

VID Specialized University
SCHOOL OF MISSION AND THEOLOGY

RETURNING HOME: A STUDY OF NORWEGIAN MISSIONARIES WHO
RETURNED HOME AFTER SEVERAL YEARS IN THE MISSION FIELD

MASTER THESIS IN GLOBAL STUDIES
MGS 320

BY
MA CHRISTINA ESTREBOR BUSTOS

STAVANGER
2016

DEDICATION

This study is dedicated to my good friends and missionary friends who have lived overseas for several years and have experienced or still experiencing challenges to feel home again to the place you once called *home*. May this study be a little bit of help or something to challenge you to find out deep with in your hearts where home is for you.

To my mother, I know you believed so much in me when I started at MHS. You were not surprise that I am studying again. You may not see me finish this but you are an inspiration to many things I am doing. You are the reason I go back home but now I know you are in the best place we will all call home.

To my husband Benjamin who lovingly supports me in every way and to my beautiful Arabella who was with me this entire study from the time she was inside me until now.

To Ann Elisabeth who prays for me and is always happy to hear my progress and frustrations in school.

To my good friends from North to South and East to West, you know who you are. You all have encouraged me to finish this study.

And to those of you whom have shared your experiences in the mission field, Janne and Paul Roland, Kjartan and Janette Kleivset, Yngvild and Jarle Hofstad, Maria Larsen, Lill Randi and Stig Rune Skaran and last but not the least Anette and Per Birkeli. All of you have shared a lot of valuable lessons and experiences in the field and coming back. Thank you so much for all your help and the time spent during interviews.

And most of all to God, the only source of my strength and knowledge, without you I cannot accomplish this in time. Glory and honor belongs to you alone.

TABLE OF CONTENTS

DEDICATION	2
Chapter One	5
INTRODUCTION	5
1.1 THE RETURNEES	10
Chapter Two	13
PREVIOUS RESEARCH	13
2. 1 CROSS-CULTURE ENTRY AND HOME COUNTRY ENTRY IN ORGANIZATIONAL BEHAVIOR	13
2.2 AN OVERVIEW OF CROSS-CULTURAL ENTRY	14
2.3 HOME. WHAT IT IS AND WHAT IT IS NOT?	15
2.4 CROSS-CULTURAL EXPERIENCE	16
2.5 WHO ARE THE TCKS?	17
2.6 REENTRY	18
2.6.1 The Stages of Reentry	19
2.7 RESEARCH QUESTIONS	20
Chapter Three	21
METHODOLOGICAL APPROACHES	21
3.1 INTERVIEWS	21
3.1.1 How did I choose the Interviewees?	22
3.1.2 The Interview Guide	23
3.2. LITERATURE STUDIES	24
3.3 OBSERVATIONS IN THE FIELD	25
3.3.1 Participative Observations	25
3.4 ETHICAL REFLECTIONS	27
Chapter Four	30
THEORETICAL APPROACHES	30
4.1 HOME	30
4.1.1 Familiar Places	30
4.1.2 Familiar People	31
4.1.3 Routines and Predictable Interactions	31
4.2 REENTRY	31
4.2.1 Issues for Missionaries	35
4.3 DISEMBEDDING SOCIAL RELATIONS	37
Chapter Five	39
RESEARCH RESULTS	39
5.1 LIFE BEFORE MISSIONS	39
5.1.1 We Have Received Our Calling	39
5.2 MISSION FIELD	40
5.2.1 Love at First Sight	40
5.2.2 We Lost Our Calling	41
5.2.3 Child-Raising	42
5.2.4 Family Boundaries	45
5.2.5 We Have Overcome (We Belong Here)	45
5.2.6 I Hate to Leave but We Have to Go...	46

5.3 COMMUNICATION BACK HOME	47
5.4 COMING HOME	48
Chapter Six	51
ANALYSIS	51
6.1 THEORY OF HOME	51
6.2 DISEMBEDDING SOCIAL RELATIONS	54
6.3 REENTRY	56
6.3.1 Leave Taking and Departure	56
6.3.2 Honey Moon	57
6.3.3 Reverse Culture Shock	57
6.3.4 Readjustment	58
6.3.5 Issues for Missionaries	60
Chapter Seven	64
CONCLUDING REMARKS	64
REFERENCE LIST	68

Chapter One

INTRODUCTION

This topic I have chosen is not just because I am interested but also because it is very close to my heart and to the life I have been living for many years now. I have joined a three-month Discipleship Training School in a Christian mission organization called YWAM that stands for Youth With A Mission, not really knowing what lies ahead. The three-month course is a preparation which includes lectures where we get a lot of teachings from the Bible, small group where we can discuss our thoughts and questions about the teachings, one-on-one where we have our accountability person who usually is the school staff where we can share personal things like our struggles or some difficulties, work program where we learn to stretch ourselves to doing practical things that we take for granted at home because mom does it all for us and a mini outreach where we reach out to people through sharing and teaching the Word of God, doing some sort of humanitarian work as a practice and response to our week's teachings. And all I know is I will do missions for three months after I am done with the discipleship course and then we will travel, help people, travel, and travel even more. I didn't know that that decision I did in 2004 will actually changed my life, in fact, it turned my small world upside down or should I say the big world I thought we have have turned to a small world after all. And upon traveling the world, my eyes were opened into more colors, smells and tastes and I have learned to appreciate differences.

Mission, of course, is a word which has been applied to a wide range of activities. It can be used to refer to the evangelization of insiders as well as outsiders: there are missions to the inner cities and to seamen, as well as overseas missions. (Wood 2001, 3)

In my own opinion, Mission work can also be defined as an assignment with a purpose and/or a vision to fulfill. It involves individuals, families or groups who are called Missionaries commissioned by a religious organization and are traveling to different places, even across geographical boundaries to share their faith.

The Great Commission which can be found in the Christian Holy Book called the Bible is where you can find what mission is. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world.” (Matthew 28:19 – 20 KJV). This was when Jesus Christ gave instructions to his disciples after he was risen from the dead to spread his teachings to all the nations of the world. The whole story can be found in Matthew 28. Missionaries are the one who carries this work. They could also be the modern day disciples whom Jesus is referring to because they are going into all the world to teach and preach as what it says in the Great Commission. The missionaries can be send out from a specific Christian church or a Christian mission organization.

Youth With A Mission (YWAM) is one example of a mission agency that sends out missionaries to different parts of the world. This is a global movement of Christians dedicated to knowing God and making God known. They do different types of mission work in over 180 nations. The three main categories of their mission work are: Evangelism – where they spread the teachings from the Bible because they believe that everyone should hear the word of God. Training – where they equip people in talents and abilities and in preparation for the mission work they will do. The last is Mercy ministries where their goal is to share hope to the poor, sick and exploited. They do this through some practical work such as: feeding malnourished children, building houses for the homeless, caring for the orphans, etc. The missionaries can be send out for a short or longer period of time which means that one can be a part of the mission as a volunteer and they themselves can choose whether they want to stay for one month or one year and to wherever location they feel they are called to. The normal training or equipping time in YWAM is usually 6 months where you get the equipping part for 3 months and the other 3 months is where you do mission work in practice.

A Christian missionary is a person who dedicates his or her life to fulfilling the Great Commission: to preach the Gospel, baptizing and making disciples (Matthew 28:19-20). Often, the missionary will spread the Gospel while performing a practical service, such as working at an orphanage or providing medical care. (Compelling Truth, 2011)

Another mission organization in Norway called NLM (Norsk Luthersk Misjonssamband/Norwegian Lutheran Mission) sends out missionaries to different parts of the world as well but it was the role of the agency to choose which nation the missionaries will be going to and for how long. In my research studies this organization several decades

ago sends out missionaries for a period of five to six-year term and an additional one year in Norway to share about the missionary work they have been doing overseas and then they can decide again should they want to commit for another term or not.

An agency called NORME (Norsk Råd for Misjon og Evangelisering/ Norwegian Council for Mission and Evangelism) is an umbrella organization for 43 Norwegian missionary organizations. It was founded in 2001 as an association of Norwegian Missionary Council, the Evangelical Alliance in Norway and Lausanne Movement Norway.

In 2012, NORME organized a conference called, Missionary Drought (Misjonærtørke). They have shared the declined statistics of the Norwegian Missionaries being send out from Norway. They shared that there was a big decline from 1600 missionaries in 1990 and 575 in 2012 so there was a reduction of over 1000 missionaries in 22 years according to NORME and not since 2007 that the number has been higher (Holbek, 2013). But Andreas Nordli, the leader of YWAM shared his thoughts towards the said article from Vårt Land (Norwegian newspaper). He said that the counting method from 1990 is completely different from 2012. It could also be that the years of commitment of the Norwegian missionaries then are much longer than now, also several Norwegian boarding schools have been closed down since 1990. There is also a big change in the mission due to reorganization and increased mobility and digital communication, it becomes easier for anyone to stay in Norway while working abroad, several of the organizations have also phased out some work on the mission field over the years, it could also be that several have also adopted “Aril Edvardsen model”, where one does not emit Norwegian missionaries, but supports local missionaries directly. (Nordli, 2013).

On the other hand, many pioneered works in the mission have been established over the years. Many churches in Africa for example can function by itself now because local pastors were trained. It could also be that orphanages in Asia or in South America doesn't need a lot of international staff anymore after the local staff were educated by the pioneers on how to organize and run an orphanage. This could be another thought to consider with regards to the declining numbers of Norwegian missionaries, not they have stopped sending new missionaries out but it is possible that the work they have started are producing good outcome and the locals are the one continuing it, in that sense they could multiply even more and the essence of mission didn't just stop after the pioneers left. In fact, the number of short-term missionaries are increasing.

NORME has released the new statistics for 2014 and said that the number of long-term missionaries sent out dropped from 550 in 2013 to 543 in 2014 but 13% of them were first time missionaries. On the other hand, the number of short-term missionaries (sent out for less than one year) were 1125 compared to 786 in 2013.

The numbers of missionaries are changing all the time, many left to go for missions as first timers and some are coming home and have decided to stay back home for different reasons. These missionaries didn't just carry the work while in the mission field, they also faced culture shock and carried cultural diversity. I will talk about cultural diversity to give a glimpse of how different it is to live overseas and to give a partial overview of what missionaries might have been through while living overseas. It wasn't a sweet stay the whole time, there was also a time where they encountered culture shock. This could be a situation where they face a totally different way of doing things where in the beginning they may thought it is something different but in the long run make them confuse.

One example could be attending a church meeting in Africa where it says that the meeting will start at eight o'clock in the morning. The Norwegians who valued the importance of time arrived some minutes before eight o'clock but were surprised that no one was there yet. Half an hour later, a group of women arrived to prepare the church. Another half an hour passed by and the group of musicians came to start rehearsing for the worship and at ten o'clock the church meeting started.

Culture Shock is the disorientation we experience when all the cultural maps and guidelines we learned as children no longer work. Stripped of our normal ways of coping with life, we are confused, afraid, and angry. We rarely know what has gone wrong, much less what to do about it.
(Hiebert 1985, 66)

It was said that missionaries, "leave their families to fly to a distant land, learn the language they have never heard... someone who would sleep anywhere, eat anything, bear the heat and fight the freeze with a smile on their face just to take the gospel to the people not their own..." (I am a Missionary|YWAM, 2015). This description are good examples of showing the life some of them experience outside their home country. They also have encounter some contrast between their home culture and their host culture. Cultural differences can look funny

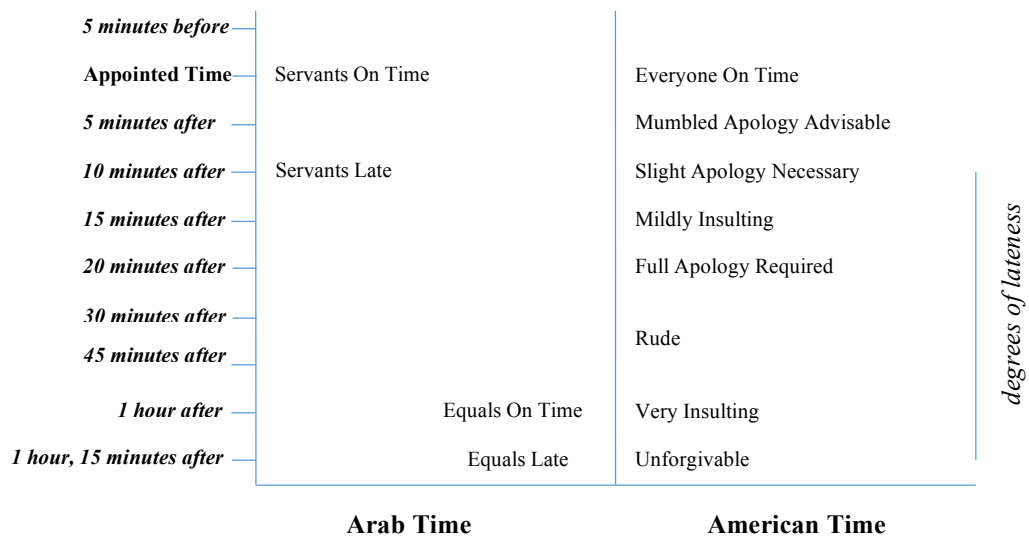
but other times it can also lead to problems. “They eat different foods, build different kinds of houses, speak different languages, and greet each other in different ways.” (Hiebert 1985, 61) I will explain briefly the contrast between two cultures by using the hot versus the cold-climate cultures. I have read the following definition of the term hot and cold-climate cultures: Hot-climate cultures are relationship base. Communication must create a “feel-good” atmosphere. Cold-climate cultures are task oriented. Communication must provide an accurate information. (Lanier 2000, 30)

Basically, the Norwegian missionaries can be considered as cold-climate cultures and some of the mission field like a nation in Africa for example can be considered as a hot-climate culture. This theory could be based on the weather why one person become as such and such type of culture. Like the example I gave about attending a church meeting, the Norwegian understand the time of the meeting that was given as an accurate time and they wanted to be there before it even starts to show how much they value it but the Africans were thinking contrast where they put value on atmosphere that everyone is feeling good. It could be that along the way they met some friends and talked for sometime before heading to church and since relationship is important they cannot just ignore them. It could also be that the way they perceive being on time is different from how the other nationalities perceives it. Perhaps, the cold-climate cultures become task oriented because they were indoors most of the time, and the hot-climate cultures were often outside and meeting people because it is too warm to be inside a house.

To show more about cultural differences, here is a chart that explains how two different cultures sees the time. “A study by Edward Hall (1959) illustrates how different cultures can be in their perceptions of time. Since all people live in time, we might assume that everyone sees it in the same way. Not so, says Hal.” (Hiebert 1985, 62-63)

An American understands that punctuality is important that’s why they arrived on time, the exact time it was set. On the other hand, the Arab think differently. It was the servants that has to come on time as a sign of obedience and if you are in the same position or equal rank then you arrive on the “proper” time which is an hour later. (Hiebert 1985, 63-64)

Use of Time Differs with Cultures



Overall, after facing all the cultural differences they managed to live and thrive and enjoy life in the midst of differences but then new challenges arise when they've decided to move back home.

1.1 THE RETURNEES

Returning Home could be a dilemma to many, whether those who have been exchange students, foreign workers, militaries and missionaries. These people could have adapted well in their host culture embraced it as their own, their home and that is one factor that makes it harder to come home.

Coming back home was more difficult than going abroad because you expect changes when going overseas. It was real culture shock during repatriation. I was an alien in my home country. Old friends had moved, had children, or just vanished. Others were interested in our experiences, but only sort of. They simply couldn't understand. (Finnish expatriate spouse in Storti 1997, 6)

This is how I will use this word returnee: these are the missionaries who have left the mission field they were serving for several years and decided to move back home. The experience of

how it was coming back home after a short term mission experience could be in the limelight in addition to other stories.

When I returned home from my six-months discipleship training school in YWAM, I came home full of life and energy and ready to travel the world again. That six enriching months were not suppose to end, it should only be the beginning I thought to myself. I returned to my normal routine. I went back to work but it wasn't the same as when I left. It was the same office building, the same colleagues, the same work. That six months totally changed me. I cannot be still anymore, I need to break free and so I did once again and by then, I didn't return to my normal life anymore, this has become my new normal. What happened here? My horizon expanded that it seems I am going to have a breakdown should I stay in one place. Is there something wrong in me? I don't fit in anymore. My friends looked at me as if I was in the hot air balloon and doesn't know how to go back to land. I was misunderstood. I needed someone who will support me even though they didn't understand.

If you came back, you wanted to leave again; if you went away, you longed to come back... You had one home out there and one over here, and yet you were an alien in both places. Your true abiding place was the vision of something very far off, and your soul was like the waves, always restless, forever in motion. (Malcolm Cowley in Storti 1997, 175)

The same dilemma is what many of the returning missionaries experience whether they have been out in the mission field for a short period of time or longer. It could be hard to express how they needed a stronger support of people who will be willing to be there for them in time of confusion. They could also be reserved to ask help because of what they may be feeling towards people around them. I have heard so many similar stories about them whether they were away for one month or a decade, or maybe they are single or family. What are their experiences? What happened when they left and what happened when they returned? How about the parents, how are they coping with transition? And more so, the children? Are they affected with the move?

After reading several books that talks about this topic, I wanted to come out with a concrete answers, should I say personal experiences how these families have managed well upon returning back to their home culture. I define the word 'constructed culture' as a special

culture of the returning families. This is not purely the culture they have when they left their home country and not exactly the culture of their host nation but their culture has been changed and still could change. I use the word constructed to emphasize the word building. What is the culture that they are trying to build after being away for a long time? My desire is to see how these experiences can help other people who are planning to go the same direction sooner or later. It is also my goal to put an emphasis on the constructed culture, should there be any, of the families as they have returned home. The warm culture being applied to a cold culture, vice versa or even a mix of both. It is also my heart that other young missionaries will learn from the experiences shared here, especially in the area of keeping the communication intact though they are across the distance.

In the following chapter, I will present some of previous research about this topic. An overview of interesting topics written by people with specialization in cultural and multi-cultural subjects. I will also present some previous research related to development workers, business people who have lived overseas because of work and the experiences of those who have been missionaries for several number of years and have now returned home. The topic discussed is why is it hard for the returnees and particularly the missionaries to return home, who are the Third Culture Kids (TCKs) and what is re-entry all about.

Chapter Two

PREVIOUS RESEARCH

Some years ago I have read an article online entitled, “Why Missionaries cannot return home?” Interesting issue I thought. It didn’t really sink in until my husband and I discussed about maybe going back home to start something new there but then I asked, are we not home yet? To my curiosity, I sought for books that will lead me more into what I wanted to find out about what Home really means for those whose been away from home.

To give you an overview about this chapter, it will be divided into five stages: The Cross-cultural transitions in an international dimension, home, cross-cultural experiences, the Third culture kids, and the Re-entry. Definition of different terminology will also follow.

2. 1 CROSS-CULTURE ENTRY AND HOME COUNTRY ENTRY IN ORGANIZATIONAL BEHAVIOR

International employees go through a predictable series of stages in transferring from a domestic to an international assignment and back home again. (Adler 1991, 225).

The book of Dr. Nancy Adler will serve as an introduction to show how the organization, the expats, the cross-culture transitions and home-culture reentry are intertwined. Her focus is how transition whether to the foreign country or back home again can be managed. She talks about the expatriate employee entry and reentry and the international career cycle. This was explained as one organization recruit a potential employee to go overseas and when the employee accepts the assignment, the overview of the assignment to the foreign country will be given. Some logistical requirements of moving to a foreign country will also be discussed before moving to accomplish the assignment. They will also experience a big adjustment as they enter cross-culturally. It is also possible that they experience culture shock that might lead to stress but then eventually they will adjust. Next is employees return to their home country but there are very few who gives debriefing sessions to the returning employees. They were given an orientation before they leave their home country but the reentry part was not a big focus. Adler also mentioned, “the complete expatriate career cycle includes two major

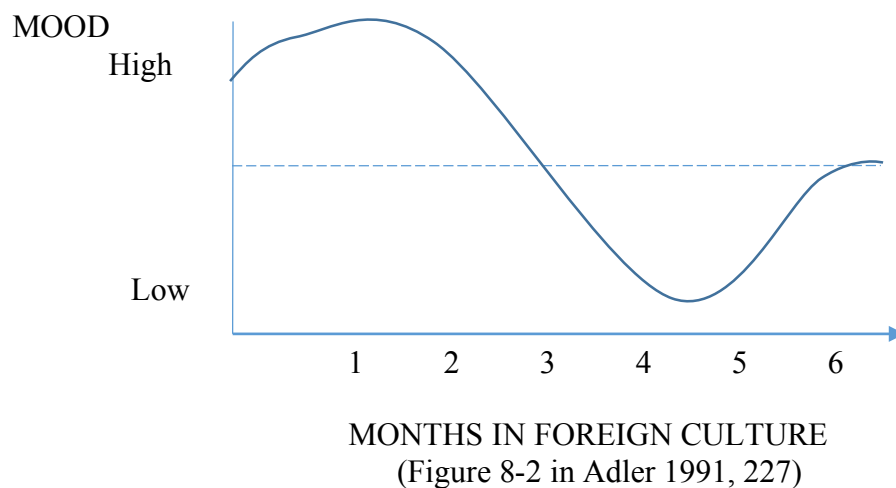
international transitions: cross-cultural entry and home country reentry.” (Adler 1991, 225-236)

Expatriates often remember their home country as a more wonderful and perfect place than it actually is. As things get rough abroad and they experience culture shock and the difficulties in adjusting to a foreign culture, they dream of how easy and good life will be when they get back home. (Adler 1991, 273)

Adler gives an emphasis that the organizations must understand the expatriates career cycle: first is the acceptance of the job, next is the cross-cultural entry. Culture shock which is divided into two parts: *the stress* and *the adjustment* is connected to cross-cultural entry. Third is the accomplishment of the assignment and last is the home-culture reentry. These stages are interconnected and the emphasis that Adler is talking about should be given to how transition can be managed. She mentioned that, “transitions, whether entry or reentry, involve managing the stress involved in moving into an unfamiliar environment. In moving abroad, the stress is caused by culture shock. In moving home, it is caused by unmet expectations and a lack of validation.” (Adler 1991, 248)

2.2 AN OVERVIEW OF CROSS-CULTURAL ENTRY

I want to emphasize Adler’s teaching about cross-cultural entry (Adler 1991). This concept will help see a broader view of missionaries’ life in the mission field. The chart below describes the adjustment many can experience upon entering into an unfamiliar environment. The first part of the chart is a top curve where it shows the honeymoon stage. It is a stage of fun, new experiences, exploring and discovering the new culture. Then the curve went down after some months when one experience some confusion or if the way they explain direction is impossible to understand. Then the last part is labeled the culture shock when it is at the bottom part. It is the time of confusion and frustration but then followed by the curve that went up again but this time to a more average level where you start adapting to your host culture. It is when you begin to feel positive once again.



This chart will help to understand how the expats have gone through and can be similar to how missionaries' experiences too.

2.3 HOME. WHAT IT IS AND WHAT IT IS NOT?

The first part of this chapter was more about the general view of going to a foreign country and living overseas and some cross-culture experience. The next part will be more about coming home. The meaning of home became an issue to many returning missionaries and here Craig Storti was giving a broader view of what home means (Storti 1997). In the beginning of his book, *The Art of Coming Home*, he was explaining what it means and why coming home disappoints us. This is when trouble comes because the home we are expecting didn't receive us the way we are perceiving it. Defining what home is will also give a good foundation to see its relation to reentry. Home can be home land or home culture – the place we were born. It can also be the place where we have the same culture, the same language, and more or less the same behavior but such is not merely what people expects when they come home. Returnees are expecting more of a warm place to come to. It was also mentioned, “home is the place where you are known and trusted and where you know and trust others... the place where you feel you belong and feel safe and secure... in short, the place you feel at “home.”” (Storti 1997,15)

Home is where your suitcase is. (Gardner, 2014)

When the essence of home lessens, the result could be not to feel at home. There are three criteria to measure up to the real meaning of home: Familiar places, familiar people, and routines and predictable patterns of interaction. These are some of the factors essentials to be able to feel at home. Should a person define home in a limited meaning like to say that home means home land or home country then that will not be so disappointing. This will be a meaning that points only to a certain place or location and nothing more than that but there is actually something more than just the location. So home as to feel at home is way different than just perceiving home as a home land and that could be the reason why it can be disappointing.

2.4 CROSS-CULTURAL EXPERIENCE

People who moved cross-cultural go through a lot of changes. It is not only the move abroad but also the adjustments to a foreign land. “Culture shock is the reaction of the expatriates to entering a new, unpredictable and therefore uncertain environment.” (Adler 1991, 267).

The hot and cold-climate cultures describe the differences of cultures. Several concepts like direct versus indirect communication are examples on how to categorize a hot-climate culture to a cold-climate culture. People who communicate directly may be referred to the Westerners because they often tend to communicate with an honest, direct answer and usually does not take it personally while the indirect who are often referred to the Eastern cultures that a yes may not be an answer to your question, or they will avoid a yes-no question as much as possible. Perhaps they will go around the bush before you finally get what they mean. (Lanier 2000, 39)

This book *Foreign to Familiar* has a lot of examples where there were misunderstanding between two cultures (Lanier 2000). In it were situations of people where it was not the intention of the other person to offend but the offense happened because a certain gesture that could mean polite to one but totally different to another person.

Cultural values and views constantly intersect when living between worlds. Driving into an intersection takes awareness of traffic laws and attention to all those on the road to avoid a collision. Cultures intersecting need the same degree of attention. At every intersection there is a potential for collision, in every cross-cultural encounter there is potential for the same. (Gardner, 2014)

The book *Between Worlds* focused mainly on the cross-cultural differences not to a new culture but to the home culture (Gardner, 2014). This was an essay of experiences in different stages of life. It also talks about the significant experiences of a missionary kid who grew up in the nation very different from where the family came from. There was a fair amount of struggles about what or where to call home. The identity and belonging of a missionary kid who also call themselves global nomads and/or a third culture kid were at stake when they returned to their passport country after living for many years overseas. This book talks more about the cultural experiences of a missionary kid: the experiences in the local community, school, the hard goodbyes they have encountered and the insecurity and the confusion upon returning back to their home country. The grieving part of a child when a family decided to move after establishing friendship in a certain area brought a deep wound into a young heart. It was also mentioned here some of the challenges a missionary kid faced in adult life and eventually family life in relation to being a third culture kid. (Gardner, 2014)

2.5 WHO ARE THE TCKS?

A Third Culture Kid (TCK) is a person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background. (Pollock & Van Reken 2001, 19)

Third Culture Kid are children who grew up outside their parent's passport countries. Some were even born in the chosen host nation of their parents. They grew up with a lot of knowledge about culture and they easily connect to people of different backgrounds. They are often good in interaction to people of any kind. The TCK tend to be more focus on the present than future. On the other hand, the transition experience for them, even though its not a new thing are still challenging. Pollock and Van Reken described the five predictable stages of

Transition: Involvement, leaving, transition, entering and re-involvement. (Pollock & Van Reken 2001, 61-73). These stages they've described are very similar to what Craig Storti's stages of Reentry is. The terms are the following: Leave-taking and departure, the honeymoon, reverse culture shock and readjustment. (Storti 1997, 53). These stages will be described in the next point: Reentry.

In addition to understanding TCKs, Hiebert shares a fundamental misconception (Hiebert 1994, 157). He said that children raised in the biculture do not belong to their parents' first culture. For the children, the biculture is their first culture. He explained biculture as when the missionaries leave their own native culture to enter a new society. (Hiebert 1994, 147)

2.6 REENTRY

Reentry is the process of reentering into something. Home country reentry is "the transition from foreign country back into one's home country." (Adler 1991, 233)

Coming back was... the most difficult move of all. Why was it so difficult? Because... you change, the country changes, the people change. (The expatriate spouse in Adler 1991, 274)

The three books: *International Dimensions of Organizational Behavior*, *The Art of Coming Home* and *The Reentry* have very similar ideas with the word transition (Adler 1991; Storti 1997; Jordan 1992). They used the following terms for it: Home Country Reentry, Coming Home and Reentry. In addition, *The Third Culture Kid* by Pollock and Van Reken also shares the same idea but wrote it specifically for the TCKs (Pollock and Van Reken 2001). Common ideas were shared in these books about how the returnees perceive the place they are coming to and often feel the disappointment because it wasn't the same anymore as when they have left. Many things had changed while they were overseas and dreaming about what home is. It is said that, "Returnees come back neither to the world they left nor to the world they are expecting." (Adler 1991, 233).

2.6.1 *The Stages of Reentry*

Here is the comparison of Storti and Pollock's stages of reentry. To make it clearer, the first terms will be of Storti and the following is Pollock's (Storti 1997, Pollock and Van Reken 2001). The first stage of Reentry is Leave-taking and departure which is similar to Involvement and leaving. This is about how the returnees anticipate their return home long before they actually move. Some usually start detaching from their close ties such as friends, church and other networks and some may undergo a denial stage. The next is the honeymoon stage where they feel all the excitement of being home after several years away. Then here comes the Reverse Culture Shock, similar to Transition stage. They described this stage as chaotic. They now feel the big difference from the time they left home and back. It is also normal that they are experiencing different emotions towards their own culture. It is also said, this time is when returnees "most are surprised at their feelings and the reality." (Adler 1991, 234). The last stage is Readjustment which Pollock also use the words Entering and then Reinvolvement. This is the stage when the situation stabilizes. It is less chaotic and the returnees are slowly landing the ground again.

Reverse Culture Shock means we know a culture, have been away from it and are returning to differences we didn't expect... and while reverse culture shock is described as "wearing contact lenses in the wrong eyes", culture shock is having completely different lenses. (Gardner, 2014.)

Peter Jordan's *Re-entry: Making the Transition from Mission to Life at Home* (Jordan 1992). He shared this book not only to Missionaries but to the local churches and mission agencies that have sent workers overseas to help them have a better view of how the returning missionaries are experiencing life in general during this transition stage. He talked specifically of families and reentry that includes ideas for the families to be aware of during the time of their reentry. There were some examples of situations in this book where the returnees are not aware of being too occupied after coming back home. Such examples are the following: being involved in too many speaking engagements, a lot of travels or one parent travels more which may create distance between the parents and the children. This stage of reentry the children is in the stage where they are more vulnerable since they are coming back to the culture they might not even know from before. They will need parents around them that will make them feel secure. (Jordan 1992, 113-124)

2.7 RESEARCH QUESTIONS

The end goal of my study is to see how the missionaries thrive back to their home culture and to see how they manage their transition stage successfully. When I said successful it doesn't mean that they perfectly did a reentry without any challenges. How did the missionaries manage transition back home in spite of the challenges they have experienced?

So I have divided my research question into two parts:

1. How did long-term missionaries experience their home country after being away from home for a long time?
2. How did they manage/keep communication to their close family and network while being away from home?

Chapter Three

METHODOLOGICAL APPROACHES

I have used the Qualitative research as a method to gather information in my study. This Just as the word quality is used, I have chosen this method because I wanted a quality of information, not focusing to have numerous information but the excellence of the information given.

Ethnography, descriptive study of a particular human society or the process of making such a study. Contemporary ethnography is based almost entirely on fieldwork and requires the complete immersion of the anthropologist in the culture and everyday life of the people who are the subject of his study. (Encyclopedia Britannica, 2016)

The term Ethnography was a descriptive account of community or culture, usually one located outside the West. Ethnography is one of many approaches that can be found within social research today. Furthermore, the label is not used in an entirely standard fashion; its meaning can vary. A consequence of this is that there is a considerable overlap with other labels, such as ‘qualitative inquiry’, ‘fieldwork’, ‘interpretive method’, and ‘case study’ ... (Hammersley and Atkinson 2007, 1)

I collected my data by the use of the following tools: Interviews – where I have chosen certain group of people that will fit into the criteria I have. Literature and other articles – I have carefully selected what kind of books I will read as my sources and also that will support the topic I have chosen. The concepts and facts found in the books also matters. The last one is Participative Observation. This is not only because I was with them during the interview but also I myself have been surrounded by the chosen group of people in my study. I have been a missionary myself but to make a clearer point, I am doing the inquiry of this study from the outside to show no bias in this research.

3.1 INTERVIEWS

Interview is meeting people face to face. Hearing personal stories is different than reading literatures because in interview you can interact to the one you are talking to. You hear not just their voices but how they sound. You also see their gestures and sometimes you also feel how they are feeling during the interview. I heard that to be able to do an in-depth study, the

average number of informants is between 10-12. In this case, I didn't meet that number so I added more in the literature part.

In addition to the technique of participant-observation, the contemporary ethnographer usually selects and cultivates close relationships with individuals, known as *informants*, who can provide specific information on ritual, kinship, or other significant aspects of cultural life. (Encyclopedia Britannica, 2016)

As mentioned in the previous chapters, my topic is about Norwegian missionaries who have lived overseas for more than 10 years and have now returned back to Norway. Missionaries who have returned back home can be a broad range of samples so I made it specific to Norwegian missionaries.

3.1.1 How did I choose the Interviewees?

Kristiansand is part of the places where they say the most numbers of Christians, so the term missions and missionaries is not so foreign anymore. There are many Christian churches here that are aware of what missions is all about. Aside from that, there are different mission organizations and Bible schools in this municipality.

I will introduce the people I have chosen for interview in a general description. The first part is my criteria in choosing and how we were connected. Then who are they and a little bit of their background, next is where are they send to. The last part is an explanation of the interview guide. More information about them will be shared in my findings which will be in chapter six.

My criteria for this interview are the following: A Christian family with children, Norwegian, who has been in the mission field for at least 10 years, and last is they are back and living in Norway now.

I approached eight families in the beginning to conduct interviews with but it turned out to be six families since the other two weren't able to be a part of it. They were very willing but due to some personal concerns didn't make it.

Many of the informants are people that I knew from before so there is a connection there. I personally asked these people if I can do an interview with them. I explained where I am coming from like who I am and what is the interview all about and the purpose of the it. Several of them are from the same organization as I have been but since they are send out to other nations then I didn't know them personally. One family was referred to me by one colleague so I phoned them and agreed to meet them for an interview. Another family was a member of one church I visited in Kristiansand. The husband was sharing in a group about his life in the mission field so I approached him and asked if he and his family are willing to be a part of the study I am doing. Half of the interviews happened in the informant's house so I was able to meet their children too. Another half were in the mission office. All of these couples are Norwegians but I interviewed one who is also Norwegian and married to another nationality. In this case, I chose to interview the Norwegian and focus on personal experiences. We didn't talk much about cross-cultural marriage since it is out of my topic. I focused on three parts: first is before leaving their home country, the next is the life in the mission field and the last is coming back to Norway. These are three different societies within their culture already so to add cross cultural marriage as another topic will not help me to focus on an attainable topic.

These people that I have conducted interviews with are not only from the organization YWAM but also from other mission organizations in Norway. All of them are sent out from this nation and their mission office are here in Norway although some are international organization. All the informants have children and I have met the children of five families. The other couple have grown up children and most have families on their own but I met one their sons and his wife. All of these families are living in Kristiansand and within its vicinity.

These informants have been in the mission field for a long time. Five of them have spent more than a decade in the mission field and the other one was for less than that. Three of them were send out to South East Asia, two were in East Asia and the one one was to Central America.

3.1.2 The Interview Guide

The interview guide is divided into three parts: First, the family's life in Norway before they left for missions, how did they hear their calling to go to missions, what are the processes involved until their departure. Second, their life in the mission field such as: the cross-cultural

experience, the culture shock, having children and raising them in another culture. It would also be helpful to know how did they maintain a close relationship to their family back home in Norway. What are their means to communicate? How have they managed life in the mission field as a family. Third is their return to Norway. What was the reason/s they came back? How long where they out in the field and upon coming back what are the things that shocks them – their reverse culture shock experience. Do they feel accepted by the society? How are they managing coming back to their own culture? What are the challenges they have faced as individual, as husband and wife, and as a family? How about their children, how are they coping with the transition? Will they still be able to say that they way they are raising their children are the pure Norwegian way or are they creating another way that will fit into both their home culture and the culture where their children grew up?

I have sent to some of them the interview questions ahead of time for the purpose of time. Several of them still have small children and would be good to know in advance what will the questions be. Although I made an interview guide, I still allow the flow of the conversation not too static to be able to get more information. It is possible that there might be some things I didn't include in my interview guide that is necessary to know.

3.2. LITERATURE STUDIES

I started with an overview of the cross-culture entry and home country entry in an organizational behavior. The examples here were professionals who were send out to work overseas by their company. The author gives emphasis on the importance of debriefing and reentry for these expats upon their return because the way they were welcomed and accepted back to their home culture and to their previous job location will also affect their future job performance. It was also mentioned that there are changes seen in their job performance after coming back from their assignment overseas, some have also seen that they have learned even more from working abroad. (Adler 1991, 225-249)

Next is to see what home is and its difference between home as homeland or home culture and to feel at home. There are also some elements here that shows where the issue of home might have started. (Storti 2003, 13-42)

And since I have not met the suggested number of the informants, I added Marilyn Gardner's book: *Between Worlds* which was like doing another interview or even more. It was in an essay form of her experiences as a missionary kid. She also talked about their life as a missionary family when she was little and her life when she became a missionary herself. This was like having more people in my interview list. There are also several parts of her stories that shows cross cultural experiences that was emphasizes more of what is it like to be living outside your home culture. (Gardner, 2014)

A glimpse of TCKs were also mentioned so that we will have an overview who are they and why did they become a Third Culture Kid. Their experiences show a bigger picture of the children in the mission field. Their struggles are an awareness on how to help them. The authors also mentioned how un unresolved grief because of the transition might affect the children's behavior. (Pollock & Van Reken 1999, 77-165)

Right now, I don't have a sense of belonging anywhere. I feel like an outsider. It's not a very pleasant feeling, but with God's help I believe I can live with it. (The Returning Missionary in Storti 1997, 169)

The next is the reentry part, the chaotic part that later on manageable. Jordan's introduction to his book is a comparison of the astronaut in the rocket ship going back down to earth and returning missionary coming back from the mission field. Both should be aware of the potential issues upon returning and how to handle pressures as they enter in. (Jordan 1992, 1-22)

3.3 OBSERVATIONS IN THE FIELD

3.3.1 Participative Observations

Some of my fellow students left to do their fieldwork abroad and for me since my topic doesn't really require traveling abroad, I have chosen to gather all the information I may need in Kristiansand.

Kristiansand is part of the Bible belt in the country. They said that Rogaland and Vest-Agder which Kristiansand is a part of is considered as the place where many are Christians so I have

chosen this place to be my “field”. The informants were all open for interview. One family I was suppose to meet were fresh from Africa so it was difficult to find time to meet out of their many speaking engagements and other schedules so that was one challenge, the other one didn’t find time out of their busy schedule at work and at home with small kids.

I was surrounded with missionaries in my work place so I see everyday how they are in a daily basis. In Kristiansand, it is more on the training part before leaving for the mission field that would involve doing some practical work. Being an observer, I see how the families who are preparing to leave are going through different checklist before they go. The leaders will also give them important guidelines they need to know before leaving, then they will be introduced to the other staff and members so there will be more people who can pray for them before they leave. I have been a part of praying for these new missionaries getting ready to go overseas. That is the least thing I can do to participate while listening to their visions on what they will do in their chosen nation.

There are also some events I have participated with together with all the missionaries. I was a participant in a certain seminar where the missionary who has been a pioneer in Central America was sharing about how to be involve in missions. I can see her passion and how she was encouraging people especially the young ones to step out into missions. “Pioneers are among the first to research or develop a new area of knowledge or activity.” (Merriam Webster, 2014). They are the leaders, the founders, the initiator who started a certain project.

I attended a mission conference for all the missionaries both short-term and long-term. In this event was a lot of reports about the progress in a certain missionary base. There were also some missionaries from abroad that was interviewed about the ministry they are currently working with. I was able to talk to a number of short-term missionaries who left for missions for the very first time.

I made a schedule of interviews with different families I have on my list. Most of the interview schedule was at night since that will be the best time for them as parents and also their kids. Each interview sessions lasted for more than an hour plus I got to see some of their kids before they went to bed. The first one went so well so I thought it must be easy but it wasn’t. I actually forgot to record the conversations we had during my interview to the first family which makes it harder when I have to write it down. I took some notes during the

interview itself but it was not enough, there are more things shared than those on my notes but the good thing with this first family was they assured me that I can always go back to them in case I needed some more information, so we keep in contact. After I have written down my interview with them, I send it to them so that they can review it and let me know how accurate it was. I didn't want to write anything that I thought I heard or assume so it was helpful that they reviewed it and even corrected it and sent it back to me. The rest of my interviews were recorded so it made a big difference in transcribing but of course it only gets better one after another. When I started transcribing the second family's interview, it seems unending. It was a long conversation and there were also some children's noises in the background. What I did was I transcribed word by word, even the laugh and I have written it as (laughing), so that was the reason I believed it would be forever. And so the rest of the interviews were transcribed easier as I have learned not to write everything in the conversation.

The interviews I had with all my informants went well. The challenging part was to find a time to meet with them. I guess this would be very different should I interview people in Asia or Africa, surely they would stop even in the middle of their busy schedule to talk about life. I have anticipated the warm and cold culture differences. As a foreigner in Norway, I already expected that things here will always be on schedule and I get used to it and still getting into it after living here for several years. I have planned to have at least 7 – 8 families to conduct interviews with and hopefully I will be able to be a part of some of their normal family routines/schedule but it didn't really happen that way. I had 6 families I was able to interview and I was able to observe very little how the family functions but of course I have asked them several questions about it during the interview. Close observation will do a lot different in my studies I believe as I can see it with my own eyes but I trust the information the families have shared. That is another thing here in Norway, the stories people shared are authentic. It is not based on assumptions but it was real and factual.

3.4 ETHICAL REFLECTIONS

Being in the missions for many years doesn't mean that I can easily define problems or situations I thought would be easy. To start, I have tried to put myself outside the bubble of the mission and missionary world so that I can hear, see and understand according to what the informants are saying. I want to see their situation from the eyes of the one who haven't had

any missionary experience so that there will be no personal judgments or false assumptions of what might actually not be.

As part of the ethical part, I shared to the informants the purpose of what I am doing so they know that the information they will share is not just for any reason. I shared also that any detailed information like names of the city, people they have worked with, and other facts they shared will remain anonymous. And the parts of the world they have been will be name after its general term to avoid any misunderstanding in that sense. Also with the degree of how much I participate with their activities as a family was done according to how they let me in. There are some reservations in this area and that is understandable.

Preconceived ideas should also be diminished during the interview to be able to gather the right information I may need. Preconceptions will hinder me to approach this study in a more scientific way. There are deeper issues that I am not familiar with, many interesting thoughts but I have to be set and focused on what do I want to find out. I thought that these missionaries coming back from the Developing Nations would only define differences of hot and cold culture and then come up with a middle culture that they would use as a formula to their family upon coming back, but of course it wasn't like that. Aside from the fact that each family's unique, the culture they came from still speaks a lot about how they will be raising their children, the foundations their family's invested in them made a big impact on them, and not merely the family but also the society even though they have been away for some time still the foundation was there and it is not something you forget after a decade or so. In a way, it was like built in them so you cannot just change it anytime you want.

In my own personal life, I have thought the same. No matter how long will I be away from my nation, there is still a part of me that will always be Filipino. There are aspects in my life that I will never exchange with anything else even though I have been living in another culture for a long time. Yes, there are some parts in my heart that was influenced by the Norwegian culture, those I think would be helpful I take them into my heart and keep them but those I think would cause offense to my own culture, I need some time to think about it. It could be that someday I will take it or maybe not at all. So even though I thought I am very familiar with the subject of Returning Home, still I am a stranger in many ways. Why do I say so? Because I haven't really chosen to return home yet, all the thoughts in my head were just up in the air, assumptions of what might happen but these missionaries, they have landed

already. They can define more of the situation more than I could. For me, all the things they've shared were like preparing my way should I choose to go back home. They were like giving me formulas on how and what to do and it will still be based on my own situation should these formula works or not. Overall, I am still honored to hear their stories and how they have thrived in the host culture and how they were thriving back in the home culture. In the midst of doubt and confusion, and also with their children, they were able to find a good way on how to come back and landed well and in the long run, enjoy life again in their home culture.

Chapter Four

THEORETICAL APPROACHES

In my research problem, the end goal is to see how the missionaries thrive back to their home culture and how have they managed their transition successfully. I divided this research problem into two parts: the first research question about the reentry experience of the missionaries, will be related to Peter Jordan's concept of reentry and I will also use some concept of home and stages of reentry of Craig Storti (Jordan 1992; Storti 1997). I divided the first research question into three parts: the essence of home, the stages of reentry of both Jordan and Storti and the issues for missionaries upon reentry. The second research question on ways of keeping their communication to their home country while in the mission field will be related to Anthony Giddens' concept of disembedded social relations (Giddens 2010).

4.1 HOME

Craig Storti specializes in the area of intercultural communications and cross cultural adaptation. In one of his theories, he described why it was difficult to come back home. He mentioned that there are several meanings of home. It could mean as the place you were born and the people there speak the same language as you and this definition could technically call as home land or home culture. The issues of home started because this is not just about the technical definition. "Most people use the word in a more profound sense, referring to a set of feelings, and routines as much to a particular place." (Storti 1997, 15).

Home is not merely the homestead. (Alfred Schuetz in Storti 1997, 15)

Storti's concept of home is more than just the location or the technical term, it involves more than that, it is where you feel at home. He mentioned three points to simplify the essence of home. The following are: familiar places, familiar people and routines and predictable patterns of interaction. (Storti 1997, 16)

4.1.1 Familiar Places

He described that there will be changes a returnee will recognize in the place where they have lived many years ago. There might be new fast food chain in the city, the store they used to go

closed down, new street names, it could also be new neighbor or some of your neighbors for years have expanded their house or have sold their house to other people. Then you might have the feeling that you are the one who is new in that place and not them.

4.1.2 Familiar People

Storti mentioned that sometimes when we meet the familiar people, it doesn't mean that you don't know them anymore but it could be that your relationship between them has changed. When you left and come back, it is easy to think that they are still the same friend when you left. It could be true but on the other hand, over the years you were gone, many things are also happening in their lives. They also have changed. Sometimes the familiar people that we know have moved already or got married, got kids and then they are often too busy.

4.1.3 Routines and Predictable Interactions

Described as the third distinctive feature that reduces the essence of home. "Routines clearly depend on the familiar and the known, in terms of places and people." (Storti 1997, 21) He defines routine as anything you do without thinking, without paying conscious attention to your actions and words. Returnees often experience that the routines they used to do back home were disrupted. Since routine is associated with familiar places and people, thus returnees feel unsettled when these two factors changed.

Majority of the returnees first issue to face is how do they define home. This includes their expectations of what home is and probably there could be an expectation of the same feelings they had when they were home before they left for the mission field.

4.2 REENTRY

... We don't feel we can go back to England. We have been gone too long...
They have changed and we have changed. (A British woman in Adler 1991, 274)

There are four stages of reentry according to Storti's theoretical background. First, *the leave-taking and departure*. In this stage he described that reentry doesn't automatically start the

moment you land your home country, often it is long before the day of departure. This concept is similar to what Jordan is explaining in his theoretical ideas. He didn't particularly put up different stages but he used the title checklist and winding down to explain the need of preparation for the missionaries as they come home. Checklist that will identify the returnees physical, social, political, emotional, spiritual, financial situation. At the same time, he also mentioned the changes at home, in the family and other issues of change. He even added reentry stress that can happen as a result of all the changes. (Jordan 1992, 41-55) He used these factors so returning missionaries can check where they are at, thus doing it will help them in preparing to come home.

Reentry Stress can take the form of feeling disoriented and out of place; feeling disillusioned; feeling irritated with others and with certain aspects of your culture; or feeling lonely, isolated, depressed, and misunderstood. (Jordan 1992, 53)

Winding down is more about the practical matters a returning missionaries needs to give attention to. Jordan compared them to the astronaut's craft as it descends and reenters into the earth's atmosphere. There are some procedures one must do to be ensured on a safe landing. Returning missionaries should give attention to delegating their work, attend medical needs and return bearing gifts to their church, mission organization or individuals who has been a part of their financial, spiritual and moral support. Furthermore, to prepare some tangible things that will help other people at home understand what you are talking about. It is also an excellent idea to start a journal where you can record insights and what God might be speaking to you during the time of transition. The last point in winding down is to prepare people for your return. (Jordan 1992, 57-68)

The second point in Craig Storti's stages of reentry is called the *honeymoon*. This is when the returnees feel the excitement of the people around them upon their arrival. Many seems so enthusiastic upon receiving the returnees back home. He explained that at this point returnees don't really see how home would look like yet because people around are so eager to know and hear more about you. "At some level you may sense that this idyll can't quite be real, but you keep any intimations of a less pleasant reality at some considerable distance until you feel strong enough to deal with them." (Storti 1997, 58)

Storti's third stage of reentry is *reverse culture shock*. "Reverse culture shock normally sets in when you have finished your rounds of visits with family and close friends and the time has come to settle down and start your new life back home." (Storti 1997,59). Some of the factors he mentioned in relation to this stage are: judgments – this is when the negative things you see at home pops out. You can even judge how people can be so wasteful in your home country when the rest of the world is dying. Next is life at margins – a time when you realized how much you have changed. This is when you often feel you don't belong. People doesn't seem to understand you, your attitude changes, your opinions and your worldview.

The self-evident truths about the nature of things comprise our *worldview*. We take them for granted and regard people who question them, not as wrong, but as crazy, primitive, or subversive. (Hiebert 1994, 137)

Every culture (and individuals) see things differently. Hiebert also mentioned, "It is hard for us to see our own worldview, because. Like glasses, it is what we look with, not what we look at. We often see best after we live deeply in another culture – after we put on other glasses and then look back on our own cultural presuppositions (Hiebert 1994, 137)

In addition to the factors in the reverse culture shock stage are doubt and feeling overwhelmed. Doubt is when the returnee is questioning their decision to come home because of the troubles they are experiencing. And the overwhelmed feeling which is connected to everything you do. You face challenges that you sometimes feel merely coping with. To add to these factors are the common reaction which involves a lot of feelings provoking the culture shock. Such feelings are: resistance, alienation, and rejection. (Storti 1997, 63-65).

On the other hand, Jordan entitled his concept as back to church and horror stories. Here, he showed different real life situations not only the missionaries when they returned home but the people who have received them. The returning missionary may say things like: my church really isn't interested in me, nobody in the church understands me anymore, people in the church are so materialistic and the list could go on. On the contrary, many are frustrated to them and this is how their reaction could be: returning missionaries tend to have difficulty identifying with and fitting back into the congregation, they don't understand the way a church functions, nor the constraints under which a pastor must work, they tend to set unrealistically high standards for others in the congregation to measure up to and the list

continues. (Jordan 1992, 82-99) In his theoretical perspective he also mentioned some ways to be adjusted. I will describe it on the last stage of reentry. Horror stories was described as the challenges returning missionaries faced. He cited some examples where the missionaries experienced being misunderstood. The people in the church shows hostile behavior and apathy towards them. What is the reason behind these attitudes of the people towards the returning missionaries? Jordan explained that the reason could be indifferent. He said that people don't usually mean to act apathetic. Nonetheless they are loaded with information from media for example about what is happening around the world and their compassion burn out. They feel it was too much and their hearts somehow were hardened. He also indicated the fact the difficulty in relating to missionaries because the people around them didn't really understand their motivation in what they are doing. It could also be guilt. Perhaps many would also want to go to missions but weren't able to because of their personal reasons and they feel guilty that they didn't go. (Jordan 1992, 101-112)

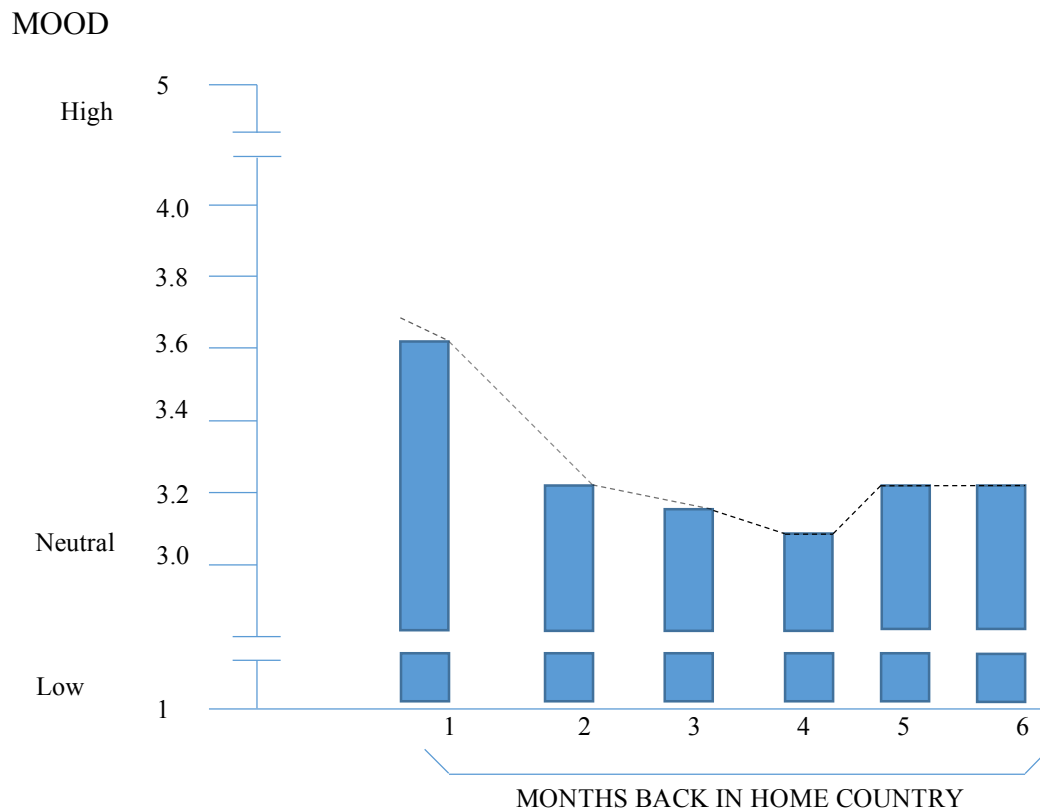
The last stage is *readjustment*. After all the challenges, changes and reentry shock the returnees experience, they usually get used to being home and that will bring them to a place of closure which means they are ready to move on to their new life back home. Storti pointed out that the expats didn't forget their overseas experience but they learned how to balance their overseas experience and their home country. In the long run they have seen that not all their experiences abroad are amusing, there are some struggles there too. This is the time when an expat is not so rigid anymore but starts to flow within the community. (Storti 1997, 65-71)

Jordan highlighted some points that will help a returning missionary to readjust. He mentioned to not be critical. Often after the life changing experience, returning missionaries criticize the church back. He also points out to be a servant. This means to be humble because this is what Jesus is modeling to his followers. It is not the work they have done but who they served. Next is to be accountable to others. It is wise to have another person that they can talk to, an accountability where the returning missionaries can share their emotions, temptations and weaknesses. Another is to reach out to people. As much as a returning missionaries want to share their experiences, other people listening also need to be ask how they were doing. This will show interest to another person too and not too focus to being the center. (Jordan 1992, 86-94)

Returnees come back neither to the world they left nor to the world they are expecting (Adler 1991, 233)

Dr. Nancy Adler also showed a graph about the expats mood upon reentry: Returnees describe stages similar to those of culture shock – first being in a very high mood, quickly plummeting to a low mood, and then slowly rising to their normal mood (Adler 1991, 234). In this graph, it shows that the level of their mood were high in the beginning and fluctuates at some point but then later on it stabilizes once again. I will talk more about this in Analysis part.

Returnees' lowest times usually occur during the second and third months back (Adler 1991, 235)



(Figure 8 – 3 Reentry Adjustment Curve in Adler 1991, 234)

4.2.1 Issues for Missionaries

Upon reentry, Storti also mentioned some issues the Missionaries may face (Storti 1997, 170-174). The following issues are: The fruit's of One's labor – several things mentioned was the

question of accountability. Their accomplishment while overseas and probably how was the donations they have received was spent. People could also expect reports from them and maybe waiting for the progress or success of their stories. On the road – this was when the returning missionaries become involved in too many speaking engagements either in furloughs or leave or upon arriving home. The challenge here was for their children or one parent will have to be left together with the children. Money – since missionaries are often funded by some organizations or individual supporters, during home leave or upon coming back home, contributions might dry up. The cost of living in their home culture is far different from the cost of living while they were in their host nation and this issue sometimes was challenging to understand by their financial supporters.

A few more issues are: Judgment and Doubt – this was the time when the returning missionaries are confronted with their own cultures' ways of doing thing. For example, in abundance of food, they may see that there are a lot of waste, food being thrown away while in the country they have been, people are starving. The offer of life at home can be overwhelming.

“The dissonance of values [between abroad and home] is too great.” (Storti 1997, 172)

Doubt arises: If I can't love and get along with my own kind, how can I care for and minister to those I work with overseas? (Storti 1997, 172)

Crisis in Faith – is another problem for many returning missionaries. This was the time when they feel they question God for the feelings they are encountering. Why is home not going smoothly?

Longing for Home – this was the time when the returning missionaries long for home when they are actually home. This was something the people around them couldn't easily grasp. Their family and loved ones cannot understand that they also have a place they call home overseas.

The next issue is about the Missionary Children. Storti also mentioned TCKs according to Pollock and Van Reken's explanation (Storti 1997, 174). In this it includes the children's question of identity. Missionary Kids especially those teenagers experience loneliness and isolation.

“People here just think so differently. I am always worrying about whether or not I am saying too much about my country. On the other hand, my peers all talk about their hometowns; yet, they all seem to understand each other. But they don't seem to be able to understand anything about where I come from, and the fact is they don't seem to even want to hear about it. So I feel I must be careful about what and how much I say.” (Missionary Child in Storti 1997, 177)

I will expand more about the issues the missionaries are experiencing in my Analysis, and give more examples from the interviews I have done to make it even clearer.

4.3 DISEMBEDDING SOCIAL RELATIONS

Disembedding refers to the way in which contemporary social practices can no longer be primarily defined by their grounding, or embeddedness, in the local context of a restricted place and time. Social practices are now, in large part, removed from the immediacies of context, with the relations they involve typically being stretched over large tracts of time and space. Local experiences and events are shaped by processes taking place on the other side of the world, and vice versa. These are processes, moreover, that are primarily impersonal and abstract. (Wiley, 1996)

Anthony Giddens explained Disembedding of Social Systems as the lifting out of social relations from local contexts of interaction and their restructuring across indefinite spans of time and space. He mentioned that there are two types of disembedding mechanisms involved in the development of modern social institutions: the creation of symbolic tokens and the establishment of the expert systems. Money is the example for the first disembedding mechanism. It is said that the commodity of money is the transformation of barter. (Giddens 1990, 21-23). Money is the symbolic token that we use in order to purchase a certain thing or services such as sending mails on the post or doing a long distance call from the post office. We also use money to buy electronic products, airline tickets and so on. And to this day, it is the token that we use to almost everything that we use and do.

Giddens talks about how this conceptual framework of time-space distancing is related to Globalization. “In the modern era, the level of time-space distancing is much higher than in any previous period, and the relations between local and distant social forms and events become correspondingly *stretched*” (Giddens, 1990). He explained the stretching process how people can be connected across distance. It is not just in the local area but across the earth’s surface as a whole. This shows the possibility of what the disembedding mechanisms can actually do. Several years, or even decades ago, it was very challenging to be connected to another individual who lives across the miles but now we are walking into modernizing more and more the world we are living in – the consequences of modernity, as what it says in the title of Giddens’ book. (Giddens 1990)

Chapter Five

RESEARCH RESULTS

RESULTS OF THE DATA COLLECTION

In this chapter, I divided the interview guide into three major parts: before they left for missions, their cross-cultural entry and some of the experiences and home culture reentry. These three parts will be divided into small sections to give a detailed result of the data collection from the interviews and also from some of my chosen literature related to this topic and not the least, during my participant observation.

5.1 LIFE BEFORE MISSIONS

5.1.1 We Have Received Our Calling

“It was not my decision, it was God’s, so when He asked me I had to say yes to do His will and that is the only reason. So the calling was “do you want to be a missionary?”” (Janne, missionary for 16 years)

Majority of the informants shared that they received a calling to go to missions in their late teenage years and some in their early twenties. Their hearts for missions grow deeper as they ponder about the thought of becoming a missionary. Some of them even planned to go to missions right away after that personal encounter from God but the family advised to wait. All of them have sought a mission organization that will send them out so they have been into training before leaving for their host nation. Others went into a discipleship training school (a kind of preparatory school) and there they have decided to go for mission overseas after their exposure.

The informants are from three different mission organizations, two of them are the one that gives the missionaries the location where to go, the other one is you are free to choose for yourself where you think God is calling you to go. One of the missionaries shared, when they received the calling to go to missions that means to go no matter what place God will lead

them so they were open to where and when. Some of them got a very specific calling to what nation they will go.

“I feel that I just got a heart for missions especially for the unreached people group but I was a bit reluctant when I heard about missions but the teaching about the Character of God helped me understand more about it and it freed me to really say yes.” (Maria, mother of four)

The calling they have been talking about didn't happen right away to many of them until they have decided to go. Some took a while to really decided to go while others went for a training right away to pursue the calling they have received from God. Majority of the couples I have interviewed have the same calling as their spouses. For some of them, it may not be exactly what the spouse was working with but it was still related to the mission work they were both involved in.

Several of them have traveled to the country they will go to for a short period of time to check how it was and came back to stay longer. Majority of them have been in their host country as short term missionaries and decided to come back later. Those who were missionaries in southeast Asia were in another country in the beginning and decided to move to the neighbor country after a while where they also stayed longer than the first country.

5.2 MISSION FIELD

5.2.1 Love at First Sight

“My first trip to that place we wanted to go was an adventure because everything was new.” (Kjartan, 42 years old)

“The climate, it was hot, hot, hot!” (Anethe, mother of two)

Here is some of the feelings behind their first arrival. It wasn't all up, they surely experienced some down sides too.

The people in that nation are so easy to love, their smiles and warm welcome encouraged us to stay and learn more about the culture.

Majority if not all of the informants have experienced culture shock at one point but in the beginning it was the excitement they have for what lies ahead of them in that host nation. It was a big adventure to face. Many who were sent out to Southeast Asia got the strong feeling to really make a difference in that nation especially in the area of justice. Many who have been in their host nation as short term missionaries experienced less culture shock than the first time they were there.

There is a difference between short term and long term. When you're out for long term, there is a greater chance that you merged into the culture better than coming as short term missionaries. (Jarle, pilot)

The welcoming of people and the locals were so warm and that really opened the door for them to come in. In the local areas, they had a lot of awkward moments when they realized they were the center of attention because of their skin tone, they were different from everyone else at that point. They were considered high class, Gringo as what they described them in Central America. It was overwhelming for them but later on they get or have to get used to it. Some have experienced lost upon arriving in their host nation. There were very little who can speak English and they didn't know the native language by then but in a creative way they were able to communicate.

Being in a culture shock for sometime is not helpful and that's what lead others to think about their calling once again.

5.2.2 We Lost Our Calling

The culture shock experiences they had can be categorize from kitchen or household to the villages and bigger communities. To some the first challenge was the climate, it was totally different from Norway, it was hot and humid. For others it was the long cue that seems no end or no beginning either. People seems to just go and get into the line without considering others behind them. One missionary from Southeast Asia got frustrated how to cut vegetables. It looked to her that local has a specific way of cutting different vegetables depending on what will be the type of food. For the others it was the privacy. That was a big difference in Norway when you can just go to your room and spend time alone but in the mission field, it

seems that people can come to you anytime even though you are resting in your own house according to the missionary from Central America.

The longer they live in their host nation, the more they learn the reasons behind those experiences that shocks them, it wasn't a shock anymore but a culture stress, some of them said you'll get used to it after a while. Others said it was a matter of accepting the differences although it will still affect you from time to time.

Several of them have experienced kind of lost and thinking how nice would it be if they understand what the locals are talking about. It was confusing that some have questioned why they were there at some point.

“It was very difficult because I was alone by then and I lived alone just among the locals and there were no teams around me so the first half a year was very difficult just to adapt in a new situation.” (Paul, missionary for 16 years)

The two families who were send out by another organization were able to do a transition upon their arrival to their host nation. There were Norwegian families who have been there before them and slowly they were helping them assimilate and teaching them more about the culture. In a way it was also passing on to them responsibilities because they will move back to their home country. Other missionaries in Southeast Asia were the pioneers so there were no people who trained them when they first arrived but they were able to get some connections that help them in what they will be doing or ministries to be involved with. Others find it hard to get connections to fellow missionaries because of their chosen area to stay.

5.2.3 Child-Raising

Most of them shared that there are some challenges in raising children in another nation. They have had different experiences, both funny and frustrating but lead them to standing together as a family in the mission field. Some of them shared that the way people raise their children in their host nation is like a community which means that it was not only the parents who can discipline a child but the concerned community may also do it if necessary. This was very different from how they will do it in Norway.

Pregnancy and Birth

“You can’t swim when you’re pregnant, you have to put a lot of things in your belly so that your stomach will not grow and you will deliver the child easily. After you gave birth you cannot shower for a week and you have to stay with your mum away from the family. They were much more careful than I was so they were so shocked.” (Janne, missionary for 16 years)

Many of the missionary moms also shared their experience when they were pregnant overseas. For many of them it was challenging with the hospital but still many from these families chose to give birth in their host nation and it went well. There were also myths and different beliefs. Many older women in the community also shared their views relentlessly to them, it was meant to care not anything else. It was confusing for this one mom when they were telling her how she should dress her kids. They thought it was too less clothes she was putting on her kids. The confusing part for her was the fact that they are concern to put on more clothes but putting on underwear or diapers to the local children is not a big concern.

For the missionaries who arrived in their host nation with small kids, their experience was the community are so interested to the white babies. Some will even pinch them on their cheeks, hug them and even kiss them, too quick action that parents weren’t able to stop it. Some will even take their children without permission and take pictures with them so they follow them. Some of the kids enjoyed the attention, others didn’t. There are some kids who started school there and find it boring to do all the daily routines in school before the class starts.

Language and School

School was another topic. For those who have been in the mission field in the early 70s, they didn’t have no choice but to send their children to a boarding school but the children come home every weekend. There was no option then but it was only their first child because when they came back the third time this family decided to move near the boarding school so their kids can stay at home with them while they were studying. In Asia, looking for kindergarten was a bit challenging. Aside from the language, it was more into academics rather than just playing and discovering things for children. One family shared their child’s experience one time in the kindergarten, the playmates were playing with toy guns. It was something you just don’t see in Norway they said. Many of them put their children to international school if not

homeschool. It was easier for many parents since their children can mingle better with international students but on the other hand, it was less chance for them to really learn the local language.

Amongst the families I interviewed, more than half of them have learned the local language. The children in particular learned it faster than the parents. One specific family who has been in the mission field for almost two decades speak the language fluently and their children has been a part of the society because in that particular nation, language was very important. If you don't speak it then it will be hard for one person to be connected to the local people. The two other families thought it was hard to learn the language. They have tried but in one particular nation in Southeast Asia, the locals also wanted to learn English so they practice speaking it to the missionaries. Other families have put their children in an international school as well, the reason was more for the safety of the children. Some have tried the local school but it wasn't the best they could offer to their children because of the language barrier. One family homeschool their children but these kids have local playmates so they still were able to learn the language.

When it comes to discipline, the missionaries shared how they witness some of the way the locals discipline their children. There were many who beats their children and really put the the children to shame. Others were able to share to the local parents some of the alternative ways to discipline their children instead of spanking. So for the missionaries I have talked to, all of them to be precise, the way they discipline their children is the same way as many will do it here in Norway. The difference maybe is when it comes to what they can have or what is available in their host nation for their children. People in their chosen mission field, particularly the area they were have less than the people in Norway so majority of the missionaries gave their children what they needed. Some of them use some alternative ways or even improvised to give their children the experience of how it will be in Norway. One family shared about making advent calendar for their kids. She said, "And for example, Christmas – we have the advent, the Americans doesn't even have the Advent and the other foreigners wouldn't do all those things so for me, so I make all those – for 10 years I make like 96 packages for the Advent Calendar every year so our kids will have it" (Janette, mother of four).

5.2.4 Family Boundaries

The missionary kids who were in East Asia felt they really belong there so they were part of the normal events in the local area. The parents thought it was good so they supported them. When it comes to boundaries, most of the answers were they talk to their children and discuss things. They shared with them what they were doing so they will have an understanding. One family shared a situation when they saw an incident in the street and their child saw an adult beating a child, that was sad and unacceptable so the mom explained it to her child and her child replied, “Mom, we need to tell this people about Jesus so that they won’t hit their kids.” (Andreas, 4 years old)

When I asked some of them about their family time, many said that they made it a point to really have time together as a family and not just mission work all the time. Others also said that they allow their children to be a part of what they were doing so they get the importance of it at an early age. For others, it was not because of pressure but they really want to be a good example as a family in their host nation because that is why they are there in the first place. They wanted to promote a godly family.

5.2.5 We Have Overcome (We Belong Here)

Many of them have felt that they adjusted well in their host nation but maybe not to the point that they really belong. For many of their children, they said they feel like one of them but only different skin color. Four missionary families have really learned the language. Many became fluent speakers because it was the only way they will be able to communicate with the locals. Some said eventually you get used to the life in the mission field, you create your own home, own traditions for you and your family and you create your own circle of friends and networks.

A missionary from Southeast Asia shared how they live in their host nation. They said it was a place where most expats probably won’t choose to live but for them it was a good place to stay. It was not like it’s too extreme for foreigners to live, it was a decent place, a middle class but the people in the community were mixed. They were closer to the locals at this place.

One family admitted that they feel they belong but more like as internationals not so much like locals. They belong in an international community and so with the kids. Other families felt there was a big breakthrough within them and the culture so they are more free. They were adapting, not just surviving. For many children, they get in to the culture and with their local friends, many of them feel they were the same that they didn't even notice how their physical features were different from their local friends. Some parents shared it was easier to get into the culture because they have children, they always have something to talk about. Most of them adapted well in their host nation but what happened next was another challenge for many of them.

5.2.6 I Hate to Leave but We Have to Go...

One family shared that on their last year (more or less the tenth year), they felt it was a closing time. It was not easy in a sense that they were just dragging themselves in that period because they were so ready to leave. With their children, it was not really a big issue since they were still young. They thought it was a good idea to go back home before they get teenagers because that age is more crucial so they left when the kids were still young.

“I so enjoy being here and this is like I really feel where God wants me to be and then He said its time for you to go back. No, you must be wrong...”
(Kjartan, 42 years old)

The majority of the families said it was sad to leave but they felt God had been leading them to another direction. Many of them have passed on the work they have started to another worker who will continue with the ministry. Some of their kids were not so happy about the decision because several of them were born in their host culture so they feel they knew that nation more than Norway. The other reason was the friends they have established in their host nation.

The decision of coming home was not an easy thing for many but they felt it was clear that God wants them to move back home. They didn't come back to Norway to do nothing, in fact many of them were still involved in the missions but in a different area of responsibility. Their children on the other hand faced some transition challenges but with them standing to face it altogether was a big help.

5.3 COMMUNICATION BACK HOME

I got several answers from different generations when it comes to communication. The missionaries in East Asia who have been there for almost two decades definitely experienced how communication has been changing. When they were in the mission field, they wrote letters to their network back home via airmail. They also send photos and other updates via airmail. They also got the privilege to call their family in Norway for Christmas by the use of telephone but that costs too much so the conversation was short. Some said they got the opportunity to call for two precious minutes. In the later part of their stay in their host nation, the use of sending electronic mails have started.

The missionaries in Central America experienced a very slow way of communication. They shared that when they write emails it has to go through a radio and then it will be transmitted to another radio until it reached a computer and finally send the message to their family back to Norway. It was this way because they used to live in the jungle where the way of living is way different than the city. Cellular phones came later but the signal has been a challenge for sometime.

One family who has been missionaries in southeast Asia shared interesting experiences how they maintain their communication to their family in Norway. They said that it was also difficult to get an internet connection, but in the beginning they owned a landline where they can phone their families back to Norway but it wasn't that cheap too. Although there were some challenges in communication, it didn't stop them from trying. What they did was they printed out pictures of their family back home and let it be visible to their children so they will know who they were even they are far away. In that way, they were able to introduce grandparents, uncles and aunties and cousins to the kids. On the other hand, the family back in Norway recorded the Norwegian Barna TV (Children's TV program) and send the record to them. They said they also showed it to their kids the same time they will show it in Norway.

The other missionaries in other southeast Asian countries also have experienced some challenges in communication. Mostly it was the internet connection that took forever for them to connect. They even said that sometimes it does work and sometimes it doesn't so you are lucky when its connected.

These missionaries also shared that their families and friends have also visited them to where they were. Those visits were precious since they will usually receive simple things from Norway that will make it so extravagant for them living in the place they were.

5.4 COMING HOME

One family who has been in Southeast Asia thought it was very refreshing to be back to Norway again. The time they have chosen to come back home was a good time for the kids to be meet new friends before going to school in that Autumn. For the majority it seems a little bit unreal to be home but they were also excited because they were surrounded with their families they haven't seen for a long time.

We've been gone for 16 years and during those years we felt more and more distant every time we came home to visit, we felt like were foreigners in Norway like we don't fit in. (Jarle, pilot)

Some of the children have experienced some struggles in school. It was a big adjustment especially in the area of technology. Back to where they used to live those things didn't matter so the parents said that they talk to their children about it and find a good solution in that situation. Many of the children also felt different to be in school. One mother shared one time her child come home asking her a certain word in Norwegian. She realized those words were not common to say so they didn't use it that much back there but then she explained it to her child what the word means. Many of the children who came back to Norway in their teenage life shared almost the same struggle, it was hard to fit in.

In the church, it can also be confusing because of their treatment. In the beginning they have the overwhelming feeling of people wanting to hear more from them but later they felt they were not interested anymore. It was easy to get lost in the conversation in a group they said. Once you started talking about missions and in the end you will find yourself listening to how others were doing about their makeover at home.

In the church, sometimes we still feel we were treated differently, like the "heroes", the "world changers", we were treated so special that gives them an uncomfortable feeling. (Stig, father of two boys and three girls)

Reverse culture shock: for those who has been out for many years and come back they have seen how Norway has changed. They mentioned how Norway was before they left for missions and how it was now after they came back. They also said they have changed as well and so the people around them. Many of the kids did experience a difficult transition.

And for the kids it was terrible because they feel like they are Asian and when we said we are coming home to Norway they didn't understand, they didn't feel it as home because they were born and raised in Asia so our eldest son, he didn't nearly speak to everyone the first year because he didn't know the social codes and didn't know exactly the dialect so he felt he was different so it was difficult for them. (Janne, missionary for 16 years)

They said there were several situations that still shocks them like in the church where they were busy planning how to do some reconstruction and they thought well outside Norway they need to have a church. Their world view changed they said. Later they also said how they adjusted to their culture back after some time.

Maybe the biggest challenge was the social part, because there the door is always open and you can just go wherever you want. You can just go to the village and you'll have a social fellowship but here is like you have to plan, or to call and maybe they'll have time in 2 weeks. I know that I struggle there but I appreciate a lot that it was easy to hanging out with people and people coming by all the time. (Maria, mother of four)

On the other hand, they said they have appreciated Norway so much in many ways. They have seen how blessed their country is. Many shared that for their children they have seen that it was safer for the kids to be here. They don't need a school bus to go to school, they can just walk and even experience the nature on their way to school. Some also shared that in Norway raising children involves the whole community. The society prioritize the welfare of the children and that was very good for them as parents and they appreciate it so much. It was something that they work hard with while they were overseas.

In the long run, they felt they are back home again but it took sometime for many of them to really get over things. Some missionaries shared that they were somehow aware of what it

might be like for them to be back so that was a good preparation for them although they still went through a challenging transition.

And we were kind of aware and also that when we go to visit people we will make sure we are the ones asking the questions because of course we would love to share our stories and to talk about everything about Asia but we just knew that people they can ask us like how was the food--- and like oh isn't wonderful to be back home? And that's all they want to hear and so we just knew we needed to be the one saying how are you? (Kjartan, 42 years old)

Majority said that after some time you'll get used to being home in Norway again but you will never be the same again, their perspectives have changed too. For their children, they said they have return for a visit in their host nation for some closure. One missionary family from Central America shared that it was great to come back and visit their host nation again. It was a good experience for their youngest child too who always thought it would be nicer to just live in Central America while they were in Norway. She was born there and have her part of developmental years spent there so that was understandable they said but it gave her another perspective when they were there for a visit and now she was fine to be home in Norway. The parents said that the visit helped their youngest daughter crashed the false images she had about the country while she was in Norway.

“Easing reentry for young children is a matter of making them feel secure and safe again, and that means trying to restore as much familiarity and routine to their world as possible.” (Storti 1997, 117)

Many said that breakthrough at home happens after some time but it will eventually come. Yes, it might take a while but what matters most for the majority if not all of them was to stand together as a family and support one another.

Chapter Six

ANALYSIS

A DISCUSSION OF MY FINDINGS RELATED TO MY THEORIES

This chapter will discuss the important issues the informants have shared during the interviews in addition to the literatures read and in relation to the theoretical perspective I have selected.

This study is focused on the transition of the missionaries who have been outside Norway for a long period of time. We will look into what can be done to successfully thrive back to your own nation after several years abroad. As I said in the previous chapters, I define being successful as not being perfect, nor a smooth transition but the ability to manage the transition stage well.

6.1 THEORY OF HOME

The first one is the theory of home. Generally, people define home as a place where they feel they belong but what if you don't feel you belong anymore after you have chosen to stay outside your home country for a period of time? How will you define home then? Majority of the informants have been into a confusion stage where they feel they don't fit it in their home country after coming back from living overseas. Confusion in a way that their feeling of home doesn't connect to their expectations.

There are three stages here I want to point out, first was the time before they left Norway and before they have been involved in missions. They see only the world they are living in. Some of the informants even shared how fortunate were they to be living in Norway. It is a comfortable life and they didn't really see how vast it was in reality until they move out from their country.

The next stage is when they moved overseas, their cross cultural entry. In the beginning of their time overseas it could be full of expectations. One shared, it was an adventure. In this stage, they have been ethnocentric at some point which means it was easy for them to judge other culture according to what they see. It was what they think was right because their

worldviews were shaped by the family and society they came from. In the beginning it was full of excitement but at the same time stressful in different ways because it is a time of adaptation. Many of the missionaries shared that at some point they also lost the meaning of why they are in that nation. They experienced to question God and the calling they have. This was a normal process of an individual and later on as they overcome it, they will learn to adjust.

The third stage is when they go back home to Norway. This was the time when a returnee experienced a reverse culture shock after being away for several years. A culture shock is normal when you travel abroad and stay in a place you are not familiar with but a reverse culture shock happens because your perspectives of what are familiar to you changes over the years. This was the time when they will think what does home really means for them.

For the returnees, whether they are missionaries, overseas workers or exchange students, home will still be something many longed for when you go back to the place where you came from. Craig Storti shared the difference between the meaning of home in a technical way and home as to feel at home (Storti 1997). It made sense, when we don't attach feelings to how we define home then we can always come back to the place we are from without any challenges. Although there can be some renovation that happened over the time you were gone as long as it was on that same address where you were before you leave your country then that's totally alright. That would be an easy answer but the situation here is more than the location, it is more of what comes along with it. What is the essence of home? How will you define home now after being away for a long time? How will you create your new sense of home? This was the struggle many have experienced when they returned to Norway. For the parents who were shaped by the Norwegian society, they came back to a changing culture. For the children who were born overseas, coming to Norway is a new place to adjust and call their home.

Storti mentioned three factors that is essential to the definition of home (Storti 1997). The following are *familiar people*, *familiar places* and *routines and predictable patterns of interaction*. When the returnees arrived these are some of the factors they are unaware of that answers most of their feelings of not feeling at home. It is impossible to return to a place that has never changed. The culture is constantly changing and so as the people and the place within it so it will never happen that a returnee sees exactly the same thing as when he or she left, in fact he or she have changed as well. Before they left, there are some routines and

predictable patterns of interaction that they have been doing in Norway that is normal for them to do. Things like to go shopping, visit family and friends, go to a coffee shop, go for a movie, go to church, to drive your own car and so on. These routines could be a normal thing for them and when they left for missions they have to adjust. It could be that their living condition is far different from Norway, or things as such were not available there. One of the returnees even shared that to go for a grocery in Asia it took her hours to do it. Things were different, if not, she cannot read what it actually was. These are the routines that they many longed for while they were overseas but as they return, the chances are things might have changed. The movie house moved location, the grocery store changed its name, there were new things in the shop that were not available when before they left, some family or relatives have moved or got married, others got more children or some might have died while they away. The familiar they used to know becomes unfamiliar.

Craig Storti also mentioned that “some returnees come back to their home country but to an entirely new town or city.” (Storti 1997, 19) In this case, there is less expectation from them since they are not familiar with the people and the place and so as the people towards them and this will make readjustment a lot easier. I have talked to one missionary family who have done the same. They are both from the Eastern part of Norway but they have decided to stay and start again in Kristiansand, the southern part of the country.

The changes at home that may take place are both external and internal according to Storti (Storti 1997, 20). Some of those are the things visible to see as I have mentioned earlier this could be the familiar people you know got married, become a parent and so on. The internal changes are the changes that happened within them the years you were gone. The experiences they experience also brought changes within them and that you know nothing about.

Reentry experiences frequently surprise returnees. When going overseas, employees generally expect new and unfamiliar situations, whereas they do not expect anything unfamiliar when returning home. Most returnees expect neither reentry shock nor trauma; they expect to slip back into their previous organizations, jobs, and lifestyles and to live easily and successful again. (Adler 1991, 233)

Should a returnee know what to expect upon coming home, will he or she experience the same challenges? It is possible that the challenges will be less than those who do not have idea at all but it is impossible to assure that it will be a smooth landing. In addition to Craig Storti's theory of home, Adler also mentioned the importance of communication back home while living overseas (Storti 1997; Adler 1991). She explained referring to employees who were sent for a job overseas that if returnees maintain an effective communication back home while abroad the chances will be a satisfied reentry (Adler 1991, 244).

The next part, I will explain more about communication back home in connection to Anthony Giddens' theory on disembedding social relations (Giddens 2010).

6.2 DISEMBEDDING SOCIAL RELATIONS

With regards to Anthony Giddens theory, there are many examples of how it could happen practically (Giddens 2010). The disembedding of social systems as he said is the lifting out of social relations from local contexts of interaction and their restructuring across indefinite spans of time and space. This means that you may be in two different locations but still you share the same time and space. Time and space doesn't necessarily mean that you are beside each other but you are using the same technology that same moment. One example was when a family call home through a telephone line, both of them (the one overseas and the one in Norway) are on the phone and talking to each other. It could be that their time difference could be six or seven hour different but at that moment they were talking to each other at the same moment. Giddens explained this theory as a result of modernization (Giddens 2010).

Several decades ago, it was not that easy to communicate back home for the missionaries I have talked to. One family who were in the field for almost two decades have actually seen the way the communication is being modernize. They started from writing letters and sending it via airmails. They printed out pictures from the mission field and send it together in that sealed envelope. It might take weeks before their families in Norway gets it and the same for them, it might take a while before they get their reply back. They also have experienced calling on the phone from the post office. In this situation you even have to go to a telephone assistant to be able to reach your destination of call. It was too expensive to call that's why they limit their time of talking to very few minutes. They did this only on special occasions. Later on the computer came and the electronic mails have started but that time they were

finishing up their stay in the mission field. Another family in Central America also had some experiences. It wasn't that long time ago but because of their living situation in the middle of the jungle, it took time for them to communicate via electronic mail. They said that it will go from one radio to another until it reached the destined computer, there your email will be written down and then send it to Norway. It was the same for a text message, there were not good cellular site there so it was hard to get connected. In addition to this, the electricity in their host nation will be cut off once in a while, in some areas there were not enough power to supply the whole nation so the areas will take turns in power cuts. Power shortage of course is also connected to all the electronic devices they were using.

These examples show how the means of communication develop overtime. But what I wanted to point out here is the possibility that these families in the mission field were able to stay connected to their family back to Norway by the use of this electronic devices. Later on, they didn't even have to wait for each other to hear from but they were able to talk on the phone or see each other via skype. This was the example of lifting out. The family in the mission field can greet their mother who was celebrating her birthday across the miles at the same day and possibly the same time as the celebration by the use of an electronic device. They were far apart but in that particular time they were both in one space and one time – facing each other on skype. There were several discussions about the disembedding of social system as it leads to modernity and into globalization. We could discuss about it but the main point here is what does this “lifting out” does to the two families living far from each other.

In addition to this theory, I will also mention how the symbolic tokens are being used during this time. Money for example is one of the best example. In almost all the examples I have said here, it involves the use of money. It is money that they use to pay for the postage to send a letter via airmail back to Europe, it was money they have used to pay for the phone bill for using a long distance call to their family back home, and it is the same token they have used to purchase a computer or a mobile phone to get connected to their loved ones in Norway. It is almost impossible to think what can we get without the use of money. It was done long time ago but by then it was called *barter* where people exchange goods and services without the use of money but it is the same idea now, only that we only have one token and that is *money*.

There are several discussions whether modernization is good or not but for these families who have worked overseas for years, surely this was a good thing for them to be able to connect to

their loved ones. This was also a big factor that their kids were aware of how Norway is because of the close communication back home. One family, who have lived in Southeast Asia nearly a decade shared that the kids were actually updated with the Norwegian *Barna TV* while they were in the mission field. The intention here was for their children to know and have idea of how it was in Norway and for the children who is growing up there. The family back in Norway will record it in a disc and send it to them in Asia. I thought it was a very good idea for the kids to feel that they didn't really miss a big part of the normal Norwegian childhood. The parents shared that they even show it to their children the same time as when they will show it here in Norway.

The following is about Reentry according to Peter Jordan and Craig Storti (Jordan 1992; Storti 1997). I will discuss the different reentry stages and to make it even clearer, some examples of the returnees' experiences will also be mentioned.

6.3 REENTRY

To start, Adler mentioned about managing reentry in her book and stated a question, what causes some returnees to fit back in better than others? (Adler 1991, 244) Going back to my research question, my end goal is to see how missionaries successfully manage transition stage.

6.3.1 Leave Taking and Departure

“I really struggle for a long time because I was not ready to let go and come back to Norway.” (Kjartan, 42 years old)

The time when the missionaries were preparing to come home were both exciting and crucial. Exciting because many of them look forward to be home again and be with their families they haven't seen for a long time. Crucial because a transition will soon take place and you cannot be perfectly prepared however you make yourself ready for it. Crucial for the children how will they take the decision and later on the first few months of transition. A missionary family of six shared how hard it was to leave their host nation. They said they can't believe they were leaving after all those years they were there. They knew they have to leave but it was hard to imagine what life will be ahead of them. They have passed on the work they have been doing

to another missionary family and they were confident about it but it was the fact of moving back home that was too real to feel.

6.3.2 Honey Moon

Upon arrival back home, the returnees often feel very welcome by family and friends and the church for the returning missionaries. One missionary mom said, it was overwhelming to feel the warmth welcome but somehow it didn't last. After sometime people get tired of hearing your mission field stories but it wasn't their intention to be rude or not to listen, it just that the lives of those who were left behind will not totally understand the wholeness of your story. Another family shared that they have learned to not share so much when they were invited to some friends, instead they made it a deal for them as a family that they would ask more about how they were doing. In this case, it was less expectation on the part of the returning missionaries. They have learned that people easily lost in a conversation when they talk about their experiences so they were very minimal in giving out information.

6.3.3 Reverse Culture Shock

After all the warmth welcome, many missionaries if not everyone experience a reverse culture shock at some point upon coming home.

“I felt like everyone wants to be our friend again and they wanted to include us but I couldn't feel that I can communicate to them... Some people wants me to join their group... I had to be on my own and just look after my children to see if they're having a good time here in Norway so I focused with the kids. I think it was very difficult to come back.” (Janne, missionary for 16 years)

Her situation was an example of how it was for some of them after the honeymoon stage of reentry. It was a time when the pressure is high. It was not because of the people around them who are giving them pressure but many said it was because of finding ways how to fit in again. The changes that happened to them tells them they are different and that they don't belong. Many of them also feel being critical to many things about their own culture which is not very helpful at that point. Why do they have to go through this situation? Should reentry be so difficult?

Returnees describe reentry as an even more difficult transition than the initial entry into the foreign country. (Adler 1991, 234)

When the returnees come home they face the real challenge. With the returning missionaries many of them were challenged with their identity. In their host nation, they were respected and people come to them for help. It wasn't that they are not respectful in Norway but here people didn't have enough idea of what was the work they have been involved in the mission field. Many thought of mission in a generalize idea of helping people to know Jesus but it was not only that, in fact more than that. Majority of the people around them didn't really understand where are they coming from, how much sacrifices they did to serve their host nation, how many rights they did gave up for the sake of their love to God and to the nation they are serving. These are some of the feelings the returning missionaries have. They wanted to be heard in a way that they will be understand, they didn't ask to be recognized and be given an award of honor but only to be available for them to be heard and listen to. It is common to feel overwhelmed and confused and even doubt about decision at times. The returning missionaries has the tendency to feel alone, misunderstood and alienated but these feelings eventually will end.

“I came back with so many stories to share, but my friends and family couldn't understand them. It was as if my years overseas were unshareable.”
(A returning employee in Adler 1991, 235)

6.3.4 Readjustment

After all the shock the returnees experience, there will be a rainbow after the rain. Many of the informants said they have overcome the struggles during transition. It was easier to adjust in a new culture than to adjust back home but after sometime you'll get used to it. One family shared they felt they had a breakthrough after one and a half years of being back in Norway. Slowly they have moved from just surviving to thriving back home and the most important was when they see their kids doing well back to their home country. The family from Central America paid a visit back to their host nation to bring closure for the whole family and it was helpful for all of them especially for their youngest child. Other families have returned back to their host nation as well to visit friends and the ministry they used to do before, it was also

a good time for them and encouraging experience that people in their host nation are continuing what was started.

Adler explained the adjustment of the returnees in a graph (Adler 1997, 234). The mood that they are experiencing can be compared to the stages they experience during the culture shock. In the graph it shows the mood was high in the beginning when the returnees just got back. The warmth welcome they were experiencing added to that emotion and then later on several situations were not so pleasing to them and so the mood goes down. After some months of low period, returnees usually accept the fact of being home and adjustment become easier after some time. It was also mentioned that many who have returned home but chooses another place or a new location in their home country adjusted a lot easier. This was because the returnees have less expectations from the environment around them and so as the people within the new place whom they haven't really know yet.

When a returnee got used to being at home again this time they are no longer the one who left some years ago, they have changed, their perspectives have changed. The culture that they have will not be the same as when they left. Many things from their host culture may be adapted and they may even continue to use it even though they are back to their home culture.

About their children, many of them said they have seen also how the kids have been more tolerating to differences and they see it as a positive effect of the time they have spent in the mission field. Although the kids have had some tough times, they have seen the changes overtime. The way they were raising their children will still be the same but there will be some adjustments since they are back to home. It was important that they stand together as a family to face the transition together, talk things out and find solution to the circumstances they were in. When it comes to their relationship with the church and mission organization, many of these families I have talked to were still involved in religious organizations and particularly in missions. Although they are not the one who goes out, they were helping people who are desiring to go out for missions. For many of them, it feels normal to be working like that. Their hearts still go for missions and even at home they are still a part of it.

6.3.5 Issues for Missionaries

The issues to a returning missionaries is not surprising but of course this could be a surprise to many of them especially if they were not prepared for it. Different issues may arise in any circumstances. It may come in the beginning of the reentry or maybe in the later part. Some comes at once and some little by little but the question here is how do a returnee face this challenge. What matters most is not how much or how heavy the circumstances are but it is how well it was handled. One doesn't have to be a professional to be able to handle an issue properly but once it was addressed and there is an open communication, then the bigger the chance of a good solution will happen.

Several of the missionaries I have talked to have also shared some of their experiences. Some said they just take it as it comes, some shared it was not easy what they have faced so they needed to have a break from those and others said it was manageable for that time being.

The question of accountability was one thing the missionaries faced as they come home. In many mission organizations, they usually have the overview of the progress happening in the mission work so they knew about the progress themselves because the whole organization is usually involved. In churches, this particular issue might arise because in many cases the mission board have not really been in the mission field. Many will just depend on the reports the missionaries will send so it was hard for them to really understand how it was and how was the mission work is doing. There were successful stories but the challenge was it could be hard to identify by those people who have very limited idea of how the mission field really looks like. It could be that they haven't seen the worse part of it and they cannot really identify that the progress had already taken place.

Many of the missionary families also shared about the busy schedules when they come home. Sometimes it could be too many speaking engagements their children could be left with the grandparents. This was not always a good idea so as much as possible they would bring them with them to wherever they will go or in other cases, the husband and the wife take turns in their speaking engagements. They suggested to really take a closer look at this issue because the children should be the most important than the speaking engagements especially the time of reentry when the children needed their parents the most. They are adjusting even more than the parents since their home country may not be their home country yet for them.

Money issues is also an important thing to look upon. Many of the supporters may not understand that they still need some support upon coming back since the cost of living at home is high and not just that, upon coming home the finances of the missionary family is still adjusting. They may not have a home yet since many of them have sold it before they left for missions many years ago and by the time they returned home, the prices went up and they cannot afford yet to buy so they have to rent. The cost for food, children's clothing and other necessities is far different than in their host culture. In their host nation, they probably wouldn't need a winter jacket but at home they need more than that. One family shared, they even have to learn again how to dress their children during winter season because in their host nation, it was summer all the time. They were surprised how much money they needed to spend just for the winter clothes of one child. These are some examples of what the missionaries need during their transition which could be hard for the financial supporters to see.

Judgments and doubt – since they are living in the first world and most of the things are available, many missionaries were overwhelmed by it especially when the host nation have very limited access to many of these things. One of them shared, they were even shocked that the electricity doesn't have to turn off at certain hours a day back home. Many things are overwhelming in this since, on the other hand, the way people handle these things could be even more overwhelming for them. The returning missionaries sees their people as wasteful since they throw away things which in their host nation, many of those could still be used or recycle.

“The jolt of being plunked back into the middle of affluence,” David Pollock has noted, is too much for many missionaries. (Storti 1997, 172)

Many missionaries also react on how people seem to not care so much for the poor and needy. And for majority of them they struggle in this area a lot. One mother shared how she felt so uncomfortable when she was with the group of women from the church and all they talk about was the new outfit, the new bag in the store or even the renovation of their new kitchen and changing new furniture in the house. For many of the returning missionaries, it was challenging not to judge when it comes to situation like this. One also shared that the church

they were attending once were talking about new chairs, she thought how could that be possible when there are places outside this country who doesn't even have church building at all.

Crisis of Faith – this issue addresses to many of the missionaries' children when they come back home. This was when the children and the parents as well asked God about their situation. For many of those I have interviewed they said that its different from situation to situation. Some of them have seen their children seems to have gotten more faith upon coming home. Some after they have seen their peers in school and how they were behaving, they were able to stand and make a difference for themselves. One of the missionary family who have adult children have seen many of their kids also did the same as them, they also went into missions together with their families. And some, even they didn't go out for missions were involved in many mission work in the church and in the community.

Longing for home – this was the time when it was hard to understand that the place they left overseas was also home and that the place they were now is another home. Many of them shared that for one person to overcome this, one must be where he or she is at at the time being. If one always long for the past or the future, then he or she will never come to the place of satisfaction.

“I felt out of everything when I came back. I didn't know about the music, what to wear, or how to get into the tight cliques that have formed from the people who have been together all their lives. My junior high school graduating class in Saudi Arabia had just fifteen other kids. The high school has 2,000 kids, and it is unbelievable.” (Returning teenager in Storti 1997, 107)

The issues for missionary children – as they grew up outside their home country, even though it was challenging to raise them, it will still be dominant that they culture the children will get will be of the parent's culture. The culture at home. It doesn't matter where the location of home is as long as the children are with their parents, then it will be the same culture as they will get although they could also have some influence from the culture around them but the most part of it will be of the parents' culture. One missionary family have shared that they made a decision to come back home before their children turned into teenage years because it might be more challenging. Another family have confirmed that there were more challenges when they come home with teenage kids.

“The teens know that they don’t belong overseas anymore, and now they discover they don’t really fit in at home either.” (Storti 1997, 177)

Storti suggested that like all returned who may face challenges with self-image, but not be hard on one’s self (Storti 1997, 179). This was a normal thing many returnees may face whether they were exchanged students, missionary children, overseas workers or missionaries. The question of identity will come up but to know the fact that being different is not bad at all might help. We are all different in every way and to accept this will lessen the pressure we feel towards the community around us.

In all the issues one returnee may face, it is important that they will be able to talk it out or process it with some of their trusted friends so they will be able to get help especially if the situation is serious. This is why the process of debriefing upon coming back to the home country should be emphasized to avoid any unpleasant ways of dealing with things like this. And as the family stands together for each other, the hope that the close family will also do as they learn what the struggles are all about.

Chapter Seven

CONCLUDING REMARKS

As I have been looking at this study, I have seen how the returnees have encountered different situations as they moved back to their home country. The research question I wanted to put focus on here was how did the returning missionaries thrive back to their home culture after living overseas for several years? For many people it was easier to adapt to the new country because it was less expectations of what is familiar and what is not but in the transition back to the home culture, there were expectations already from the returnees of what is familiar for them before they even have left their country. It wasn't only the returning missionaries but also those who have been outside their home country for a long time. Whether they are working in a mission organization or working for some oil company, exchanged students or military families, they all experienced difficulties coming home. These people who have lived outside their home country for some time, adapted the culture of the nation they were in, adjusted after a period of time. They are very different from those who have travelled as tourists or for some sort of business meetings where you don't really experience the depth of one's culture. In this case, we will already be aware that as one travels and live abroad, worldview changes and this is very different from those who haven't been out of their country. You get used to see differences when you see what's outside your own country.

For the missionaries who have lived overseas for several years, they have had their share of ups and downs in their host nation. It wasn't all bad nor all good but a variety of experiences that made them who they were now. They have timeless lessons to share. Many said they think their understanding expanded and even their kids have learned the value of different people whether they are black, white, yellow or red. Although the kids have a hard time coming back to their home country, or more of the parent's home country, they were able to see the beauty of differences and learn to appreciate things. They also have learned the value of every individuals and how they are all important and equal.

They also have seen the value of communication. It was one of the important things they didn't take for granted while they were away because it has helped them and their children to still be connected to their families back to Norway even though they were living overseas. For

the missionaries who went out in the seventies until to those who have recently been out, we have seen how communication modernize. The consequences of modernity have several discussions whether this disembedding of social relations is good or not, but the point here is more about the importance for the family who were living abroad and the connection they can get with their loved one back home (Giddens 2010).

And when they decided to return home the frustration for the returnees mostly occur when their definition of home does not connect to how they are feeling while they were at home. To understand that the essence of home does not rely only to how it is defined technically but to what comes with it. It is home when you feel people are familiar, the places are familiar and the things you are doing are also familiar. It is normal to feel that one doesn't feel home when these factors were not met. As culture is constantly changing, the familiarity that we used to know will not be the same as before so that was the challenge for many of the returnees and this was when one realized that reverse culture shock exists. For many it was easier for them to experience the culture shock while they were in their host nation so many shared that they felt they were in the surviving mode when experiencing reverse culture shock. It is also possible that we feel critical towards our own culture when we are in this situation because what we usually see is the things that were not pleasing to our eyes. Comparison between the home country and the host nation also might happen naturally even though the returnees are not aware that they are doing it. If they will be given a chance to think about what home will look like before coming home and have the time to process it, wouldn't that be a help for them to have less frustration?

As Dr. Nancy Adler mentioned in her book that there were many organizations who were orienting their employees before sending them to the new work location abroad but it was less who does the debriefing as these workers come back home (Adler 1991). She also mentioned how maintaining the communication back home will help the expats as they come back home since they will be more informed of the changes that have taken place while they were away. For many of the missionaries, they have experienced a lot about the orientation part but it was also less when it comes to returning home. Many of them were thankful that some of their friends have gone the same way so they have learned from them before they have decided to return home. There were also several books they have read they thought was a big help to them and in their preparation to come back home. This was a different situation for one family

who was a missionary from the seventies, not so many books were available then, if so, it wasn't that popular yet.

You'll get used to being home again after sometime that's what many have shared. Craig Storti also mentioned it during the adjustment period (Storti 1997). It could take sometime to get back and to be used to what you have been doing from before, it will also take more time because of the changes that took place both to the home you are coming back to and to you personally and as a family.

The stages of reentry that was shared in the book reentry has a lot of points that will definitely prepare one returnee as he or she chooses to come back home (Jordan 1992). It was different stages that both Jordan and Storti have something in common with their points of view (Jordan 1992; Storti 1997). The *leave-taking and departure* will help them prepare themselves mentally and physically before leaving for their home country, passing on the work to the next colleague who will soon take over the job, saying your last goodbye to the people you become close to, enjoying the best local food before you leave and most important is orienting the children of the transition that will take place or probably is already taking place during this stage. The *honeymoon stage* will be more of the first few weeks or months of the arrival where you feel so overwhelmed by the warmth welcome. Everyone seems to appreciate your coming home and wants to see you and your family. They want to hear reports and stories. The *reverse culture shock* when the truth sunk in that you have changed, people have changed as well and it hits you. It can also be the time of confusion, stress or doubt to why are you there or should you be home. Then the *adjustment* finally came to the rescue but this doesn't come right away. This could be the time when you finally calm down from all the stormy circumstances and realized you are actually home and eventually will get used to being home.

The issues the returnees and particularly the returning missionaries may face will be lessen if the people receiving them will have some knowledge about it. The question of accountability, too many speaking engagements, money problem, doubts, crisis of faith and longing for home and not to mention the issues of the missionary children. These issues is possible to be manageable as long as there will be an open communication between the missionaries, the families and even the organization involved.

To sum it up, the transition stage can be manageable. It is possible but it also takes some understanding from the people around them. For the organizations whether it is a mission organization, churches or other companies, debriefing the returnees should be an important process to put focus on. Debriefing could also be a good idea for the close family members and some relatives that will receive the returnees back home. It will be good to have a strong support from people close to you during the time of transition. For the children, it will be ideal and a good suggestion to do some closure from the country you have been after being back to your home culture. Of course, these suggestions are not assurance of a perfect transition but a good idea that could probably minimize some of the struggles being encountered. And to keep the entry going, some suggested to be involved in missions while at home. It doesn't have to do traveling but to join a mission board in the church or in some organization will probably help the longing of the returning missionaries of the things they have been doing for a long time. This will also be an encouragement to many of them as they see other people taking the same steps as they have done many years ago. In that area, they could also be the best example of the things the missionaries to be may experience.

REFERENCE LIST

Adler, Nancy. 1991. *International Dimensions of Organizational Behavior*. California: PWS-KENT Publishing Company

Berry, Ralph. 1994. *The Research Project: How to write it*. New York: Routledge

Compelling Truth Org. 2016. Available at <http://www.compellingtruth.org/Christian-missionary.html> site accessed 22 April 2016

Cultural Diversity. 2015 Retrieved from <http://www.speechmastery.com/definition-of-cultural-diversity.html> site accessed 10 April 2016

Dahlfred, K. (2014, 11.25). *Why Missionaries Can Never Go Home Again*. [Blog]. Retrieved from <http://www.dahlfred.com/index.php/blogs/gleanings-from-the-field/747-why-missionaries-can-never-go-home-again> site accessed 16 August 2015

Drønen, T. & Skjortnes, M. 2010. *Med hjertet på flere steder: Om barn, misjon og flerkulturell oppvekst*. Trondheim: Tapisk Akademisk Forlag

Encyclopædia Britannica. 2016. Available at <http://www.britannica.com> site accessed 15 April 2016

Gardner, Marilyn. 2014. *Between Worlds: Essays on culture and belonging*. USA: Doorlight Publications

Giddens, Anthony. 2010. *The Consequences of Modernity*. USA: Polity Press

Hammersley, M. & Atkinson, P. 2007. *Ethnography: Principles in practice*, 3rd ed. New York: Routledge

Hiebert, Paul G. 1985. *Anthropological Insights for Missionaries*. Michigan: Baker Books

Hiebert, Paul G. 1994. *Anthropological Reflections on Missiological Issues*. Michigan: Baker Books

Hiebert, Paul G. 2008. *Transforming Worldviews. An Anthropological Understanding of How People Change*. Michigan: Baker Books

Holbek, J.A. (2013, 08.30). *Mange Flere Norske Misjonær*. Vårt Land. Retrieved from <http://www.vl.no/mange-flere-norske-misjonærer-1.69599> site accessed 20 March 2016

Jordan, Peter. 1992. *Re-Entry: Making the transition from missions to life at home*. Washington: YWAM Publishing.

Lanier, Sarah. 2000. *Foreign to familiar: A guide to understanding hot & cold climate cultures*. Maryland: McDougal Publishing

Merriam Webster. 2015. Retrieved from <http://www.merriam-webster.com/dictionary/mission> site accessed 8 April 2016

Monaghan, J. & Just, P. 2000. *Social and Cultural Anthropology. A very short introduction*. New York. Oxford University Press

Nordli, A. (2013, 09.04). *Misjonsstatistikk*. [Blog]. Retrieved from <http://andreasnordli.no/tag/misjonsstatistikk/> site accessed 22 March 2016

Norsk Råd for Misjon og Evangelisering. 2009. Available at <http://norme.no/om-norme/introduksjon/> site accessed 29 March 2016

Norsk Råd for Misjon or Evangelisering. Missionary Statistics. 2014. Retrieved from http://norme.no/uploads/media/FinalMedlemsstatsitikk_fra_Digni_og_NORME_2014.pdf site accessed 29 March 2016

Pollock, D. C. & Van Reken, R. (2001). *Third Culture Kids: Growing up among worlds*. Maine: Nicholas Brealey Publishing

Storti, Craig. 1997. *The Art of Coming Home*. Maine: Intercultural Press

Third Culture Kids. (2015). [video]. Retrieved from <https://www.youtube.com/watch?v=vrVWHfEQz6A> site accessed 10 November 2015

Wiley, John. 1999. Wiley Online Library. Available at <http://onlinelibrary.wiley.com> site accessed 17 April 2016

Williams, C. (2013, 11.25). *Coming Home: When Missionaries Come Off the Field*. [Blog]. Retrieved from <http://christianstandard.com/2013/11/coming-home-when-missionaries-come-off-the-field/> site accessed 15 August 2014

Wood, Ian. 2001. *The Missionary Life. Saints and Evangelization of Europe 400-1050*. England: Pearson Education Limited