptions
Interpersonal skills	Skills related to the maintenance of self (mental health, psychological well-being, stress reduction, feelings of self-confidence).
Intercultural skills	Skills related to the fostering of relationships with the locals of the host nations.
Perception skills	Cognitive skills that promote a correct perception of the host environment and of self-confidence between the missionary and the locals.

6.8.1.1 Interpersonal skills

In this part of the thesis, the concept of competence is used to emphasize self-control. In other words, these are competencies related to mental health, psychological well-being, stress reduction, and self-confidence. While this work is God's, the missionaries should be trained to have skills to manage the challenges they encounter in the ministry. These skills help them to cope well and live healthy lives. As stated in Chapter 4 of this study, pastoral care and counselling helps them to cope well.

6.8.1.2 Intercultural skills

The work of a missionary is effective if he or she is considerate towards intercultural differences. Therefore, the intercultural skills should be effective for fostering relationships with the locals of the host nations. The missionary must be well equipped with intercultural skills. These increase understanding of how to engage well with the locals and how to respond to them in a non-offending manner.

6.8.1.3 Perception skills

Cognitive competence is a capacity that promotes a correct perception of the welcoming environment and trust between the missionary and the local people. It is necessary that missionaries have positive perceptions towards their work and towards their host country's culture(s). Having a negative perception will affect their behaviour as well as their performance in the field.

6.8.2 Assessment tools for monitoring and evaluating the model

Regarding the model designed for Koreans' cultural adaptation, it is important to implement tools for assessing and monitoring its effectiveness. It is therefore important to present the following proposed tools:

- Ensure that pre-training and education is done.
- List the pastoral-counselling sessions conducted for all missionary candidates before they leave for mission fields.
- A continuous review of the aspects of the training schedules for missionaries.
- Records of reports and feedback should constantly be reviewed to ensure that everything that could be challenging in the mission field is followed up on and taken into account.

- Missionaries should be given an opportunity to contribute throughout the cultural-adaptation process.

6.9 Conclusion

In this chapter, a transition from theory to practice was done by integrating the research results gained from the empirical, interpretative and normative tasks to develop a model that can prepare missionaries before they leave their country of origin to deal with cultural-adaptation in the missionary field. This chapter answered the last question of the study: “What model can be developed to prepare missionaries before they leave their countries of origin to deal with cultural adaptation in the missionary fields?” The chapter proposed a pre-mission training programme and a pastoral-counselling programme to assist Korean missionaries to cope with culture shock. The model identified the areas of cultural-adaptation challenges and proposed effective remedies. The chapter also blended the model with biblical cultural- adaptation principles which were pivotal in designing the model. The components of the cultural-adaptation model were presented. Finally, the assessment and evaluation tools were presented.

The next chapter will provide a summary of the study, findings and recommendations for future research.

CHAPTER 7:
CONCLUSIONS, FINDINGS AND RECOMMENDATIONS FOR FUTURE RESEARCH

7.1 INTRODUCTION

The aim of this study was to develop a pastoral-theological model for preparing Korean missionaries to deal with cultural adaptation in foreign countries and also to equip them with the necessary skills to cope when they arrive in the mission field (see section 1.2.). Therefore, the overarching research questions of this study was:

What pastoral measures can be taken to help Korean missionaries in dealing with cultural adaptation in foreign countries which can help and equip them with the necessary skills to cope when they arrive in the mission field?

The previous chapter presented a model designed for preparing Korean missionaries to deal with cultural adaptation in foreign countries as well as for helping and equipping them with the necessary skills to cope when they arrive in the mission field. This concluding chapter of the study presents the summary of the study, summary of the results of the study, recommendations for the implementation of the Korean missionary cultural-adaptation model and finally, gives the recommendations for future research.

7.2 SUMMARY OF THE STUDY

The problem statement of this study (in section 1.2) and the aim (1.3) dealt with developing a model for Korean missionaries to deal with cultural adaptation in foreign countries. That was followed by an attempt to answer the research questions (section 1.4) and objectives (section 1.5), with the overarching aim of finally answering the main question of the study. To achieve this, the researcher used Osmer's (2008) model of practical theological interpretation for Practical Theology. Osmer's model comprises four tasks and four questions that guided the researcher in his research (Osmer, 2008:4):

- The descriptive-empirical task examines the current situation ("What is going on?").
- The interpretative task tries to understand from a literature study what causes gave rise to the current situation ("Why is it going on?").
- The normative task consists of normative and ethical perspectives that Scripture provides to describe the desired situation ("What ought to be going on?").

- The pragmatic task entails the formulation and implementation of a strategy or action for the solution of the problem formulated in the empirical-descriptive task ("How might we respond?").

The four tasks of practical theological research (Osmer, 2008:4) were used as heads for the various chapters of the research:

- Chapter 1 of this thesis addressed the background of the study and the problem statement. It also outlined the aims and objectives of the thesis. Furthermore, the methodology for the study was given together with the ethical considerations of the study.
- The first objective set out by this research, was to establish the present situation regarding cultural adaptation in the context of Korean missionaries and their families living in South Africa. According to Osmer's model, the current situation is described and examined in order to understand "what is going on?" (Osmer, 2008:4). The descriptive-empirical task in Chapter 2 provided the methodology for the empirical research, and a report on the views of the respondents. An analysis of the views, drawn from the research respondents' replies, was also done.
- The second objective set out by this research, was to express experiential cultural-adaptation and pastoral-care challenges faced by Korean missionaries in South Africa. Chapter 3 presented the author's and his colleagues' personal experiences in South Africa as missionaries. The purpose of Chapter 3 was to reflect the personal realities encountered by Korean missionaries, so that it substantiates the research.
- The third objective set out by this research, was to conduct a literature study to provide understanding and explanation of why Korean missionaries find it difficult to adapt culturally to an environment that differs from their own. An investigation into and interpretation of the causes that gave rise to the specific situation of Korean missionaries was undertaken to attempt to understand, "why this is going on?" (Osmer, 2008:4). The interpretive task in Chapter 4 reviewed the relevant literature on the introduction of Christianity and other religions in Korea. The churches actively involved in the establishment of missionary work were discussed. The chapter identified the challenges that missionaries encounter in mission fields, and the cultural-adaptation challenges.
- The fourth objective set out by this research, was to examine the biblical perspective on what the possibilities are of, firstly, preventing the cultural-adaptation problems and, secondly, if they proved inevitable what measures could be taken. The normative task endeavours to formulate the desired situation, "what ought to be going

on?" (Osmer, 2008:4). According to Osmer (2008:138), the normative task involves discernment to actively seeking God's guidance and sorting out what ought to be done in certain episodes, situations and contexts. By using normative perspectives gained from Scripture, Chapter 5 examined the biblical principles for cultural adaptation. A review of the Old Testament and New Testament scriptures were studied to show how God directed missions and how people pursued it. The chapter presented guidelines to be followed in designing the model for the Korean missionaries' cultural-adaptation model.

- The fifth objective set out by this research, was to develop a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field. The insights gained from the descriptive-empirical, interpretive and normative task could then be used to formulate a strategy of "how might we respond?" (Osmer, 2008:4) to address the problem formulated in the empirical-descriptive task. Through integration of the research results, a practical theological model was developed in Chapter 6 to prepare missionaries before they leave their countries of origin to deal with cultural adaptation in the missionary fields. According to Osmer, the pragmatic task has to do with determining strategies of action that will influence situations in ways that are desirable (Osmer, 2008:4). Chapter 6 listed the basic concepts for a suitable pastoral model for Korean missionaries regarding cultural adaptation in foreign countries. It also delineated the Bible principles followed by missionaries in scriptures.
- Chapter 7 presented the conclusion of the study. It provided the summary of the research, findings of the study, and recommendations on how the model for Korean missionary cultural adaptation can be implemented. Finally, it gave the recommendations for future research.

7.3 SUMMARY OF THE RESULTS OF THE STUDY

This study followed Osmer's model of practical theological interpretation for practical theological encounter. Osmer's model comprises four important questions that guided this research. According to Osmer, the current situation of the study is described and examined to understand "what is going on?" and this is usually done empirically. Then an investigation into and interpretation of the causes that gave rise to the specific situation are undertaken in an attempt to understand "why this is going on?" This is followed by the desired situation, "what ought to be going on?" (described by using normative perspectives gained from biblical principles). The insights obtained from the investigations could then be used to formulate a

framework of “how might we respond?” to the problem formulated in the descriptive-empirical task.

The results drawn from various chapters of this study are discussed below.

7.3.1 The descriptive-empirical task of priestly listening indicated the following results

The descriptive-empirical task established “what is going on?” (Osmer 2008:4). Chapter 2 examined what are the realities of cultural-adaptation challenges faced by Korean missionaries and their families in their mission fields.

7.3.1.1 The research of the descriptive-empirical study indicated the following significant results

- The qualitative inquiry reveals that a number of Korean missionaries have not received sufficient and formal cultural training to prepare them for missionary work in South Africa. Since cultural and practical skills, pastoral, psychological, and missiological formation are the necessary attributes for effective missionary work in foreign countries, Korean missionaries have mixed experiences and satisfaction levels in their host country (South Africa, in this instance), so they find it challenging to adapt.
- South Africa is generally regarded as unsafe by most foreigners, especially Korean missionaries. All the more so since there is a lot of negative publicity on social media and news about killings in the country; some of them expect hostilities in the country, so out of fear they keep themselves isolated. The feeling of being isolated from family, childhood friends, and others is also experienced, since they miss their customs and traditions, especially when they find it challenging to adapt to the new environment.
- In addition, Korean missionaries can find it difficult to adapt during return visits to Korea, their home country, indicating a sense of isolation for many. Therefore, they would be happy when they make friends among the natives they meet in the host country.
- Korean missionaries struggle with cultural differences that cause difficulties when they arrive in South Africa. A sudden change, to a completely different situation regarding how to live and conduct life, creates culture shock. Some of them have adopted certain aspects of local cultural values without compromising their own meanings (i.e. time, personal relationships, honesty, corruption, etc.). Thus, this is an

effort to develop effective communication strategies to operate in their new environment.

- The adaptation period depends on the temperament of each person; however, for Korean missionaries, the descriptive-empirical findings revealed that it takes 1 to 3 years to adjust to culture shock after they arrive from their home country.

7.3.1.2 Research from the researcher's experiences indicated the following significant results

Chapter 3 gave the narrative of the researcher's experiences, to draw better understanding of various aspects pertaining to the involvement of Korean nationals in missionary work.

- Culture shock presents itself in varied ways in a missionary worker. The shocks of stress are severe and cumulative; it is sometimes close to insanity. Nothing seems really routine in everyday life.
- In missionary work, there is at times a feeling of being overwhelmed. Language (i.e. problems of communication) in particular, are the most troublesome of all. This leads to cultural fatigue, cultural stress, conflict, and uncertainty. Sometimes language creates anxiety and bad moods. These are the major factors adversely influencing the professional performance of missionaries.
- There exists a sort of recognition of the circumstances. Through getting used to the situation, one tries to make sense of the differences and similarities between one's culture of origin and one's host culture. Afterwards, one realizes that one must accept and adapt to the new culture, although one may have a sense of ambiguity due to the change in identity, learning, and acceptance of different values.
- The ongoing engagement within local communities helps improve interpersonal skills and language development. When more effort is put into language learning, a missionary will begin to gain confidence and, most importantly, acceptance by the community. Later on, one will appreciate the new culture and its norms, so the goal of being in a foreign country (i.e. South Africa) will produce excellent results.

7.3.2 The interpretative task of sagely wisdom indicated the following perspectives

The interpretative task established the interpretive perspective of "why this is going on?" (Osmer, 2008:4). A literature study was done in Chapter 4 to provide understanding and explanation of why Korean missionaries find it difficult to adapt culturally to a context of residence that differs from their own.

7.3.2.1 Research from the interpretative task established the following significant results

- There are a number of religions in South Korea. The study indicates that three of them are major religions, these are Buddhism, Confucianism, and Christianity. These religions have been permitted by South Korea, thus they are engaged in the propagation of their faith. In addition to the major religions listed above, South Korea also has other traditional religions such as Shamanism. In Korean Shamanism, shamans control and manipulate the spirits in order to provide growth, prosperity, and health to people.
- Concerning Christianity, the study noted its historic growth in the 20th Century in Korea. In fact, Korean Catholics date back to 1784, while the arrival of the first Protestant missionaries dates back to 1884, but it was during the Japanese occupation of the country (1910-1945) that the growth of Christianity in Korea was significant. It must be recognized that it was influenced by religions other than Christianity.
- Although Africa is the continent farthest from Korea, the mission's focus was more important. Several missionaries who were already working or studying abroad, for example in England or Kenya, were taken to a ministry in South Africa and another in Malawi, in 1980. They had been attracted by missionary work in Africa, thus they dedicated their lives to the mission. This period was a great opportunity to bring the gospel to Africa.
- It should be noted that Korea's history spans more than 5,000 years and boasts a rich and distinct culture, steeped in Confucianism and Buddhism. Although they may share some physical characteristics distinct from other Asian peoples, such as the Chinese and Japanese they are receptive to Christianity. Koreans are a single ethnic family speaking a single language and sharing a single cultural identity. In comparing Korea and South Africa, the study noted that African cultures, particularly those of South Africa, are many and varied. South Africa can appear to be a mixture of countries with different tribes, each with their own unique characteristics; that is why, on this subject, it is underlined that Korean missionaries face a great challenge.

7.3.3 The normative task of prophetic discernment indicated the following perspectives

In an attempt to conclude “what ought to be going on?” (Osmer, 2008:4), an exegetical inquiry was done in Chapter 5 of relevant scriptural passages to determine what principles and

normative perspectives are available in Scripture for the cultural-adaptation problems in a missionary context and the pastoral care of Korean missionaries and their families.

7.3.3.1 The following normative principles from scripture are formulated

- The mission to people of other cultures flows from the mission assignment of Jesus Christ, mentioned in the Great Commission (Matt 28). The mission to people of other cultures is a concept embodied in the Bible that arises from the fact that God is a relational God.
- Mission is an activity of God himself, that is, the mission must be seen to have its origin in the heart of God. In other words, the source of mission comes from the Trinity, rather than from ecclesiology or soteriology. On the question of *missio Dei* theology and the Trinity, the mission only exists because God is a missionary God and is therefore the focus of the mission. The justification of mission to people of other cultures begins with the person, character, and plan of God.
- In the Old Testament, God employed various individuals (e.g. patriarchs, prophets, and others) to perform different missions. The call of the Patriarch Abraham and the blessings bestowed in Genesis 12 were triple: he would be a great nation, he would be blessed by God personally, and his name would be made great. Salvation of the human race will be made possible through the blessings of God and not through the efforts of man. This explains why God chose to make Himself known (to everyone) by the blessings of Abraham. The biblical description of Ruth, the Moabite woman, choosing to leave her homeland to follow her mother-in-law, aligns with people from other cultures on a mission.
- In the New Testament, the Great Commission (Matt 28:19-20) as given by the Lord Jesus Christ, entails an act of obedience by carrying one's cross (Mark 8:34-38), to leave all and follow Christ. The mission must be seen principally as the action of reaching out to non-Christians. This perception is generally influenced by eschatological urgency, which is closely related to the evangelization of the whole world (Matt 24:14).
- The understanding of the mission to people of other cultures suggests that missionaries cannot isolate socio-cultural values to theology (but to use those values to achieve their mission). African cultures are extremely group-oriented in comparison to other cultures. In reality, many African cultures, especially in South Africa, acknowledge the existence and operation of supernatural forces and powers. Missionaries must not focus on changing the outward behaviour and forms of worship. The Gospel should be understood, applied, and lived within each culture, in its

context. The early Church had granted pagan believers (people of other cultures) full inclusion in the new people of God (Acts 15), beyond becoming Jewish proselytes. People from other cultures, once alien to God's people, were not only included as equals; God created a new people from both. Christ broke down the wall of separation between Jews and Gentiles. This is central to Christ's redemptive work on Golgotha.

- Theological perspectives on mission to people of other cultures enable missionaries to understand God's purposes and thus determine God's will for their mission. It will also lead missionaries to reflect on how their ministry should reflect the Kingdom of God. God's reason for mission is universal because God himself is called the God of the Universe (Gen 10). God's works and all his activities in his creation are directed towards the whole of all mankind. In general, the subject of salvation in the Old Testament is inseparable from that of universalism (Deut 9:26; 13:5). However, the New Testament does not abandon this centripetal vision but depicts it in terms of a cultural universalization of the Church in terms of inclusion, but not a cultural homogenization in the process. Jesus speaks of the day when the Gentiles will come from east and west, north and south to be included in God's Kingdom (Matt 8:11-12; Luke 13:29).
- Contextualization is the process of relating the truths of Scripture to ever-changing human contexts so that these truths are clear and compelling. Appropriate contextualization shapes the presentation of the gospel and the release of its transformative power in evangelization, lifestyle, church life, and social change. In the case of our research, for example, South African believers from an animistic background may attend church, but if missionaries do not tell them how material goods and healing can be found in Christ, they may also visit a local shaman (sangoma) to meet these needs. Bible-based contextualization is essential if the Christian faith is to become deeply rooted in any culture (Strauss & Tennent, 2010: 266-267). Therefore, missionaries to people from other cultures need to reflect on the process of contextualization, guiding the Church in the implementation of the Christian faith in a way that is both faithful to biblical truth and adapted to specific cultural contexts.
- Theological development of Korean missionaries in the context of South African culture presents several challenges. As elsewhere in Africa, many native South Africans combine Christianity with the practice of traditional religions. During the great feasts of the year, especially at the end of the year, many practicing Christians make sacrifices to the ancestral spirits in the belief that they will protect them and bring them prosperity and happiness (Oosthuizen, 1992:15-17). In God's vision,

multiculturalism teaches Korean missionaries that cultural, racial, and linguistic plurality and diversity can never divide unity in the presence of God (Gal 3:28; Rom 1:16, Rev 7:9). The missionaries must demonstrate transformational behaviour that crosses socio-political boundaries (Brouwer, 2017:189) — an approach also called interreligious dialogue, although other missiologists such as Van den Toren (2011:154) call it "contextual apologetics". The Apostle Paul engaged in interreligious dialogue as a strategy for winning converts (Flemming, 2002). This proves that Korean missionaries need to immerse themselves in other cultures in the process of evangelization just as Paul did, for example, in his discourse at the Areopagus (Acts 17:17-34).

7.3.4 Results of the pragmatic task of servant leadership to develop a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field

In Chapter 6, the necessity for the development of a model that can provide practical theological aspects for cultural adaptation for Korean missionaries was developed. The pragmatic task (Osmer 2008:4) marked the formulation and implementation of a strategy to address the problem formulated in the empirical-descriptive task: "How might we respond/ How should we act?".

Through the journey of this study, the results have led to the following guidelines:

- Pre-missionary training and empowerment to equip themselves for missionary work is a prerequisite before missionaries leave their home country. The missionaries should be given continuous training and skills empowerment, as it is helpful for their missionary work.
- Continuous training and pastoral care, because the Korean missionaries take some time to cope well in their first few years in foreign countries. In addition, the support of their families and their presence in those early years should be viewed as important.
- Biblical principles for cultural adaptation are a source of strength and hope in missionary work. It is important to realize that God’s heart is at the centre of missions and that He is a missionary God.
- The missionaries require personal adaptation skills in order to manage their cross-cultural challenges.

7.4 IMPLEMENTATION OF THE MODEL FOR KOREAN MISSIONARY CULTURAL ADAPTATION

From the contributions of the research participants of this thesis, as well as what has been established from the literature survey, it is important to draw up some recommendations for the successful implementation of the proposed model for cultural adaptation in foreign countries. These are as follows:

- Commitment to pre-missionary training with a full curriculum that covers intercultural engagement skills.
- Establishment of support systems, both from the sending country and the host country.
- Resources to encourage missionaries, as observed from the biblical principles drawn from characters in the Bible (especially, from the Apostle Paul).
- Workshops and conferences for missionaries that will afford an opportunity to share ideas and experiences with other missionaries.

7.5 RECOMMENDATION FOR FUTURE RESEARCH

From data obtained from the research respondents and literature review, it is clear that many problems affect missionaries in their mission fields. The study therefore recommends the following areas for further research:

- The researcher recommends that more research be conducted to explore the spiritual issues, concerns and needs of Korean missionaries and their families.
- The development of supportive international policies governing movements, treatment and the upkeep of missionaries in their host countries.
- More research should be conducted on how the families and children of missionaries can be encouraged, so that they do not lose their own cultures, values and norms by embracing the cultures of their host countries.

7.6 CONCLUSION

This chapter provided a summary of the study, reflecting what is covered in every chapter of the study. The chapter also gave the results of the study to reveal the necessary areas highlighted in the research process. The chapter then provided a way the model can be implemented and, finally, gave the recommendations for future research.

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APPENDIX 1

The survey on the adaption of Korean Missionaries in South Africa

We are a Korean missionary and family that has adapted to life in South Africa. Please choose the answer that best describes your feelings. Please answer all items as best as you can, even if some do not seem to apply to you. By completing this questionnaire, you consent to allow the information you provide to be used for research. All information will be strictly confidential. If either of your parents is a native of this country, please do not complete this questionnaire. Thank you for taking the time to complete this questionnaire.

1. Personal Information

1. Gender and age:

   - Female
   - Male
   - Age

2. In which country do you work as a missionary?:
3. How long have you been living in South Africa or another Southern African country?

   - 0-6months
   - 6months -1 year
   - 1year -3 years
   - 3years –5 years
   - More than 5years – (specify the time)

4. If you have not lived in South Africa or Southern Africa, in which other country have you been living?

In the questions that follow, please indicate by using the numbers 1-5 to indicate the extent to which you agree with the statement

1. I don't agree at all with the statement
2. I slightly agree with the statement
3. I fairly agree with the statement.
4. I strongly agree with the statement
5. I agree very strongly with the statement

Satisfaction with life in South Africa	1	2	3	4	5
Are your personal experiences and feelings in South Africa satisfying?					
I am feeling at home in South Africa.					
I am interested in the customs of the local people.					
Coming to South Africa has been very educational and I learnt to speak one of the local languages.					
Coming to South Africa has been a positive experience.					
I have taken a long time to adjust to this country.					
Before coming here, I was interested in South Africa					
I have made good friends in South Africa since my coming here.					
There are a number of advantages to being a Korean in this country.					
I was well prepared for life in South Africa before coming here.					
Generally, I feel I can trust the native people of this country.					
I find the people of this country to be kind and considerate.					

TRAINING AND EDUCATIONAL PREPARATION	1	2	3	4	5
Was the cultural preparation training you received for working in an African appropriate?					
How would you rate the training you received? 1) Very insufficient 2) Moderately insufficient 3) Sufficient 4) Highly sufficient and effective 5) Very highly sufficient and effective					
What was insufficient in your training? Rate each item listed below: 1) Cultural training 2) Practical life skills training 3) Pastoral training 4) Psychological training 5) Missiological training					

FEELINGS TOWARDS HOST COUNTRY	1	2	3	4	5
I seldom interact with the native people of this country.					
I have had hostile encounters with the native people of the country.					
I have been discriminated against because I am a non-African.					
I do not feel I will ever "fit" into this country.					
I feel self-conscious in this country.					
I experience aggression towards my profession /work in this country.					
I often get frustrated with the native people's culture, behaviour, and habits.					

HOMESICKNESS	1	2	3	4	5
I feel homesick much of the time.					
My only real friends come from my home country.					
I miss people who are living in my home country.					
I miss the customs and ways of doing things at home.					

RESPONSE TO CULTURE SHOCK	1	2	3	4	5
I adapted to the culture and incorporated some elements of the culture into my new culture.					
I developed an effective communication strategy to function in my new environment.					
I adopted cultural values from the host culture without compromising my own cultural values, i.e. time, personal relations, honesty, bribery, etc.					

Please answer the following open-ended questions regarding culture shock:

Evaluating culture shock	1	2	3	4	5
How would you rate the culture shock 1 very low (0-10%) 2 medium low (20-30%) 3 medium (40-50%) 4 high (50-60%) 5 very high? (70-100%)					

How long did it take to adjust? 0-6 months 6 -12 months 1-3 years 4-5 years 5 years or more					
Do you still feel culture shock? Y/N?	YES			NO	
How would you rate the culture shock you have presently? 1 very low (0-10%) 2 medium low (20-30%) 3 medium (40-50%) 4 high (50-60%) 5 very high? (70-100%)					
Did you use a strategy to respond to the mentioned culture shock? Y/N?	YES			NO	
How successful was the strategy that you used to respond to culture shock? Very unsuccessful Medially unsuccessful Successful High successful Very high successful					
Was your strategy one of the following: Avoidance strategy (very negative) Unsuccessful coping strategy (negative) Improved communication strategy (positive) Integration strategy (highly positive) Adjustment strategy (very positive)					
Did you do one or more of the following? Tick one or more of the boxes you did. Learned more about yourself (1) Learned more about the people (2) Learned more about your culture (3) Learned more about spiritual truths (4) Learned more about psychology (5)					
Did you keep you own cultural values and learn new cultural values? How would you rate your success our failure? Learned no new cultural values (very negative) Learned very few cultural values (negative) Learned many cultural values (positive)\ Practiced new cultural values (highly positive)					

Personal change in self and others through practice of new cultural values (very highly positive)					
How would you rate the struggles you experienced to learn new cultural values? No struggle Little struggle Moderate struggle Huge struggle Very huge struggle					

BIBLICAL GUIDELINES AND CULTURE SHOCK	**1**	**2**	**3**	**4**	**5**
To what degree did God's Word help you to adjust to the culture? No help at all and guidance at all A little help and guidance Some help and guidance Much help and guidance Very much help and guidance					
What sections of the Bible helped you the most to deal with the culture shock? Narratives in scripture helped me to adapt (historical books) Wisdom literature in scripture helped me to adapt (Ecclesiastes, Proverbs, etc.) Letters of the New Testament helped me to adapt Prophecy and poetry in scripture helped me to adapt (Psalms and Prophetic books-Jeremiah, Isaiah, Minor prophets) Apocalyptic (Jesus return, judgment, Book of Revelations, Daniel etc.)					
Did one of the following Old Testament Bible books help you with culture shock? Nehemiah Ruth Jonah Esther Daniel					
Did one of the following New Testament Bible books help you with culture shock? Please indicate which one if one specifically helped you. 1 & 2 Corinthians, Galatians, Thessalonians, Romans					

Pastoral epistles (1 & 2 Timothy, Titus) Imprisonment letters (Ephesians, Philippians, Colossians, Philemon) Acts Letter of James, letter of Peter, Hebrews or letters of John					
Did one of the following Gospel books help you with culture shock? Matthew Mark Luke John					
What one or more of the following principles and lessons did you learn and apply from Jesus? Tolerance Sacrifice and self-denial Servanthood and humility Forgiving offenses Faith, hope and love					

REVERSE CULTURE SHOCK	**1**	**2**	**3**	**4**	**5**
Did you experience culture shock when you went back to your country? If yes, how would you rate the culture shock? 1 very low (0-10%) 2 medium low (20-30%) 3 medium (40-50%) 4 high (50-60%) 5 very high (70-100%)					
Did you experience estrangement, that felt like a stranger in your own country or did you make friends easily? Felt like a complete stranger (unwelcome) Felt like a stranger (slightly welcome) Felt accepted (welcome) Quickly made friends (very welcome) Welcome and at home (part of the family)					
What was the reason that you were accepted back into your own country? Personal adjustment Physical adjustment Cultural adjustment					

Spiritual adjustment Psychological adjustment					
What was the reason that you were not able to adjust back to your own culture? Unable to adjust personally Unable to adjust physically Unable to adjust culturally Unable to adjust spiritually Unable to adjust psychologically					
How long did it take you to adjust? 06 months 6-12 months 1-3 years 4-5 years 5 years and more					
How would you rate the importance and role of your sending church in your adjustment back home? Uninvolved Semi-involved Involved Very involved Extremely involved					
What caused you the biggest culture shock when you went back? Physical environment (no good living conditions) Culture (no cultural support, acceptance etc.) Personal circumstances (no financial support) Family circumstances (no support from family) Emotional and psychological (no emotional and psychological support)					
Did you respond in one of the following ways? Withdraw and isolation (cultural isolation) Despair, anxiety and depression (psychological) Distance in relationship with God and other believers (spiritual isolation) Employment (inability to work effectively) Self (loss of identity)					
Which one or more of the following would you advise people to seek when returning home? Spiritual counselling Psychological counselling Financial counselling Family counselling Employment counselling					

How would you rate your adjustment back into your local church? Very poor Poor Good Very good Excellent					

RE-INTEGRATION	1	2	3	4	5
What did you do to re-integrate into your culture? 1) New friendships 2) New sport, creation and hobbies 3) Developed new skills (new studies) 4) New cultural experiences (joined cultural activities and societies) 5) Involvement in local missions (new local missions)					
Did you feel that you had something to contribute in your home country? 1) Able to make no contribution at all 2) Able to make only small contribution 3) Able to contribute 4) Able to make big contribution 5) Able to make an even bigger contribution than on mission field					

APPENDIX 2

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Research Ethics Regulatory Committee
Tel: 018 299-4849
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09 May 2019

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Theology Research Ethics Committee (TREC)** on 09/05/2019, the Theology Research Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Research Ethics Regulatory Committee (NWU-RERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Preparing Korean missionaries for cultural adaptation: A pastoral-theological model.
Study Leader/Supervisor (Principal Investigator)/Researcher: Dr R Denton
Student: K Kwon

Ethics number: N W U - 0 0 8 5 6 - 1 9 - A 6
Institution Study Number Year Status

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type:
Commencement date: 2019/05/01 **Risk Category:** Minimal
Expiry date: 2020/04/30
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

Special in process conditions of the research for approval (if applicable):

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

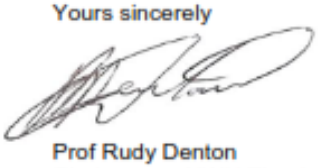
- *The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC:*
  - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-RERC and TREC reserves the right to:*
  - *request access to any information or data at any time during the course or after completion of the study;*
  - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
  - *withdraw or postpone approval if:*
    - *any unethical principles or practices of the study are revealed or suspected;*

- *it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;*
- *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
- *new institutional rules, national legislation or international conventions deem it necessary.*

- *TREC can be contacted for further information or any report templates via Rudy.Denton@nwu.ac.za.*

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-RERC for any further enquiries or requests for assistance.

Yours sincerely



Prof Rudy Denton
Chairperson NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

File reference: 9.1.5.4.2

APPENDIX 3

INFORMED CONSENT DOCUMENTATION

TITLE OF THE RESEARCH STUDY:

Preparing Korean missionaries for cultural adaptation: A pastoral-theological model

ETHICS REFERENCE NUMBERS:

PRINCIPAL INVESTIGATOR: Kihwan Kwon

POST GRADUATE STUDENT: Kihwan Kwon

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*You are being invited to take part in a **research study** that forms part of my PhD thesis regarding **Preparing Korean missionaries for cultural adaptation: A pastoral-theological model.** Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.*

*This study has been approved by the **Research Ethics Committee of the Faculty of Theology of the North-West University (NWU-00854-19-A6)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethicalguidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.*

What is this research study all about?

- *The Korean Missionaries who move from Korea to South Africa, face the challenge that Korea is a Monoculture country and South Africa is inter-cultural. This Study is very*

important because it requires for missionaries to be equipped with the necessary resources to work in a multi-cultural, multi-ethnic and multi-national context. This could form part of the theological and missionary raining provided in Korea during the preparation of Missionaries. Since Korea has more than 27 000 missionaries in the field, this impact of this study will address an unaddressed need which has not been sufficiently researched

- *The aim of this study is to develop a pastoral-theological model for preparing Korean missionaries to deal with cultural adaptation in foreign countries as well as to help and equip them with the necessary skills to cope with when they arrive in the mission field.*
- *Objectives:*
    1) *To establish how the situation of cultural adaptation at present looks like in the Korean context of missionaries and their families (Descriptive-empirical task).*
    2) *To express experiential cultural adaptation and pastoral care challenges faced by Korean missionaries in South Africa (Descriptive task).*
    3) *To conduct a literature study to provide understanding and explanation of how Korean missionaries find it difficult to adapt culturally to a context of residence that differs from their own (Interpretive task).*
    4) *To examine the biblical perspective on what the possibilities are in preventing the cultural adaptation problems in a missionary context and if they prove inevitable to take measures (Normative task).*
    5) *To develop a model that can prepare missionaries before they leave their country of origin to deal with cultural adaptation in the missionary field (Pragmatic task).*

Why have you been invited to participate?

- *Only a missionary who participated in mission work will participate and provide consent and information on this study.*
- *The researchers use the sampling technique "Expert sampling". This questionnaire is based on a questionnaire for missionaries currently working in Korean missionaries in Central and Southern Africa.*

What will be expected of you?

- *The researcher will need to have permission from a representative of KMFCSA (Korean Missionary Fellowship in Central and Southern Africa) to get the missionaries questionnaires consent. under their Participants will be asked to complete and sign an informed consent paper, stating whether or not they will participate in the research. Then, provide and explain a questionnaire with information about the interview process. At this stage, it takes 10 to 15 minutes. It also takes a minimum of 20 to 25 minutes to complete a structured interview form specifically tailored to reflect your views on the study. The researcher supervision in order to participate in this study.*

- *The questions posed to KMFCSA missionaries are phrased as follows:*
  - *some biographic information, but not personal information for the sake of anonymity;*
  - *satisfaction with life in South Africa;*
  - *feelings towards the host country;*
  - *homesickness;*
  - *response to cultural adaptation;*
  - *understanding cultural adaptation based on Biblical principles;*
  - *reverse cultural adaptation;*
  - *re-integration.*

Will you gain anything from taking part in this research?

- *This study will give strength and courage to participating missionaries, and many missionaries are experiencing many difficulties due to cultural shocks when they are ministering on the mission field. It will help missionaries understand and adapt to culture.*
- *It will enable them to evaluate and plan for reversed culture shock when they return from the mission field to their countries of origin or sending country*

Are there risks involved in you taking part in this research and what will be done to prevent them?

- *The participants may benefit through the study in terms of re-evaluating their past experience of culture-shock. It will help them to have a better understanding of their past experiences.*
- *Respondents will be treated with respect and fairness at all times. Moreover, if they want to withdraw from the research, their wishes will be respected immediately. The basic ethical rule of social research is that it should bring no harm to participants. The responsibility will be taken to honour this fundamental rule in the research process.*

How will we protect your confidentiality and who will see your findings?

- *During the research process, the identity and privacy of participants will be kept confidential. Measures taken to ensure that no violation of principle may be processed will be discussed with the participants; it is about the use of a questionnaires. Participants must be informed of all possible limits to this principle, as in the case where a participant may be a danger to himself or when the researcher has the legal obligation to report anything to government authorities.*
- *Anonymity of your findings will be protected by using of the ethics given to the researcher. The researcher will use pseudonyms (aliases) for individual, to protect their identities. safekeeping of the data and the fact that during the interview(s) it will only*

be you and me present. The location and facilities will be adequate. A large meeting room with doors and large windows, clean, airy, and with all the safety measures well provided in the case of an urgent problem of insecurity; will be available to participants and the researcher; for the implementation of this study.

- *Confidentiality will also be ensured by changing identifying data during transcription and deleting the digital recording once it was transcribed, so that no information can be traced to a specific participant. Any possible deductive disclosure will also be prevented during analysis and reporting of data because only the researcher, the study leader and the person making the transcription will be able to look at your findings.*

What will happen with the findings or samples?

- *The results of this research will be formulated and presented clearly, unambiguously to participants.*
- *All data generated during the course of the research, in their various forms; (Questionnaires, recorded interviews) will be compiled and stored surely, as a file protected by a secret password in my computer. Only the researcher and the manager of data storage will have access to this data.*
- *The data (both electronic and hard copies) will be stored for five (5) years in a locked premise. The data will be destroyed after five (5) years and the researcher is responsible for the storage and destroying of the data (electronic and hard copies).*
- *Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. Data will be stored for 5 years.*

How will you know about the results of this research?

- *We will give you the results of this research when this study has finally been approved by the Examination Committee of the Theological Faculty of the North-West University. I will then personally give you a call and inform you that the the final results of this study are available and will then briefly discuss it with you.*
- *You will also be informed of all the relevant findings by means of an e-mail through which a summary of the final results of this study will be sent to you.*

Will you be paid to take part in this study and are there any costs for you?

- *This study is not funded by any person or institution.*
- *The researcher will work on the principle of Time, disadvantages, meals, fees. A cocktail; a bottle of cool drink and a snack will be offered to each participant.*

Is there anything else that you should know or do?

- *You can contact Kihwan Kwon at 0724269149- if you have any further questions or have any problems.*

- *You can also contact the Theology Research Ethics Committee via Dr Rudy Denton at 082 459 9710 or Rudy.Denton@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.*
- *You will receive a copy of this information and consent form for your own purposes.*

Declaration by participant

By signing below, I Kihwan Kwon agree to take part in the research study titled: Preparing Korean missionaries for cultural adaptation: A pastoral-theological model

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) ...Potchefstroom. on (*date*) 08 / 03 / 2019

…… ……

Signature of participant Signature of witness

Declaration by person obtaining consent

I *(name)* ……..…… declare that:

- I clearly and in detail explained the information in this document to

  ……

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) .....…..…… on (*date*) ……...……. 20....

…… ……

Signature of person obtaining consent Signature of witness

Declaration by researcher

I *(name)* ……..…… declare that:

- I explained the information in this document to ……..
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) .....…..…… on (*date*) ……...……. 20....

…… ……

Signature of researcher Signature of witness

APPENDIX 4

CERTIFICATION

This serves to confirm that I, *Vivien van der Sandt*, took care of the language editing of the thesis:

Preparing Korean missionaries for cultural adaptation:

A pastoral-theological model

by

KIHWAN KWON

VIVIEN VAN DER SANDT

MEMBER OF THE PROFESSIONAL EDITORS' GUILD

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