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PROBLEMS OF ADJUSTMENT  
OF MISSIONARIES' CHILDREN  
FROM CENTRAL SCHOOL IN THE CONGO

By

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A Thesis

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Dedicated to My  
Parents  
and  
Teachers  
Because of Their  
Love and Understanding  
of  
"Missionary Kids"

PROBLEMS OF ADJUSTMENT  
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## INTRODUCTION

PROBLEMS OF ADJUSTMENT  
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FROM CENTRAL SCHOOL IN THE CONGO

INTRODUCTION

"It is a privilege and a responsibility to be a missionary's child."<sup>1</sup> This solemn pronouncement once made by a teacher of missionaries' children sums up the feeling of many who have been born and raised in missionary homes. They have been taught that the privilege of a heritage such as theirs brings with it many responsibilities. Arthur J. Brown is thinking of this when he writes "There is deep meaning in Edward Judson's dedication of his 'Life of Adoniram Judson': 'To the children of missionaries, the involuntary inheritors of their parents' sufferings and rewards.'"<sup>2</sup>

A. Statement of the Problem

Before missionaries' children are able to shoulder the responsibilities that come to them because of their heritage they must find the solutions to many problems which seem to be a part of it. The majority of these problems center around one very important and very critical period of their lives. This is the time of transition from the familiar country in which they were raised to the bewildering and often frightening culture of a new world. In this thesis the writer intends to deal primarily with this period of adjustment. Although such adjustment is made at

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1. Mrs. Roseva Loring Jenness, former Principal of Central School
2. Arthur J. Brown: The Foreign Missionary, p.363.

various times in the lives of the various individuals studied, it is, as a whole, made during adolescence. One would like to make a study of missionaries' children from all over the world. This obviously is impossible. Therefore, the writer has decided to study a group from one country, the Belgian Congo. The group selected is the alumni family of Central School for Missionaries' Children at Lubondai in the Congo. It has been chosen because of the writer's personal contact with its members. She is one of them, having grown up in the Congo as a missionary's daughter and attended Central School. This group is quite a representative one, for among its members are missionaries' children from many missions and from widely separated regions of the Congo. This thesis will attempt to follow these children through their years of adjustment to American life. It will not only try to discover the problems which are encountered in making this adjustment, and the reasons for them, but will suggest any solutions which might present themselves.

#### B. Significance of Problem

The period of adolescence is a time of strain and stress for any young boy or girl. But the adolescent from a missionary home finds the painful process of growing up accentuated and enlarged by the additional difficulties encountered in moving from his childhood home to a new and very different environment even though it may be the environment from which his parents came, and for which his education has been intended to fit him. Daniel

Fleming emphasizes this when he states, after having enumerated various problems in the raising of missionaries' children, "In addition, a special type of problem has to do with the inevitable transition on the part of the maturing child from one culture to that in America, which raises adjustment difficulties different from those of a child reared in America."<sup>1</sup>

The fact that, although much material has been written concerning the problems of missionaries, very little has been mentioned in connection with the raising of their families, reveals lack of proper attention to this problem during the past. Until recently the missionary parents have largely borne their anxiety and concern for their children alone. Lately, however, many people indirectly as well as directly connected with missions have shown more interest in the families of missionaries and have begun to realize some of the problems which they encounter. This thesis is partly a response to a request made by mission boards and the Committee on Research in Foreign Missions that a study be made of the problems of missionaries' children. These boards are aware of their responsibility for the many children who are growing up in their mission fields. They realize that their futures are important to them not only because they are under their care, but also because each of them is a potential missionary. This study is purposed to be of practical help to those concerned about the welfare of these children.

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1. Daniel Johnson Fleming: *Living as Comrades*, p.1114.

### C. Method of Procedure

The first chapter of this thesis will provide a background for the group which is the subject of this study. This background will consist of descriptions of the Belgian Congo, Protestant Missions in the Congo, and Central School for Missionaries' Children. In the second chapter the method of procedure in making this study, the questionnaire, will be explained. The results of the questionnaire will be presented and tabulated. Finally, the problems revealed by these results will be discussed and evaluated together with any suggestions which might present themselves.

### D. Sources of Data

The material which concerns the background of the study group has been obtained largely through the help of the Belgian Information Service. The main source for the section on Congo Missions will be the book Highways for God in the Congo by George Carpenter. Other sources will be personal interviews and personal experience.

The study proper will be the result of two questionnaires which will be sent to members of the study group. Information for the composition of these questionnaires comes from the work of Dr. Rensis Likert on measurement of attitudes and the Doctor's thesis written by Robert L. Fleming on the subject Adjustment of India Missionaries' Children in America.

CHAPTER I

A BACKGROUND OF THE STUDY GROUP

## CHAPTER I

### A BACKGROUND OF THE STUDY GROUP

#### A. Introduction

The early years of life are of greatest significance in the development of personality and character. One cannot fully understand a person until one learns about his childhood and his childhood home. It is obvious, therefore, that the background of the group to be studied in this thesis must be given. This chapter will be an attempt to paint a picture of the environment in which the alumni of Central School are raised.

#### B. The Belgian Congo

##### 1. Geography

The image of a large shallow basin describes the land of the Congo quite accurately. It is shallow because its lowest parts are hundreds of feet above sea level. The western rim is comparatively low, the highest points ranging from two thousand to four thousand feet. This rim is high enough to present a formidable barrier which the Congo River had to break through on its way to the Atlantic. Thus were formed the rapids which for centuries guarded the interior so jealously and successfully. The eastern edge of the Belgian Congo consists of the lofty Ruwenzori mountain range together with its healthy plateaus.<sup>1</sup> The inside of the basin holds dense jungles in its northern half, and spacious grasslands

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1. Tom Marvel: The New Congo, pp. 52-59.

in the rest of it, while the equator forms the boundary between them.<sup>1</sup>

The climate of the Belgian Congo is anything but desert-like. Since it is an equatorial country, it receives much rain. As a result, the vegetation is extravagantly lush and luxuriant. In the equatorial belt there is rain the year around. Farther from the equator, however, there are the dry and rainy seasons. Because of the elevation of the Congo basin, the only really hot climate is found in the Lower Congo, in Matadi and Boma. The evenings are generally quite a bit cooler than the days.<sup>2</sup> Thus "it must not be concluded that its climate is in the main oppressive or unhealthful."<sup>3</sup>

## 2. History

Most of the African continent was long a mystery to the other occupants of the ancient world.

"Central Africa, according to legend, was inhabited by monstrous survivors of the Flood: headless men, with eyes for breasts and mouths in their stomachs, haunted the dense forests; chimeric animals and birds prowled and flapped across its lunar mountains."<sup>4</sup>

Although various attempts were made to fathom this mystery, they were halfhearted, and it was not till 1482 that an organized plan was made and carried out. It was in this year that King John II of Portugal sent an expedition headed by Diago Cao, to explore the coast of Africa. He reached the Zaire, the ancient name of the Congo,

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1. James J. Chapin, "Geography" (In Goris: Belgium), p.352.
2. Ibid., pp.342-345.
3. Ibid., p.345.
4. John Latouche: Congo, p.27.

in 1482.<sup>1</sup> Later another Portugese, Manuel, went inland as far as San Salvador, where in 1550 a semi-Christian kingdom called the Congo was set up.<sup>2</sup> This kingdom rebelled against Portugese domination a century later, but white traders from Europe made their way to it and soon gained foothold in this region of the Lower Congo. The seventeenth and eighteenth centuries are dark ones in the history of the world, for they were the time in which the slave trade flourished. It was not till the eighteen hundreds that attempts were made to stop that practice first by a British Captain, James Tuckey, and later by the great missionary David Livingstone together with his fellow-explorer Henry M. Stanley.<sup>3</sup> The rest of the story of Congo history involves the story of Christian Missions, for they followed on the heels of Stanley and lost no time in beginning their work. Their story will be told later.

### 3. Government

From 1885 to 1908 the Belgian Congo existed as the Congo Free State. Leopold II proclaimed himself her sovereign and proceeded to rule over her in the way he chose. Under his regime the exploitation of land and natives began. It was carried too far, for rumors of the 'red rubber' atrocities which were substantiated by the Commission of Inquiry (the missionaries gave it much valuable help) brought this rule to an end. The Belgian Government decided to intervene and Congo Free State became the Belgian Congo.

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1. Marvel, op. cit., p. 3.
2. Latouche, op. cit., p. 28.
3. Marvel, op. cit., pp. 7-9.

The Belgian Congo was annexed on October 18, 1908, when the Colonial Charter was enacted by the Belgian legislature. This charter has been the basic law by which the colony is governed, although custom forms an unwritten law, often with respect to the natives. Power to legislate is vested in four agents - the Colonial Charter, the Belgian Parliament, the King, and the Governor-General. Actually, this power is exercised by royal decrees issued by the King and countersigned by the Minister of Colonies. Before they are issued they must have been considered by the Colonial Council, which is a body of representatives appointed by the King, the Parliament, the Chamber of Representatives, and the Senate. The Minister of Colonies, in whom is vested all power in matters concerning the colony, presides at their meetings. The purpose of this Council is primarily that of consultation, and its advice is generally followed.<sup>1</sup>

In Belgium the Department of Colonies, under the Minister of Colonies, and the Minister of Foreign Affairs who acts for the Colony in its contacts with foreign nations, assist the King. However, in the Congo the King's chief agent is the Governor-General, and it is to him that the powers of local administration are given. His central staff and immediate aides, the Vice-Governor-General and the State Inspector, assist him in this administration. Like the President of the United States, he is supreme commander of the Army. In order to keep up with affairs of the Colony he meets weekly, monthly, and annually with various committees and councils which rep-

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1. Albert De Vleeschauwer: "Administrative Structure" (in Goris: Belgium), pp. 380-381.

resent the varied phases of activity in the Colony. The annual Council meeting includes the heads of the provincial governments. There are six large provinces in the Congo, each headed by a Governor, a Provincial Commissioner, and other officials. The provinces are divided into districts under the authority of District Commissioners. Each District is in turn divided into territories headed by a Territorial Administrator who is assisted by Territorial Agents. These agents spend most of their time traveling, thus keeping contact with the indigenous population.<sup>1</sup>

Although the Government has complete legislative power over the natives it does recognize custom as an unwritten law which holds whenever it does not conflict with Christian ethics or the written law. Belgium does not wish to disrupt tribal organization, so they allow and support tribal laws and traditions as far as possible. Each tribal community is ruled by a Chief or Sub-Chief, who is generally assisted by a Council of Elders. There are three kinds of native communities, the divisions having been created by the Government. They are the chiefdoms (chefferies), the sectors (Secteurs), and extra-traditional townships (centres extra-coutumiers). The chiefdoms and the sectors are basically indigenous, but the township are created by the Government to organize natives who have left their own tribes and moved to the towns. The chief and council of each township are appointed by the Government from among educated natives. This system of native organization upholds native rights and tribal

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1. Ibid., pp. 382-383.

institutions and encourages the native to retain and improve his own initiative.<sup>1</sup> It also makes it easier for the missions, for they have freedom to deal with the natives directly. The habits of the African are left to him intact and he is usually ready to receive the missionary. Since most missions work in the chiefdoms their children have an intimate knowledge of an African's environment.

#### 4. Economic Development

It was only a little more than fifty years ago that the barrier of the Crystal Mountains was surmounted by the Matadi-Leopoldville railroad and development of the Congo could begin. During this half century much economic progress has been made. Even in the last decade almost unbelievable advances have taken place. In 1937 there were 2,314 business ventures in the Congo; in 1947 there were 4,277 - almost double the earlier number.<sup>2</sup> In 1952 the Belgian Congo was producing seventy five per cent of the free world's cobalt, seventy per cent of the free world's industrial diamonds, seven per cent of its copper, and nine per cent of its tin output. The Congo is also the free world's major producer of uranium.<sup>3</sup> Other products are gold, manganese, zinc, palm oil, gum, copal, and rubber.<sup>4</sup> Manufactured goods are also produced by the Congo. These industries include food products, textiles, metalwork, ships, and chemicals.<sup>5</sup> Although much progress has been made in developing her natural

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1. Ibid., pp.383-385.
2. Pierre Wigny: A Ten Year Plan, Second Edition, p.62.
3. Herbert Solow: "The Congo is in Business," (in the Belgian Congo Appraised).
4. Max Horn: "Economic Development," (in Goris: Belgium), p.396.
5. Herbert Solow: op. cit., p.54.

resources, much is left for the future. A ten-year plan started in 1950 by Pierre Wigny, then Minister of Colonies, should do much for economic and social development in this young country so rich with promise.

##### 5. Government Native Policy

The paternalistic policy which the Belgians have adopted with the Congolese has so far worked quite well. They have been more concerned, however, with economic than with political progress among the native population. Belgian rule is direct and firm, with no sympathy for political agitators. In fact, secondary education has not been encouraged, primarily because the Government does not want a class of intellectuals who might become dangerous. Neither the natives nor the whites are given a vote. This is an annoying policy to white immigrants and natives with some education, but the Government claims that it does lessen friction between the two races. There is a color bar, but as yet it is not official and the Government is hoping to eventually liquidate it by doing away with segregation. Although Belgian policy has been strict, the Government does promise broader political rights "when the people are ready for them."<sup>1</sup> A university is to be started for both black and white. For the Congolese are in a mood which is demanding more education and more responsibility. "The ability of the Belgians to maintain stability in the Congo may depend on the extent to which

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1. A.T.Steele: "Belgian Policy Keeps Its Congo Free of Mau Mau Terrorist Gangs," New York Herald Tribune, February 15, 1953, p. 14.

they can adjust their policy to fit this changing mood."<sup>1</sup> This 'changing mood' has growing implications for the missionary, for the native who grows restless under government politics also questions missions. Missionaries are becoming aware of this mood and are beginning to plan ways of satisfying it. Often the missionary's child feels this restlessness before the parent.

## 6. Native Culture

The Congo is inhabited largely by a group of peoples called the Bantus. They are believed to be an amalgamation of four groups - the Sudanese, the Hamites, the Semites, and the Negroes. These groups moved southward from North and Northwestern Africa and occupied most of what is now the Belgian Congo.<sup>2</sup> The many Bantu tribes, a few of which are the Baluba, Bakuba, Kikongo, and Swahili, are related linguistically more than racially. Their tribal languages, which are about two hundred and seventy four in number,<sup>3</sup> vary in some respects, but have a common store of words and the same grammatical structure.

The family is the unit of society among the Bantus. Both the patriarchal and the matriarchal systems prevail. In the matriarchal system the inheritance is passed from the mother to her children, who belong to her and to her brothers. The father is head of the family in name only, for the children do not belong to him. This does not raise the position of women, however, for they

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1. Ibid.

2. F. Deaville Walker: Africa and Her Peoples, p.138.

3. "Bantu," Columbia Encyclopedia, 1940 Edition, p. 137.

are nonetheless subservient to men.

Animistic belief pervades every phase of the life of a Bantu. Ancestor worship is prevalent and a Bantu is careful not to anger the spirits of the departed. He seeks their advice and pleads for their protection and safety. These spirits inhabit all of nature as well as animals and people. Thus the world is one grand fetish, for, as Walker defines it, a fetish is "the dwelling-place of a human spirit liberated from the body."<sup>1</sup> Charms are obtained from the witch doctor and worn for personal protection. The Bantu has a concept of God as the Creator of the universe (the Bampende call him Maweze), but he is completely transcendent - too transcendent to be worshipped.

The education of the village boy and girl is taken care of by the tribe in their initiation camps. A boy is not considered a man until he has spent several years in this tribal training school. There he is taught the customs and religious practices of his tribe. Then he chooses a new name and is welcomed into the tribe as a full-fledged member. In some tribes there is a camp for the girls also, although often their training is given at home instead. Since the advent of missions many young people substitute mission training, provided their families consent.

Much of the Bantu art is related to their religious practices and ceremonies. The carved figures which guard their homes or wait patiently at the crossroads are the embodiments of spirits to whom

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1. Walker, op. cit., p. 88.

the Africans must sacrifice. The masks, some delicately fashioned, some crudely made, are used in ceremonies connected with initiation rites or spirit dances. Other objects of art are of a more practical nature. Pottery is usually etched with artistic designs while wall and floor mats are woven into intricate patterns and colored with numerous dyes. Carvings of ivory and ebony have become a popular commodity with tourists. The Bantu is saturated with music and rhythm. He chants plaintive melodies as he works in the fields or at home. Dancing is a well-developed art with the Bantu. Dr. Fortes has observed that small infants have begun to learn the basic rhythms and steps of the dances before they are three years old.<sup>1</sup> The art of story-telling is developed until there is now a vast store of folklore from which present generations may draw. Proverbs are numerous and often custom-made for the occasion. These various phases of Bantu art reveal a culture which, if encouraged, will some day blossom into a full-grown culture. Perhaps the future Congo church will benefit from the use of some of the best elements of this culture, such as music and art. The lack of this use has been a weakness in the past.

The culture which has been touched upon in the preceding paragraphs is fascinating for the missionary's child when he becomes aware of it. It is natural for one who grows up in a certain culture to take it for granted; the missionary's child is no exception. This is where the parents have a responsibility which they rarely see.

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1. Edwin Smith: Knowing the African, p. 143.

They are often very interested in studying the customs and religious practices of the people for themselves, but they do not encourage their children to make explorations. As a result, many children, although they are thoroughly at home in the native environment, leave the Congo with little real knowledge of its intricate make-up. More could be learned of other cultures, as well, especially that of the Belgians, for the missionaries are coming more and more into contact with the Belgian officials and colonials. There is also the rare opportunity of growing up tri-lingually, for they have contact with three languages: the Bantu languages, French, and English. Although missionaries' children have in the past learned the tribal language simultaneously with English, few have learned French. However, now that all missionaries are required to know French there is hope that they will in the future teach it to their children, thus sharing this responsibility with the school.

## C. Protestant Missions in the Congo

### 1. History

It is with great pride that Protestant Missions in the Congo claim Dr. David Livingstone as their father. His was the hand that not only removed the geographical barriers but opened and swung wide doors of spiritual light and hope. However, neither Livingstone nor Henry M. Stanley actually established a mission. This task was undertaken by Henry Craven in August of 1878. He, as representative of the Livingstone Inland Mission, rowed up the Congo River from Boma as far as he could. Bringing his and his companion's boats ashore at what is now Matadi, he continued inland a day's journey. There he established a post at Palabala. This was the first mission founded in the country now known as the Belgian Congo. Almost a year later the Baptist Missionary Society of Great Britain sent five missionaries to settle permanently in the Congo.<sup>1</sup> Stanley was still in the Congo at this time, for Christian Missions had come immediately as soon as they had heard of his journey all the way to the mouth of the Congo River. He had been named Bula Matadi, breaker of rocks, by the natives because of his power over natural obstacles (he blasted a road along the course of the rapids) and because of his power over men as Governor of the Congo. This term, Bula Matadi, came to mean the Government itself, and is still used for state officials who represent foreign power. However, Bula Matadi could very well be used to denote the missionaries also for, as Dr. George Carpenter

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1. George Wayland Carpenter: Highways for God in Congo, pp. 4-5.

thinks of it, "...discerning eyes have remarked that in an even truer sense the Bula Matadi, the breakers of rocks, have been the missionaries who have set free the hearts and minds and wills of the people through the bondbreaking power of the gospel of Jesus Christ."<sup>1</sup>

By 1896 nine mission stations had been established along the Congo River from Palabala near the mouth of the Congo to Stanleyville, the furthest point of navigation at that time. These stations were placed in this manner for strategic reasons. Islam was spreading rapidly and would soon be reaching into the Congo with its penetrating thrust. Something had to be done to save Congo from its grasp. Ludwig Kraft, an East African missionary, had just the strategic idea. Christians must post themselves in a line across the continent from West to East and form a barricade that would keep Islam from expanding Southward. So this was the strategy adopted by the Livingstone Inland Mission, the British Mission Society, and other groups that followed them.<sup>2</sup>

The story of Protestant Missions in the Congo continues to be thrilling, but is too long to relate here. The Congo Mission Field resembles a huge jigsaw puzzle (it is a third as large as the United States) which has taken seventy five years to assemble. Each piece is a mission society with a story all of its own, a story of trials and dangers, but also of joy and of miracles. As each society chose a territory in which to work it immediately established churches,

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1. Ibid., p. 5.

2. Ibid., pp. 20-21.

built schools and started hospitals. Thus the influence of Christ is felt throughout the entire Congo. At present there are forty four missions firmly established in the Belgian Congo. There are no longer any large areas which are unoccupied and no entire tribes unreached with the Gospel.<sup>1</sup> Approximately one and a half million of the people of the Belgian Congo and the Ruanda-Urundi are members of the Protestant community. In 1951 there were 467,061 church members, 11,643 schools and one hundred seventy one hospitals and dispensaries.<sup>2</sup> Thus it can be seen that much has been accomplished. However, much remains to be done. Mr. Carpenter predicts concerning the future:

"The task that remains is less spectacular, but even more significant, that of so enthroning Christ Jesus as Lord in the hearts of Congo's peoples that his transforming power may make them strong to meet the changes, conflicts, and confusions of the new day that is now at hand. In this task the missions are now engaged, and for it more and better qualified missionaries are needed than ever before."<sup>3</sup>

## 2. Congo Protestant Council

Even the briefest history would not be complete without some account of the Congo Protestant Council (C.P.C.). This organization had its beginnings in the Congo Continuation Committee which was formed as a result of the World Missionary Conference at Edinburgh in 1910. It was this Committee that launched the Congo Mission News which since 1912 has been the periodical by means of which all the missions exchange ideas and convey news. In 1924 the Congo Continuation Committee became the Congo Protestant Council. Emory Ross became its first secretary with headquarters later established in

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1. Ibid., pp. 28.

2. Ibid.,

3. Ibid., p. 28.

Leopoldville, the capital of the Belgian Congo. At present thirty missions are members of the C.P.C. Representatives of these member missions meet annually at Leopoldville for worship, fellowship, and study. They share their common concerns and attempt to work out their various problems together. As a result there is a spirit of fellowship and unity which is unique among Christian communities.<sup>1</sup> This same spirit has spread to the African Church and unified it so that it became in 1934 "The Church of Christ in the Congo." It is hoped that the Congo Christians will some day realize a unity which is even more complete than that of the missionaries themselves.<sup>2</sup>

Through the C.P.C. Congo Missions present to the Government a unified voice which can make effective appeals in their behalf. An example of such an appeal was that made for impartial treatment of both Catholic and Protestant missions. In order to promote and maintain cooperation between Protestant Missions and the Government the C.P.C. not only has its General Secretary in Leopoldville, but also a representative in Brussels, Belgium. Mr. H. Wakelin Coxill is now filling this office which has become invaluable in promoting understanding and cooperation between the Ministry of Colonies and Protestant Missions and is a great help to the many missionaries who must spend a year in Brussels to study French.<sup>3</sup>

### 3. Protestant Missions and the Government

The Government of the Belgian Congo has always encouraged the work of missions, especially Roman Catholic Missions in the

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1. Ibid., pp. 34-39.
2. Ibid., p. 82.
3. Ibid., pp. 38-40.

Belgian Congo. In the field of education the Government has chosen to subsidize mission schools rather than start its own secular institutions. It "has always held that Congo people need the moral undergirding of the Christian religion, and that education should therefore be entrusted to the missions rather than operated on a secular basis."<sup>1</sup> However, for many years only the Roman Catholics received this subsidy. It took many petitions and protests from Protestant missions to persuade the Government to make the promise of equal rights in the constitution a reality. When Protestant schools were finally subsidized in 1948 the inspectors were often pleased and impressed by the work which they were doing. In the field of medicine there has been a good deal of cooperation between missions and the Government, especially since 1920. Friendly collaboration in these and other fields arises from a common concern for the well being of the Congolese whom the Government rules and the Mission serves.<sup>2</sup>

#### 4. Protestant Missions and the Congolese

The goal of Christian Missions in the Congo has always been the establishment of a Church which will in time become completely autonomous. However, the missions in the Congo have been backward in achieving this goal. For various reasons there has been quite a bit of hesitation in the past in giving responsibility over to Congo leaders. "A type of thinking and a type of relationship have grown which assign fairly definite limits to the kind of work which may be

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1. Ibid., p. 63.

2. Ibid., pp. 49-51.

done by Congolese, and which leave final decision on all important matters in the hands of the missionary staff."<sup>1</sup> Out of this relationship there has developed a gap separating the missionary from the African. This gap is beginning to close up, however, for missionaries have realized that the Africans are growing up and are demanding that they be treated as adults. The African intellectuals are living on a standard that is rapidly approaching that of the missionary, and, on the other hand there are signs of a recent trend towards simpler living on the part of the missionary which will allow him to meet them on a level which they can attain.<sup>2</sup> When the missionary begins to treat the Africans as co-workers and as friends he will help them to attain full stature as mature Christians.

##### 5. Protestant Missions and other Westerners

The white people who are not missionaries, such as colonials, go to the Congo with a purpose which is often as different from that of the missionary as day is from night. They are usually there to get as much as they can, while the missionary is there to give as much as he can. As a result, the 'company man' often treats the natives as slaves, punishing them physically if their work is not productive. He respects the missions, however, because many of his best workers come from them. Many men who are in charge of the industries in the Congo have said that they value Protestant mission boys as superior workers because they are more honest and dependable than others. One Government official told a missionary that he chose

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1. Ibid., p. 70.

2. Personal interview with F.J. Enns, Field Director of the Congo Inland Mission.

Protestant boys for administrative positions because they had learned to think for themselves and to use their own initiative. Missionaries are encouraged by these reports of boys who, even though they leave the mission work, carry with them a Christian witness.

Missionaries do not often come into close contact with the families of officials and company men because they are either left in Europe or live in the cities, usually some distance from the mission stations. The missions are beginning to work in the cities now also, however, so their opportunities for contacts are more plentiful. Another barrier has been language, but that is being swept aside now that new missionaries are learning French in Belgium. Some officials have accepted the Gospel through the influence of friendly and concerned missionaries.

## 6. Protestant Missions as Communities

### a. The Mission Family

On each mission there are several stations, each of which is a community in itself. The missionaries work together very closely and their children grow up together as brothers and sisters. On many stations the missionaries gather once a week for an evening of fellowship and fun together. There is also much intercourse between members of the various stations on the entire mission. The annual mission meeting or conference, when the mission family comes together, is a time which is looked forward to eagerly. For the children this event is as exciting as Christmas. They almost go wild with joy

for playing with so many white children.

b. The Missionary Home

While the children are not in school they enjoy the privilege of a fine Christian home. Often the parents are busy during the day and the children are left to their own and their playmates' devices, but the evenings are usually spent in the company of at least one of the parents. The family begins and ends the day with Bible reading and prayer and so the children become conscious of Christ in their home. Listening to their parents talk about their work, first initiates the children into the mysteries of mission work. Then, as they grow older, helping where they can (one missionaries' child started teaching Sunday School at the age of twelve!) makes the children more intimately familiar with the principles and practices of missionary work and thus develops a growing interest and concern in it.

Missionaries' children enjoy playing with native children and they usually learn to speak the native language as well as their playmates do. While there were still only a few missionaries on each station and white children were quite rare, they were always surrounded with a bevy of dark boys and girls. Now that white children are more plentiful they play with each other, but seldom without native children who attach themselves to their little group and join in their games. Other contacts with Africans are made through their nurses who are usually young boys or girls chosen to be playmates

as well as care-takers.

In the missionary home there are always helpers who take care of the housework and garden. It is often difficult for the missionary to be friends with these 'boys' and still maintain discipline. But their children do not have to worry about discipline and become easily attached to them. Needless to say, this affection is always returned. Thus missionaries find their children to be a link between them and the natives, not only their helpers, but others on the station or in the villages. Africans love children, and they love white people who have children.

There is little opportunity for missionaries' children to work. Even though the parents may assign them chores to do they cannot always be certain that they will not be performed by some doting houseboy. A missionary's child does not feel the need for work, there are enough helpers without him! However, most children learn to keep their own room tidy, and some develop good work habits in spite of servants.

Recreation for the missionary family consists of many walks and picnics. Sometimes the grown up folks play tennis and croquet while the children climb trees or play catch. During the dry season when the wild flowers bloom and the wild fruit ripens entire days are spent on the prairie. A favorite haunt is always the nearby forest with its tangle of swinging vines, often hanging tantalizingly just out of reach! A month out of each year is vacation time for the missionary family. Most missions have rest homes built by a

lake. Swimming, fishing and hunting (birds and monkeys are always plentiful) are some of the pastimes which fill these weeks with happy memories.

The education of missionaries' children in the Congo is usually begun at home by their mothers. The standard curriculum is the Calvert Course, prepared by the Calvert School at Baltimore, Maryland. This course takes children from kindergarten through high school, although Congo mothers use it only in the early years. It is very comprehensive and more difficult than Public School curricula. The emphasis is classical. As a whole the children enjoy it, and the mother finds it easy to teach with the manuals prepared for her.

When the boys and girls are old enough to make the adjustment to life away from home they are sent away to school. Some children are left in England or the United States and others are sent to boarding school as soon as they are ready to begin first grade. All cultural and educational training must be done at home or at school, for there are no community concerts or programs to help parents in their task.

A missionary child is often wise beyond his years for he sees every phase of life about him. Life's drama with its many tangled plots is enacted right at his doorstep. He goes to bed with the wierd throbbing of drums in his ears, while visions of frightening masked dancers brandishing their whips race through his mind. He has heard the wail of a bereaved mother and the moan of a victim of witchcraft about to take the poison cup. When he visits the

villages with his parents he sees filthy homes and starved children. He is torn with pity at the sight of a child with a huge ulcer, a leper with no fingers or toes, and a man bleeding and torn from an encounter with a lion. There are happy experiences in his life, too. The contagious grin and sparkling eyes of his little native friends, the chant of workmen as they trot by with stones on their shoulders, and the thrill of his first hunting trip with Dad, these are also part of his life. He lives in a world that is packed with every kind of experience. He knows what life is, because he has seen it and lived it.

#### D. Central School for Missionaries' Children

Sprawled over a low hill with tropical trees and flowers sprinkled generously on her green lawn is Central School, more affectionately known as 'C.S.' Her location is in the south-western part of the Congo at a Presbyterian mission station called Lubondai. Lubondai is situated six degrees south of the equator. Although the climate there is tropical, it is quite healthful, for the station has a high altitude. Lubondai is a beautiful spot, as is the country surrounding it. Winding roads lead through rolling hills, tumbling streams, and twisted jungles. It is indeed a children's paradise.

#### 1. History

It was in 1925 that the parents of the American Presbyterian Congo Mission (Presbyterian Church in the U.S.) decided that the problem of educating their children was becoming acute. The only

satisfactory solution was that of establishing a centrally located school for them. A small boarding school was started in that year. However, it was three years later that the first full-time teacher, Miss Virginia Holliday, was sent out from the U.S.A. and Central School for Missionaries' Children was launched at Lubondai station. Gradually the school grew as students became more numerous, and dormitories and classrooms had to be built to take care of them. In 1933 requests came from other missions that their children be admitted to Central School. The sponsoring mission gladly responded to these requests and half of the Central School students (thirty to fifty enrollment) has since then been composed of Methodists, Baptists, Mennonites, and other denominations. Altogether sixteen missions have been represented in the succeeding years. This intermingling of denominations has placed more emphasis on the basic principles of Christianity common to all churches. It has afforded opportunity for understanding and tolerance among these various groups and has promoted fellowship among the various missions. The children have discovered that others from different denominations and different parts of the United States and England belong to the same Christian family as they. This broadening and maturing of understanding is an important part of Central School education.<sup>1</sup> During the last year it was decided to limit the Grammar School to A.P.C.M. children. Other missions have been invited to help enlarge the high school, however, so that it will be interdenominational.

## 2. Control

The faculty of Central School is appointed by the Board of World Missions of the Presbyterian Church in the U.S. but the school

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1. Junior-Senior English Class: Out of the Wilderness A Light, pp.9-12.

is actually run by a board of the American Presbyterian Congo Mission. This Board is composed of parents from the A.P.C.M. Its duties are the administration of the school, such as making major rules, finding teachers to substitute during emergencies and arranging for supervisory purposes which cannot be managed from afar. A sub-board which is made up of missionaries of Lubondai Station takes care of matters which require immediate attention. Minor rules in the dormitories are made and enforced by the Student Council. Disciplinary measures of major importance are handled by the principal, matron, or other teachers of whom there are usually four or five.<sup>1</sup>

### 3. Curriculum

When the school was first started it was the plan to follow the Calvert Course as far as might be practical. For many years the Grammar School contained only seven grades, each grade being made more difficult in order to make up for the eighth grade. Now the regular eighth grade system has been adopted. However, children are not admitted until they are in the fourth grade for the school authorities feel that they are not mature enough to adjust easily at a younger age. Thus there are only five grades taught in the Grammar School. The High School curriculum is not as varied as that of high schools in America. The course for all four years is planned and rotated so that each student who enters as a freshman will take every course offered and thus be able to graduate with sixteen credit hours. Because of the scarcity of teachers and equipment, few elec-

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1. Ibid., p. 17.

tives are offered. There are no courses in home economics and only one in science, but courses in typing and mechanical drawing have now been added. There are three years of history and civics, four years of foreign languages, and one year of science, all of which make up a solid classical curriculum. Lectures on Vocational Guidance are also a later addition.<sup>1</sup> This is a good foundation for any further school work in England or the U.S.A. All of the work is made very difficult and the standards of grading are high. This is done so that students will be prepared to enter the best schools.

#### 4. School Life

Boarding School life is always interesting, but that at Central School is not only interesting, it is exciting and thrilling! The first day or two away from home may be rather blue. It is not pleasant to watch Mother and Daddy drive away in the old familiar station wagon or truck. But soon the whirl of activity which accompanies getting settled in a new home begins, and longings for Mother recede into the background. Getting acquainted with one's new roommate, putting up curtains and mosquito nettings and hanging colorful new cottons in the closet occupies every minute. Then assignments, made with the goal in mind of keeping homesick boys and girls busy, are given and life at C.S. is in full swing.

Since the children are usually separated from their own homes for four and a half months at a time, Central School must become a second home. The teachers, especially the matron, take the place of parents, and the other children become one's brothers and sisters.

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1. Letter: Mr. & Mrs. Shepherd, Principal of Central School, September 30, 1953.

Most students, however, are not used to such a large family, and each must learn to assume his share of responsibility in it. Rules must be enforced in order to maintain good relationships. A daily schedule is followed for each day except Saturday, when students are free to do much as they please. In the evenings there is a supervised study hall which is compulsory. Homework is so plentiful that students could not manage without it. However, all the lessons learned at C.S. do not come from books and are not learned in the classroom. Courtesy and polite behavior are emphasized. The students learn table manners from their hosts or hostesses when they are younger, but when they are Juniors and Seniors they in turn become hosts and hostesses and have a chance to help others. Other items of politeness are taught carefully: handshaking was once demonstrated and practiced with each pupil individually in anticipation of a visit by a Methodist bishop! Work is considered important and tasks are given to each pupil. The students tidy their own rooms and take turns cleaning the classrooms. They also wait on tables during the meals and fix the Sunday evening meal so that the cook can have a vacation. In performing these tasks students learn to take responsibility. A sense of responsibility is also promoted among the high school students by encouraging them to help the grammar school students. The older boys and girls call themselves the 'big kids,' and feel a real concern for the welfare of the 'little kids.' On Sunday nights it has been a tradition for the 'big girls' to tuck the 'little girls' in bed and tell them bedtime stories. Leadership is developed through student clubs such as the Student Council and the Athletic Association

and in the Boy and Girl Scout troops.

Co-curricular activities round out the life at Central School. Cultural activities include piano recitals, a Glee Club, and plays. The school annual, the Jungle Log is put out entirely by the students and is filled with stories and poems, many of which deal with Congo lore. Social life is kept exciting through games and parties on Saturday evenings, special banquets, and dates.

Quite a few romances, some of them permanent, have been begun. There is a soda fountain (commonly known as the 'Juke Joint') on the campus, which was fixed up by the students. It is a hangout comparable to an American drug store or Student Union. Sports are given an important place in the daily schedule, for the afternoon between 3:30 and 5:00 is set aside for soccer, tennis, baseball, basketball, and volleyball. Bicycle rides and hikes to favorite spots, such as the Rocks, Katende Falls, the vine forest, and the Caves, are popular in the moonlight as well as during daytime. Each year the student body is given the thrill of spending a day at Lake Munkamba, the A.P.C.M. vacation spot. Other forms of recreation include tree climbing, sling shots, and vegetable and flower gardens.<sup>1</sup>

Moral standards at Central School are very high. Pupils are not allowed to smoke or drink. Rules concerning dating were once quite rigid, but have been relaxed to allow for a great deal of freedom. As a whole, boy-girl relationships are free and natural, although necessarily limited because of the small number in the school. Dancing has no place in the social activities of Central School, for there are parents who object to it very strongly. Folk dancing has been popular

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1. Junior-Senior English Class: op. cit., p. 16.

at times, although some objections to it have been raised. Movies have never been an issue. Because Central School students have little in the way of special entertainment they have been taken to see one or two movies as a treat. Honesty and thoroughness are drilled into the students and obedience is expected from them. A teacher once described the standards at Central School when she remarked lightly, 'We expect our students to be angels.'

The spiritual life is nurtured with deep concern. Every morning immediately after rising, 'quiet time' is set aside for personal devotions. This has helped many students to form a life-long habit of starting the day in communion with God. For many years the students organized their own Student Christian Associations, one for the high school and one for the grammar school. This has now become something like a Christian Endeavor. Students also attend an African church service, a Sunday School, and a missionaries' service. Alumni of C.S. cherish sacred memories of the Easter Sunrise Service and of the Communion services. Bible is taught in both grammar school and in high school. Thus a fine Christian atmosphere is maintained, some future missionaries are nourished, and others are given a spiritual foundation for life in America.

#### E. Conclusion

In this chapter the background of the study group has been depicted. This consisted of a description of the environment, namely the Belgian Congo, Protestant Missions in the Congo, and Central School. Their activities, social contacts, and training are included as factors in this environment which are important in their adjustment to adult life.

The treatment of the Belgian Congo consisted of brief accounts of her geography, history, government, economic development, government native policy, and native culture. In discussing Protestant Missions the emphasis was on their relation to the Government, to the Africans, to Westerners who are not missionaries, and to each other. A sketch of the missionary home was included, for it is a most important influence in the lives of missionaries' children. Central School was also described because of its influence in the lives of those who attend it. This description included its history, administration, curriculum, and extra activities.

Although this background picture is not complete, it suggests some of the environmental factors which play such an important part in the life of a Congo child.

## CHAPTER II

### PROCEDURES

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### PROCEDURES

#### A. Introduction

Studies of this nature are still in the pioneering stage. Each step of this procedure is a new venture which must be tried and tested before it is usable as a reliable and valid instrument.

The procedure of this study will be outlined in this chapter. This outline will include the construction of the questionnaires, the selection of the study groups, the references obtained and, finally, the methods used for scoring and tabulating.

#### B. Construction of Questionnaire

##### 1. Composition of Opinion Scale

Dr. Rensis Likert, a pioneer in the art of attitude testing, has set forth the following criteria to be followed in the selection of statements for an attitude test:<sup>1</sup>

a. "It is essential that all statements be expressions of desired behavior and not statements of fact."<sup>2</sup> A factual question might easily be agreed upon by two people with completely different attitudes, thus defeating the purposes of the question.

b. Each statement or question must be "clear, concise, straightforward..."<sup>3</sup> It should be written with a simple vocabulary and clear wording. Double negatives must be avoided and double-barrelled statements should be divided into two separate items. Above all, no state-

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1. Rensis Likert: A Technique for the Measurement of Attitudes, pp.44-46.
2. Ibid., p.44.
3. Ibid., p.45.

ment should be ambiguous.

c. Generally speaking, each statement should be so worded that the modal response to it is in the middle of the two extremes possible ('strongly agree' and 'strongly disagree.')

d. In order to avoid a stereotyped response it is good to word the statements so that half of them have one end of the attitude continuum corresponding to one extreme of reaction, while the other half have the same end of the continuum corresponding to the opposite extreme.

e. "If multiple statements are used, the different alternatives should involve only a single attitude variable and not several."<sup>1</sup>

The selection of statements to be included in the opinion scale was guided by these criteria which have just been enumerated. The areas covered by the statements were chosen with the study group in mind. A majority of problems which the study group would normally confront fall in the area of social adjustment. Thus many of the statements in the questionnaire fall in the social grouping. Other areas or groupings are vocational, academic, religious, language, and clothes.

## 2. Construction of Opinion Scale

The procedure used for the construction of the scale again followed the suggestions given by Dr. Rensis Likert in his book, A Technique for the Measurement of Attitudes. The statements were set up on a five point scale, using the reaction 'strongly agree,' 'agree,' 'uncertain,' 'disagree,' and 'strongly disagree,' as standard responses. These responses are a variation of Dr. Likert's, for he used 'approve' rather than 'agree.' This is due to the fact that his questionnaire is an attitude scale, whereas the present one is more

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1. Ibid., p. 46.

of an opinion scale. The next step was to assign each point or each possible response in the scale a numerical value. This was done for scoring and tabulating purposes. The responses which could be considered as denoting the best adjustment were given the value of five and the opposite responses the value of one. Thus, for example, 'I enjoyed speaking before groups,' was given the values: SA - 5, A - 4, U - 3, D - 2, SD - 1, while 'Dating was difficult for me,' was marked SA - 1, A - 2, U - 3, D - 4, SD - 5, so that an affirmative or positive reaction would be high in the case of good adjustment and low in the case of poor adjustment. It is difficult to classify responses into these categories, but the statements were constructed with them in mind. This classification will make possible a comparison of various degrees of adjustment. It was decided to ask for two responses on each item - one response as to how the subject felt about the item during his first two or three years in the U.S. and the other for his present feelings. These were designated THEN and NOW. This was also done for purposes of comparison.

When the first draft of the questionnaire was completed it was given to several experts in the fields of Psychology and Education for evaluation.<sup>1</sup> Six copies were sent to six Central School alumni - three boys and three girls. They were requested to answer the questionnaire carefully and then to comment on the following items: a. Clarity of statements, b. Relevancy of statements,

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1. Faculty members at Biblical Seminary and Miss Helen Spaulding, Director of Research in Christian Education in the National Council of the Churches of Christ in the U.S.

c. Arrangement of statements. Four of the six responded, some giving very helpful criticisms. As a result this first draft was revised. Many statements were rewritten for the sake of clarity and others eliminated as being irrelevant. The sequence of items was arranged in a random fashion to avoid a studied effect.

The completed questionnaire had fifty items. Of these the first thirty concerned various aspects of adjustment in the six areas.<sup>1</sup> The last twenty deal more with the role which the school and home played in the adjustment to American life. The responses to these items form the individual's evaluation of the contribution made by his studies, his teachers, and his parents to his future life.

### 3. The Biographical Questionnaire

Along with the opinion questionnaire the writer sent a detailed biographical outline which was to be filled in. This was patterned after the questions which Dr. Fleming sent to the parents of his study group.<sup>2</sup> The items were grouped into the following areas: Early life, School life (at Central School), Life in America, and Life after school. On the last page space was left for a discussion of the most important problems encountered by the individual in his adjustment.

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1. Ante, p. 31.

2. R.L. Fleming: Adjustment of Missionaries' Children in America, p. 241, Appendix I.

### C. Selection of Study Group

This study had to be limited in order to make it effective. Since the writer is most familiar with the Congo missionaries' children, specifically those who attended Central School at Lubondai,<sup>1</sup> she chose them as her study group. Questionnaires were sent to the alumni who had either graduated or left the Congo before 1950. (This was done to allow time for some degree of adjustment). There were ninety eight in all.

### D. Method of Securing Responses

A mimeographed letter was attached to each set of questionnaires explaining their purpose, promising to keep the answers confidential, and asking the recipients to respond promptly. Because the writer is personally acquainted with many of them she added a personal postscript on most of the letters. As an added incentive this postscript included the suggestion that if there would be enough interest an alumni news letter would be written with the use of some of the information received from the biographical questionnaires.

### E. References

In order to test the validity of the questionnaires a check had to be made. This check was to help indicate whether the measurement of adjustment revealed by the questionnaire was valid. Approximately ten per cent (five men and five women) were selected out of the first sixteen men and the sixteen women who responded. The

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1. Ante, pp. 22-28

selection was made by arranging each of the two groups in alphabetical order and taking every third one. If those did not respond the one just before the third was chosen. A card was sent to those ten individuals asking them to send two addresses, one of a teacher and one of a friend. Reference blanks were then mailed to these addresses as well as to the Dean of the college, in most instances, which the individual first attended.

This reference sheet consisted of questions concerning the following areas of the individual's adjustment: academic, social, moral, religious, and leadership. Opportunity was given for remarks.

#### F. Scores and Tabulations

##### 1. Opinion Questionnaire

The scoring of the opinion questionnaire was done by the use of a scale on which numerical values had been assigned to each set of responses.<sup>1</sup>

##### a. Sums and Means

In the first thirty items the score for each of the six areas was added up separately. For the last twenty the sums were obtained separately for those questions dealing with school and parental influences. Then the scores were divided into the categories of data and their averages or means figured.

##### b. Variability

The next step was to find the sigmas of the most important categories in order to determine any deviations or variabilities among

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1. Ante, p.32.

them. The categories or groupings chosen for this were the denominations, married and single, those who had been at Central School less than four years and those who had been there longer, and the groupings into religious areas (Fundamental, Conservative, and Liberal). Each of these groupings was divided into men and women and the sigmas found for each separately, as well as for both together. This procedure was carried through in the social area only since the majority of items in the opinion scale belong within it.

#### c. Significance of Differences

Fisher's  $t$  scores were also figured to reveal any significant differences in the scores under THEN and the scores under NOW. This was done in the areas where there seemed to be the greatest difference, i.e.: the social and religious.

### 2. Biographical Questionnaire

It was important that all the significant data be gleaned from the biographies returned. Each person was designated by a number and a card was filled out containing the information concerning him. The McBee cards were used and the data were punched on them. In compiling these facts on the cards they were grouped in categories which were: men and women, religious denominations, amount of schooling, ages, etc.

### 3. Tables

The sums, means, and sigmas were then organized into tables according to their groupings and arranged so that the comparisons among them could be made at a glance. All the areas and categories were used

in tabulating the sums and means. Only the major groupings were used for the sigmas.<sup>1</sup>

#### 4. References

A profile graph was made for each of the ten people for whom references had been sent. The three references were plotted on each graph, together with the average scores derived from his questionnaire responses. Again, this was done for the purpose of comparison.

#### G. Summary

This chapter has outlined the procedure for this study. The main steps were the construction of the opinion scale, the biographical questionnaire, the selection of the study groups, the composition of reference forms, and the scoring and tabulation of results. These were enumerated and explained as briefly and as simply as possible.

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1. Ante, p.35.

## CHAPTER III

### RESULTS

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### RESULTS

#### A. Introduction

A picture of the background of the group under study has been drawn in the first chapter. However, it is necessary to bring this picture up-to-date. The first part of this chapter, then, will be a compilation of all the pertinent data gleaned from the biographical questionnaires. With these facts in mind the reader will find the other results more meaningful. Next there will be a brief discussion of the statistical comparisons which have been made from the scores of the opinion scales. Tables will be inserted at this point in order to make the comparisons clear. Then there will follow a discussion of the problems which the group has enumerated as being most significant in their adjustment. Closely following this account of problems will be an enumeration of the factors which the group listed as being instrumental in the solution or at least the alleviation of these problems. This material will be stated as it was given in the responses of the study group. No attempt at evaluation will be made in this chapter.

#### B. Results of the Biographical Questionnaires

Of the ninety seven questionnaires which were sent out sixty one were returned. Two of these were not usable, so fifty nine are included in this study. There are thirty three women and twenty seven men in this group. Among the women there are nineteen Presbyterians, six Methodists, two Mennonites, four Baptists, and two who belong to

an Independent church. At present six of the men are either back in the Congo or on their way out there as missionaries. Twelve other men are planning to be missionaries in the future, most of them in the Congo. Of the women eight are missionaries, six in the Congo, one in Korea, and one in Puerto Rico. Two more are planning to go to the Congo in the future. Those who are married are the majority in the women's group, there being twenty six married and seven single. The men are quite equally divided into thirteen who are married and fourteen who are single. One man and one woman are engaged to be married. The health of this group is very good with the exception of a few who give their health as fair and one who is in poor physical condition.

#### 1. Early Life

Most of the members of this group were born in the Congo. All of them learned the Bantu language which was spoken in their locality. Approximately half of the group indicate that their association with African children was intimate and half considered it more casual. Most of their early schooling (before fourth grade) was under the tutelage of their mothers who, in most cases, used the Calvert Course.<sup>1</sup>

#### 2. Life at Central School

Since Central School did not take children under the fourth grade, the majority of this group entered between the ages of nine

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1. Ante, p. 21.

and twelve. Nineteen attended there less than four years, while forty one were there four years and longer. Eight years was the maximum attendance for anyone. Because of the limited size of the student body everyone has participated in the clubs, plays, recitals, parties, sports, and other activities at Central School. All felt that dating was limited. Everyone listed several hobbies, some of which were hunting, gardening, stamp, coin, and plant collecting, taxidermy, and Scouting. The most popular activities were those concerned with nature and the out-of-doors. Although they enjoyed the parties on Saturday evenings, many preferred the frequent bicycle rides, hikes, and picnics. Sports were rated quite high, the favorites being soccer, tennis, volleyball, basketball, baseball, and swimming. Some of these missionaries' children mentioned the experiences which they had helping their parents when they accompanied them on itineraries or as they worked in the Sunday Schools, medical dispensaries, or among the African children.

### 3. Life in America

The age at which this group left Central School and came to the United States varies greatly. Before the last World War many came to the United States while quite young and could not return. Therefore, a majority of them (forty three) have had some of their high school education in the United States. While making trips to and from furloughs everyone visited Europe and other countries in Africa, while many also visited in other parts of the world, such as

South America and the Orient. When they made their last trip to America as missionaries' children a majority of them were with their parents, although quite a few traveled with other missionaries or alone. Only seventeen have come to America since 1946, while seventy three were here before them. Of these seventy three the majority have been here during most of the War. All of the alumni have gone to college with the exception of five. One of these is in the army and the other four have finished Bible School. All those in college have either graduated or are planning to graduate, excepting one. Of the women twelve have gone into graduate studies such as religious education and teaching. Six of them have had nurses training. Ten of the men are ministers or ministerial students, while four are either doctors or pre medical students. Nine other men have taken advanced work in various fields such as agriculture, mechanics, and education.

While in high school and college in the United States over half of the group were very active in extra-curricular activities, most of them in positions of leadership. One fourth of the group received honors for outstanding scholastic achievement.

Fewer members of the group actually participated in sports although most of them indicated that they were interested spectators. About ten took active part in competitive sports while in college. The majority enjoyed other forms of recreation such as parties and concerts. Most of the group also dated in college, usually during the last couple of years. Dating was one of the most difficult adjustments in college. Practically everyone stated that they attended

movies, though most of them specified that they did so only occasionally. A third of the group (mostly women) danced. Since there was no dancing at Central School those that danced had to learn after they arrived in the United States. A very small percentage, mostly men, smoked.

Working while at college and graduate school was accepted as the norm. There were only three who did not work either during the school year or during the summers. Some of the jobs held were clerking, waiting on tables, secretarial work, and summer camp work. While they were in college most of them spent vacations with their relatives, who usually took the place of their parents.

#### 4. Life after School

An account has already been given of the professions which this group has entered. Those who are in secular work, with only a few exceptions, are still active in church work. Some also have responsibilities in the community. However, many explained that they move around a great deal and so do not become an active part of the community. The question concerning doctrinal belief was very difficult, for it is impossible to pigeonhole religious beliefs. However, most of the alumni attempted to classify themselves under one of the four choices: Fundamentalist, Conservative, Liberal, and Uncertain. Of the men eight consider themselves Fundamentalists, twelve Conservatives, six Liberals, and one is uncertain. A few of those in the Fundamentalist and Conservative groupings indicated their position as being between the two. The majority of women, (17), are also conservatives, while there are seven each of the liberal and conservative groups. Two are uncertain.

### C. Statistical Results

When the mean scores for each individual had been arrived at they were tabulated in groups to show their range. The scores for THEN revealed a greater spread than those for NOW.<sup>1</sup>

It was interesting to observe, when the means had been figured for the main groupings, that there was little apparent difference between any of them, with the exception of the men and women and the scores for THEN and NOW.<sup>2</sup> However, some of the other larger groupings seemed to have some differences in their scores also. But when the t scores were computed it was discovered that this difference was not statistically significant.<sup>3</sup> The statistical difference between men and women and THEN and NOW in the areas was significant. The women's score was a little higher than the men's. The greatest difference was revealed in the THEN and NOW groupings. There was shown a very definite progression from the first two or three years to the present time. The differences between the married and the single, those who attended Central School from one to three years and those who were there longer, the Fundamentalists, Conservatives, and Liberals and between the Presbyterians and the other denominations were not great enough to be significant.

The results of the references which were returned for each individual (there were twenty one responses out of a possible twenty nine) were traced on graphs. A tracing was made with the averages resulting from this study and put on the same graph. The tracings

. . . . .

1. Cf., Post, Tables I & II, pp.45,46.

2. Cf., Ibid.

3. Cf., Post, Table III, p.47.

on each graph were in quite good agreement, with two exceptions. In all except three profiles the evaluation which the individual made of himself is lower than that made by his friend, teacher, or the Dean of his school.<sup>1</sup>

#### D. Problems of Adjustment

One of most valuable contributions which has come from the members of the study group is the evaluations which they made of their own individual adjustment problems. Space was left at the end of the biographical questionnaire for a discussion of the most important problems encountered by the individual in his or her adjustment to American life. The following are the problems which were enumerated.

##### 1. Social

Dating was given most frequently as a number one problem. In the early days at Central School dating was forbidden. Later it was permitted, but it has only been in recent years that it has been practiced more freely. Consequently both men and women state that they felt very awkward and ill at ease while dating during their first years in college. Many got over this difficulty after some time, but some admit that they had difficulty till they were married. One person did not start dating until eight years after she had come to the United States. A few felt that this had been no problem at all for them. Some mentioned dancing as important in their social adjustment. They felt that learning to dance helped them with their dating and with other social problems.

. . . . .

1. Cf., Post, Table IV, pp.48-50.

TABLE I

Average Scores of Groups -  
Men

No.	Groups	Areas - Then						Areas - Now					
		Soc- ial	Aca- demic	Voca- tion	Reli- gious	Lang- uage	Cloth- ing	Soc- ial	Aca- demic	Voca- tion	Reli- gious	Lang- uage	Cloth- ing
27	Men	59	7	7	24	13	3	71	7	8	25	14	4
13	Presbyterian	54	6	6	24	12	3	71	7	8	25	14	4
6	Methodist	58	6	7	24	13	3	73	8	8	23	14	4
3	Mennonite	57	6	6	25	13	2	69	6	8	25	13	4
3	Baptist	62	8	8	24	13	4	66	7	8	26	14	4
1	Missionary Association	77	8	10	24	16	5	72	8	10	24	16	5
1	Independent	62	8	6	27	13	1	68	8	6	27	16	4
13	Married	59	7	6	25	13	3	70	8	8	24	14	4
14	Single	59	6	7	24	13	3	71	7	8	26	14	4
9	20-23 yrs.	63	7	8	25	13	3	69	7	8	25	15	4
9	24-27 yrs.	50	6	7	24	13	3	71	7	8	25	14	4
9	28 <sup>+</sup> yrs. old	58	7	6	24	12	3	71	8	7	24	14	4
9	1-3 yrs. at C.S.	62	7	7	24	14	3	70	7	8	25	15	4
18	4+ yrs. at C.S.	58	6	7	24	12	3	71	7	8	24	14	4
8	Fundamental	60	7	6	24	13	3	72	8	8	27	14	4
12	Conservative	58	6	6	24	12	3	69	7	8	24	13	4
6	Liberal	57	6	8	25	13	3	70	7	8	23	14	4
1	Uncertain	71	9	10	28	13	5	75	10	10	28	17	5

TABLE II

Average Scores of Groups -  
Women

No.	Groups	Areas - Then						Areas - Now					
		Soc- ial	Aca- demiction	Voca- tion	Reli- gious	Lang- uage	Cloth- ing	Soc- ial	Aca- demiction	Voca- tion	Reli- gious	Lang- uage	Cloth- ing
33	Women	65	8	7	25	14	3	77	8	8	25	15	4
19	Presbyterian	61	7	7	24	12	3	75	9	8	25	14	4
6	Methodist	70	7	8	25	17	3	78	8	8	25	17	4
2	Mennonite	61	8	7	25	10	1	70	8	7	23	11	4
4	Baptist	66	8	6	21	13	3	74	8	7	20	14	4
2	Independent	63	8	6	28	15	3	76	9	6	28	16	4
26	Married	63	7	7	24	13	3	75	8	8	24	15	4
7	Single	55	8	7	25	14	4	76	8	8	25	15	4
6	20-23 yrs. old	70	8	8	25	15	3	77	8	8	24	17	4
9	24-27 yrs. old	59	5	7	24	13	2	73	8	8	25	14	4
16	28 yrs. old	64	8	7	24	14	3	75	8	8	24	15	4
10	1-3 yrs. at C.S.	69	8	7	24	15	3	76	8	8	24	15	4
23	4 yrs. at C.S.	61	7	7	24	13	3	74	8	8	26	14	4
7	Fundamental	65	7	7	24	15	3	76	8	7	26	16	4
17	Conservative	62	8	7	25	13	3	74	8	8	25	14	4
7	Liberal	65	7	7	21	13	3	75	8	8	22	14	4
2	Uncertain	61	7	6	26	13	2	76	9	8	24	16	4

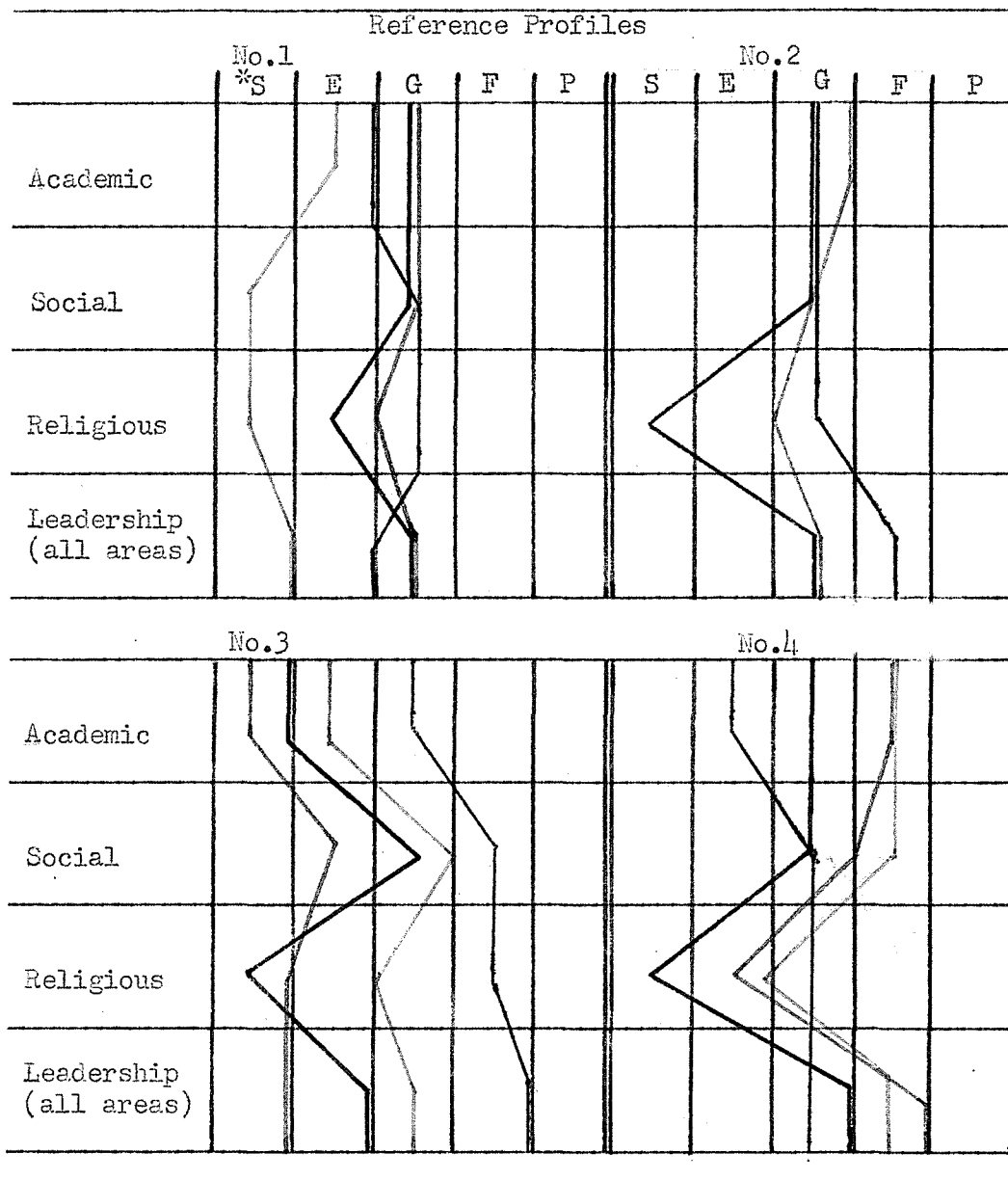
TABLE III

Sigmas								
Men (27)				Women (33)				
Social								
Groups	Then		Now		Then		Now	
	Average	Sigma	Average	Sigma	Average	Sigma	Average	Sigma
Married	59	9.4	70	6.7	63	11.6	75	6.1
Single	59	9.4	71	10.7	67	10.0	76	7.9
Presby- terian	54	8.1	71	9.05	61	11.4	75	7.0
Other deno- minations	60	10.5	60	9.05	67	10.0	75	5.6
Conserva- tive	59	7.8	69	8.1	62	11.3	74	7.5
Fundamental	60	9.6	72	8.8	65	10.3	76	4.6
Liberal	57	12.1	70	11.8	65	10.0	75	6.2
1-3 yrs. at C.S.	62	9.4	70	8.0	69	9.0	76	5.8
4 yrs. at C.S.	58	9.1	71	9.5	61	11.1	74	6.9
Total	59	9.2	71	9.5	65	11.3	77	6.7
Religious								
Total	24	3.4	25	3.5	24	3.7	25	3.3
Total								
Then		t Scores		Now				
Men		Women		Men		Women		

1. Significant at the 4 per cent level of confidence.

2. Significant at the 1 per cent level of confidence.

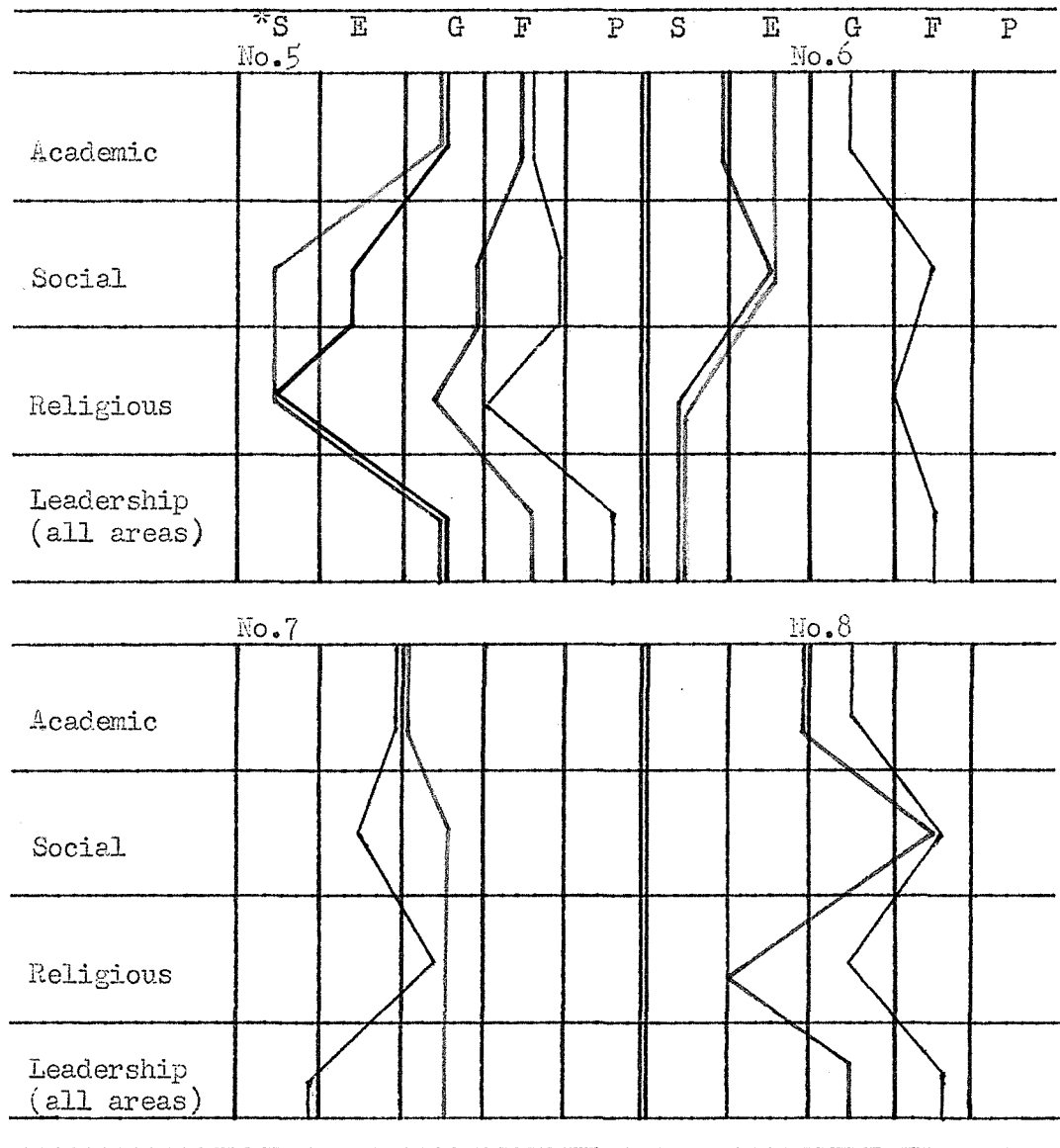
TABLE IV



\_\_\_\_\_ Dean  
 \_\_\_\_\_ Teacher  
 \_\_\_\_\_ Friend  
 \_\_\_\_\_ Questionnaire

\* S - Superior, E - Excellent, G - Good, F - Fair, P - Poor

TABLE IV - Continued



\_\_\_\_\_ Dean

\_\_\_\_\_ Teacher

\_\_\_\_\_ Friend

\_\_\_\_\_ Questionnaire

\* S - Superior, E - Excellent, G - Good, F - Fair, P - Poor

TABLE IV - Continued

	*S No.9					No.10				
	S	E	G	F	P	S	E	G	F	P
Academic										
Social										
Religious										
Leadership (all areas)										

\_\_\_\_\_ Dean

\_\_\_\_\_ Teacher

\_\_\_\_\_ Friend

\_\_\_\_\_ Questionnaire

\*S - Superior, E - Excellent, G - Good, F - Fair, P - Poor

Clothes were a major issue with several of the group. In each instance, however, it was eliminated entirely after a few years in America.

The tendency to be too serious was mentioned as detrimental to good social rapport with peer groups. Many felt that this was due to much association with adults before going away to Central School. It was more of a problem when entering an American high school, for high school youngsters seemed less mature.

The fear of being different from others made some hesitate to tell anyone about their background. As soon as they mentioned the Congo they felt a barrier go up between them and their acquaintances. The majority, however, denied ever being afraid to tell of their background and said that they were always proud to do so.

Large heterogeneous groups were frightening to some of the group. They had become used to a small family-like group, all with a similar background and similar aims to theirs. When they came to the United States they joined larger student groups composed of young people of assorted backgrounds and ideas. Adjustment to this larger community was not easy.

Cliques were another sore spot to the new arrival on an American campus. Groups with common interests had a strong tendency to stick together. An outsider found it almost impossible to make his way into any of these groups. Some solved this problem by forming another clique with others who were also outsiders.

Difficulty in understanding of peer groups was another

problem. They had to get used to different ideas and behavior patterns, for their campus associates were brought up in different environments with varied patterns of thought and action.

Some felt that they were too naive at first in their social relationships. They accepted people at face value and believed what they told them, only to discover that they were not what they appeared to be.

The tempo of living in the United States was a real adjustment for others. Because of many factors such as the climate the pace in the Congo is slow and easygoing. Missionaries' children have to shift gears from low into high when they come to America.

One girl said that she found it difficult to live in a country where racial discrimination was so prevalent. The competition everywhere in the economic world was also a disturbing factor.

The college which the members of this group entered had a great deal to do with their ease of adjustment, was an opinion expressed by several. A girl who started her college career in a girl's school regretted it for, she felt, it delayed still further her opportunities for natural boy-girl relationships. Another girl attended a small college which was very strict concerning social behavior. She also felt that she had no chance to develop normally in the social field.

Homesickness during the first years away from their parents and home was a problem for a few. Not many mentioned it, however. Several girls stated that the lack of security which they felt when

their parents were gone was taken care of when they married. In these instances marriage was early. As a rule, relatives took the place of parents. Some did not feel that they 'belonged' when they were with their relatives, but many were greatly helped by them.

## 2. Religious and Moral

It is impossible to separate religious difficulties from others, for they are often at the root of the adjustment problems which an individual confronts. The members of this group, on coming to America, discovered that they had lived in a sheltered environment in many ways. Their parents, their associates (other missionary families), their playmates (their African friends came usually from Christian homes on the station) and their teachers were Christian. When they arrived in America they realized that their associates were not all Christians and that many who claimed to be Christian did not maintain Christian standards.

The group as a whole seemed to agree that they had to revamp and re-evaluate their Christian principles and convictions. One person mentioned being especially disturbed by professors in the Christian colleges which they attended who were skeptics. Another was surprised at the carelessness and indifference of church members and the spiritual deadness of many churches. Doctrinal confusion resulted when some came in contact with liberal theology. One person received no help from pastors during this period of confusion because they could not understand how a missionaries' child with such background could be confused. Spiritual conflict was mentioned as the

root of adjustment difficulties. When the will was completely surrendered to Christ the other difficulties became insignificant.

The problem of moral standards is closely tied up with the religious and spiritual. Many stated that they found social behavior to be looser than that to which they were accustomed. Some attempted to solve the conflict which arose by relaxing their own standards. However, they reported, they had as yet not decided whether this was the most successful procedure. Others, after re-evaluating their principles decided to change some of them, feeling that they were too narrow. They felt that this made their adjustment happier. There were also some who determined to stay by their original standards, not relaxing or adapting at all. They felt that they had gained genuine respect because of this position.

### 3. Vocational

Vocational guidance was considered a real lack by one of the group. This person said that all the guidance which she had received had been directed toward church vocations. Since she was not interested in church work as her profession she felt at a loss when the time came to choose a life work. Another person mentioned that she had a fear of doing new things. Any new task or job which she had not performed before made her feel helpless and she found herself letting others do it for her if possible. After several years of experience, however, she gained confidence in her own accomplishments and thus overcame these fears. Many indicated that there had been little work experience at Central School. Several girls mentioned the value of

having learned housekeeping at home with their mothers.

#### 4. Academic

Little was said about scholastic difficulty. Several thought that their background in science had been inadequate for college. Work in the field of science was therefore difficult for them. One girl was unhappy in her college because it was so small that they did not offer courses in home economics or commerce and the music course was too expensive for her to take. In another response a boy reported apathy during his later years in college.

#### 5. Language

This area might be combined with the social for it is closely connected with social adjustment. As a rule the attitudes toward public speaking were favorable. A few indicated that they did not enjoy speaking before groups and fewer mentioned a very strong dislike for it. Even these, however, usually added that they were getting over this reaction. Conversation was difficult for many at first, for they knew little about the latest movies or song hits, and their American acquaintances knew little about travel or international affairs. 'Small talk' was hard for most, for they were used to being more serious in their choice of conversational topics.

#### 6. Physical

As has been mentioned before the health of the group was very good and thus did not contribute to their difficulties in adjustment. However, a few mentioned physical problems which anyone

might confront. Bad health, poor eyesight, lack of beauty, a sick mother were some difficulties mentioned.

#### E. Factors Contributing to Adjustment

The discussions which are part of the questionnaire have often included not only the problems but their solution of the problem. Also in their discussions the members of the study group named many factors in their background or in their experience which helped them to make an easier adjustment. These will be enumerated briefly as they have been given.

##### 1. Social

- a. The spiritual bond which kept the children and parents together in spirit even though they were separated in body, meant much.
- b. Friendships at Central School which gave 'C.S.ites' the security they especially needed when they entered a strange group.
- c. Travel gave them a wide interest and broadened outlook.
- d. Objectivity, for the foreign-born youth sees American life from a more detached and objective view.
- e. Varied contacts with people in different countries and different positions of life were an asset to a missionaries' child.
- f. Maturity, at least in certain aspects of life such as the spiritual and mental, helped in the understanding and handling of adjustment problems.
- g. Previous experience in the United States was considered an advantage by those who had spent several consecutive years here

during their early teens.

h. Boarding school experience was a great help when entering college.

i. Learning to dance gave some an entrée into their peer group which they had not had before.

## 2. Vocational

a. Nurses' training had provided those girls who took it with confidence in their working and professional capabilities.

b. Economy was an asset for most missionaries have to save and thus teach their children to do the same.

## 3. Academic

a. A strong scholastic background and the ability to study which is learned at C.S. made academic life quite free from difficulties.

b. Independence of thought and the ability to think for oneself is a characteristic of many.

## 4. Religious

a. High ideals which helped the young people to keep up their moral standards.

b. A strong Christian faith which strengthened during times of stress and comforted in times of loneliness.

## F. Summary

The results of this study have been set forth in this chapter as simply and as concisely as possible. First, in order that the

reader may have an up-to-date picture of the background of the study group there was a presentation of the data obtained from the biographical questionnaires. The statistical comparisons were then made and given mostly in tabular form. Much similarity was revealed in the scores of the various groups, the most significant difference being in the social area and between THEN and NOW and the men's and women's scores. Finally, the chapter ended with a discussion of the problems which the group felt were most significant in their adjustment, together with a list of factors which they gave as being a help to them.

CHAPTER IV  
SUMMARY AND CONCLUSION

## CHAPTER IV

### SUMMARY AND CONCLUSION

#### A. Summary

Because one cannot understand the problems of an individual without knowing his background and environment the first chapter was a description of the surroundings among which a missionaries' child is raised. Proceeding from the general to the more particular, an account was first given of the Belgian Congo, her history, geography, government, economy, people and culture. Next was a resume of Protestant Missions, their history and work, including a sketch of the missionary home. Finally, Central School for Missionaries' Children was brought into the lime light so that the reader could understand the influence which it has been in the lives of this particular group, which is the alumni of Central School.

After the acquaintance of the study group had been made the study itself was begun. Chapter II relates the procedure carried out for this study. An opinion scale and a biographical questionnaire were constructed and sent out to the study group selected (Central School alumni). Ten of this group were asked for references and reference blanks were forwarded to them, as well as to the Dean of a college which each individual had attended. Then the methods employed in scoring and tabulating the results were set forth.

The results of the study were revealed in the third chapter. First of all the background of the study group was brought up-to-date by presenting the data derived from the biographical questionnaires.

Secondly, the statistics were given in tabular form and the significant trends noted. Last of all, the problems which were given by the group as being important in their adjustment were described. The responses mentioned not only problems, but factors which had helped to solve these problems as well. These were listed immediately after the problems. These factors are important, for they may be of help to others struggling with the same difficulty of adjustment to a new land and a new culture.

#### B. Conclusions

1. One of the first observations made as a result of this study concerns the period of social maturation. Adolescents who attend high school in America begin their social adjustments then. Congo children, because they have had less opportunities for social life do not actually get started in this aspect of maturation till they enter college or the last years of high school. Social growth is thus delayed several years longer for them. ✓

2. There was a striking difference between THEN and NOW responses. This reveals a definite progression which in turn signifies that adjustment became easier and easier and better after two or three years. ✓

3. The social scores for the women were slightly higher than those for the men, and would thus indicate that the women found social adjustment easier. However, the men are in a younger age bracket, for only one-third of them are over twenty eight years of age, whereas one-half of the women are. This may indicate that the men had not had as much time to make a good adjustment, and would thus make this

difference less important.

4. The range of scores for THEN responses was wider than those for NOW. This would reveal more uniformity of adjustment as well as better adjustment after the first two or three years. ✓

5. In the religious and moral field the general tendency was to become somewhat less strict. There was developed more freedom of religious beliefs and moral behavior. ✓

6. There are striking similarities in the adjustments of various groups other than the men and women in the social area and the THEN and NOW. This may be due to similarities in background, for this group is quite homogeneous in many ways.

7. The evaluations which were received from the references were almost all higher than the results of individual self evaluation. This would indicate a degree of modesty in estimating their degree of adjustment.

8. There were so few academic difficulties mentioned that one would conclude that all were well prepared for school in the U.S.A. The only lack was in science and vocational subjects.

9. There was more insecurity in the vocational field because of lack of training in work skills. ✓

10. The problem of clothing was, in most instances, only temporary. ✓

11. Speaking presented no significant difficulties. ✓

12. Marriage adjustments made by this group are excellent. ✓  
All are very happy with homes and families. Of thirty nine marriages there are only two divorces.

13. As a whole the group is happy about their background. Most of them felt that their parents had spent enough time with them and that they were not neglected. All were appreciative of the important role which Central School and her teachers have played in their lives.

14. The fact that twenty eight from a group of sixty one are either missionaries or planning to go as missionaries indicates a strong interest in and sense of responsibility for missions. It is not unusual that most of these want to return to the Congo.

15. The majority reach the final conclusion that, although they have had problems, they have achieved an adjustment which is as good or better than that of the average young person in America. The results of this study substantiate this conclusion.

### C. Suggestions

This study has pointed up a few ideas which might be helpful to those who are interested in missionaries' children. Some of these suggestions pertain to the parents of missionaries' children, some to the schools on the field and Central School in particular and others to mission boards, relatives and friends here in the United States.

1. Congo children should learn more about the native customs and culture for they have a unique opportunity to gain an appreciation which is often lacking. Parents and schools could do more to make them aware of their surroundings.

2. The children from various missions and denominations continue to mix in school, especially when they are in high school.

The more contacts and the more varied contacts they have the easier it will be for them to enter a heterogeneous group in America.

3. Natural and normal boy-girl relationships are essential, but difficult to achieve in a small group such as in the Congo. Several of the alumni of Central School felt that they had not been prepared to make healthy friendships with the opposite sex. ✓

4. Working habits are also very difficult to develop in the Congo. Nevertheless parents must become more aware of the necessity for their children to acquire them and spend more time working along with them.

5. The high school curriculum should be broadened to include more science and music and courses in home economics, typing, speech, and art.

6. More advantage should be taken of the opportunity to grow up tri-lingual. Now that more missionaries are learning the French language there should be no excuse for their children not to learn French as they grow up. Central School is beginning to teach French in grammar school. However, each child could learn it even before he enters Central School, as they learn English and the local native language.

7. The choice of colleges is especially important in the case of a missionaries' child. There were several indications that coed schools were the most natural situations for social adjustment. A majority of the group graduated from smaller colleges.

8. While in the U.S. each missionaries' child should have some place that he could regard as his headquarters. This would be a place where he could go during vacations or summers if he wishes, and ✓

a place where he could store books and other possessions which he cannot always carry with him. It is almost impossible for him to gather materials which are needed in future work because there is no attic or storeroom to keep such materials until needed.

9. Because this period of adjustment is so crucial in the life of every youth, and because their parents are not near to counsel and advise, there should be some older person who can be their confidant and counselor. An individual with spiritual conflicts and social adjustments needs the guidance of a pastor, a relative or a friend who will love him and understand him.

Before concluding this study it is appropriate to list the implications which developed from Dr. Robert Fleming's thesis on missionaries' children from Woodstock, India. All except the fifth one, which deals specifically with Woodstock, are valid in connection with Central School alumni as well.

(1) Some factors of adjustment were deeper than were reached by this study and probably lay in the early influence of the home. (2) The staff and administration of a boarding school have an excellent opportunity to study the child in his peer group and to assist him to develop into a well-integrated personality. (3) Extra-curricular activities are an excellent means through which to develop wholesome social relationships. (4) The home of the missionary child is a place where a sense of responsibility can be developed in spite of the presence of servants. The home can afford occasions for the discussion of important subjects including sex and marriage which will provide knowledge the individual feels he needs.<sup>1</sup>

As has been shown, much can be done to help missionaries' children achieve a quicker and smoother adjustment. However, all the members of this study group have a happy and optimistic view of their problems. They feel that these problems have been stepping stones

. . . . .

1. Fleming: Adjustment of India Missionaries' Children in America

which have led to a healthier and a stronger character. They are thankful for their heritage and would not trade it for anything in the world. One girl has summed up this feeling with the following words:

God's promise of losing family, homes, and lands for His sake and receiving a hundredfold in this world and the world to come, is most true for me. I have many homes that are very dear to me, and many friends. And I have my Christian faith, and joy and peace which many who are born in America are seeking today. I am glad I am a missionary child.<sup>1</sup>

. . . . .

1. Alice Longenecker: Questionnaire, Nov. 29, 1953.

## APPENDICES

## APPENDIX A

Biblical Seminary  
October 26, 1953

Dear

I know you'll be wondering what all these papers are for! This is the explanation: First of all, I'm writing a master's thesis at Biblical Seminary on the adjustment of missionaries' children. Since I needed a special study group I chose the Central School alumni. This study was suggested to me by Dr. R. Pierce Beaver, Director of the Committee on Research in Foreign Missions because some mission boards have been asking for more information about missionaries' children. Dr. Darby Fulton has also given me his approval.

So now I'm coming to you for help! I'll need all the information you can give me, for you all are my only sources! Will you sit down right now and answer these two questionnaires? It would be wonderful if I could get your answer right away because I need it Now. You can be sure that this information will be confidential, and that all names will be withheld. Enclosed you will find a stamped envelope to make the job a little easier. Thank you so much for your help. I'm depending on you!

A fellow "CS.ite",

Katharine Enns

## APPENDIX B

## OPINION SCALE

A rating scale of five degrees is being used for your response to this questionnaire. Will you please mark the letter which you feel most nearly corresponds to your response with an x? The letters mean the following:

SA - Strongly Agree  
 A - Agree  
 U - Uncertain  
 D - Disagree  
 SD - Strongly Disagree

Here is a sample to help you get the idea:

	THEN	NOW
I was happy in the United States (Please check both columns. THEN means during the first two or three years in the United States)	SA A U D SD	SA A U D SD
1. I enjoyed telling people about my Congo background	SA A U D SD	SA A U D SD
2. I felt at ease at parties and other social functions	SA A U D SD	SA A U D SD
3. I sensed that other young people shied away from me because I "knew too much."	SA A U D SD	SA A U D SD
4. Dating was difficult for me.	SA A U D SD	SA A U D SD
5. I enjoyed sports in the U.S.	SA A U D SD	SA A U D SD
6. My limited store of slang and "small talk" handicapped me socially.	SA A U D SD	SA A U D SD
7. I found myself more at ease with adults than with young people.	SA A U D SD	SA A U D SD
8. My different background made me feel un- comfortable when I was with others my age.	SA A U D SD	SA A U D SD
9. I felt that my speech was better than that of the average American my age.	SA A U D SD	SA A U D SD
10. I found it easy to get a good job.	SA A U D SD	SA A U D SD
11. I felt at home in other churches as well as my own.	SA A U D SD	SA A U D SD

12. I did not care to enter athletic activities in the US.	SA A U D SD	SA A U D SD
13. I was self-conscious about my clothes.	SA A U D SD	SA A U D SD
14. I found that my standards and ideals were higher than those of the average young person I knew.	SA A U D SD	SA A U D SD
15. I was uncomfortable because of my different speech.	SA A U D SD	SA A U D SD
16. Even though I had lived in the Congo, I found that I had prejudice against the American Negro.	SA A U D SD	SA A U D SD
17. I was ill at ease among young people whose standards of social behavior were not the same as mine.	SA A U D SD	SA A U D SD
18. Lack of contacts with influential people in the U.S. was a handicap to me in finding work.	SA A U D SD	SA A U D SD
19. I enjoyed speaking before groups.	SA A U D SD	SA A U D SD
20. While at school in the U.S. I had little desire for dating or other social contacts.	SA A U D SD	SA A U D SD
21. My information concerning courtship and marriage was inadequate.	SA A U D SD	SA A U D SD
22. I felt ill at ease among members of the opposite sex.	SA A U D SD	SA A U D SD
23. I preferred to be an active participant rather than a spectator in social activities.	SA A U D SD	SA A U D SD
24. I did not enjoy studying in school.	SA A U D SD	SA A U D SD
25. I was often homesick for my parents.	SA A U D SD	SA A U D SD
26. I enjoyed working in the church.	SA A U D SD	SA A U D SD
27. I felt at home in my local community.	SA A U D SD	SA A U D SD
28. I was actively interested in missions.	SA A U D SD	SA A U D SD
29. I was happiest when with Christians.	SA A U D SD	SA A U D SD

30. I was happy and satisfied in my local church. SA A U D SD SA A U D SD

(The following items need only one response - your present feeling about it.)

31. The studies at C.S. gave me an excellent foundation for my classical studies, such as history and language. SA A U D SD
32. I find that social life at C.S. prepared me for social contacts in the U.S. SA A U D SD
33. I think that my preparation for college which I received at C.S. was better than that of the average college student. SA A U D SD
34. My training in manual work at home has helped me in my work here. SA A U D SD
35. Traveling in foreign countries has made social contacts easier. SA A U D SD
36. My experience in sports at C.S. was inadequate. SA A U D SD
37. Having servants made no difference in my attitude toward working. SA A U D SD
38. The training in courtesy and good manners stressed at C.S. has helped me get along easily with people. SA A U D SD
39. My training in manual labor at C.S. has been valuable experience. SA A U D SD
40. My adjustment to American life has been difficult. SA A U D SD
41. I found that my preparation in the vocational area, such as business, home economics, and science was weak. SA A U D SD
42. I think that my adjustment to American life is as good as any average American. SA A U D SD
43. I discovered, on coming to the U.S., that I lacked specific skills needed to obtain a well-paid job. SA A U D SD
44. I feel that my training concerning conduct has been too strict. SA A U D SD
45. I am impatient with people who are denominationally minded. SA A U D SD
46. I have a keen interest in world affairs. SA A U D SD

47. I feel that my teachers could have done more to help me prepare for life in the U.S. SA A U D SD
48. I feel that my parents neglected me as a child because they were too busy. SA A U D SD
49. I consider it a privilege to be "a Missionary's Kid." SA A U D SD
50. I resent being a "Missionary's Kid," because the adjustment is too difficult. SA A U D SD

## APPENDIX C

NOTE: Will you please fill in the following information as carefully as possible?

Name (if married, give both maiden and married names):

Address (present):

Denomination (if changed give both former and present):

Early life (before going to boarding school):

Date of birth: Place of birth

Places lived: a. b. c. d. e.

Languages learned: a. b. c. d.

Playmates: American? African? Other?(specify)

Contact with Africans: Intimate? Casual? Slight?

General state of health: Good? Fair? Poor?

Schooling (if in the Congo):

Teacher: Mother? Father? Other? (specify)

Material Used: Calvert Course? Other? (specify)

Number of years spent in U.S. (before you went to Central School):

School life (at Central School):

Year of entrance to C.S.: No. of years attending:

No. of years spent in U.S. (after entrance to C.S.)

Subject enjoyed most:

Hobbies:

Extra activities:

List clubs and associations (if officer state position):

List participations in plays, recitals, contests, etc.:

## Recreation:

Did you like sports?

Name your favorites:

Did you enjoy parties?

Hikes?

Did you enjoy dating?

## Vacation (List some of your activities during vacations):

In the Congo:

In other parts of Africa:

Life in America:

Year you left C.S.

Year you went to U.S.

Countries visited when traveling:

On last trip:

On previous trips (list dates of previous trips to U.S.):

## Traveling companions on trip to U.S. (after leaving C.S.):

Parents?

Others?

## Schools attended in U.S.:

High schools:

Dates:

Colleges:

Dates:

Graduate schools:

Dates:

Other specialized training: Dates:

College major:

College minor:

Extra-curricular activities: (List clubs, organizations, positions held, and honors attained scholastically in sports or otherwise)

High school (U.S.):

College:

Other schools:

If you have already returned to the Congo or to some other field, state:

Field:

Years on this field (as an adult):

Capacity in which you are working:

Mission board:

On the rest of this page please discuss the important problems which you encountered during your adjustment to American life:

## APPENDIX D

## REFERENCE BLANK

Feb. 10, 1954

Dear.....

I am writing a thesis on the adjustment of missionaries' children to American life. I have sent out questionnaires, but need to have a check on their validity. Your name has been given as reference. Will you help me with this evaluation? The following questions ask for your estimate of the adjustment which.....has made.

(Please check the suitable category)	Super ior	Excel lent	Good	Fair	Poor	Remarks
Academic:						
1. Does he she have scholastic ability?						
2. Describe his her scholastic achievement						
Social:						
1. Is he she well liked?						
2. Does he she show good social judgment?						
Moral:						
1. Does he she sincerely hold to high moral standards?						
2. Is he she dependable?						
Religious:						
1. Does he she have a devotion to his her Christian faith?						
2. Does he she have a concern for others?						
Leadership:						
1. Is he she a good leader?						
2. Does he she show promise of adaptability and growth in the future?						

General Remarks:

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Thanking you in advance for your kind help, I remain,

Sincerely yours,  
Katharine Enns

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