

Coaching New Workers with the End in Mind:

Some Principles Gleaned from Dr. Don Larson

A Concurrent Session Presented By Jim Van Meter, D. Min.
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My Entry Experience into Indonesia

My wife and I with two small children arrived in Indonesia in 1972. We had done a lot of things to prepare ourselves for missionary service. We both had had short term summer missionary experiences. I had majored in missions at Dallas Seminary. We both were very active in our churches. We thought that we were prepared and we went to Indonesia thinking that we were as prepared as we could be for missionary service.

We joined OC International (then Overseas Crusades) among other reasons because of its emphasis on team. We wanted to work together with other teammates in cross-cultural ministry. When we arrived in Indonesia, we were escorted to the city of Bogor where we were delivered to the home of a Campus Crusade missionary. Although we knew that we would be living in Bogor for language study, we had assumed that we would be enfolded into the team first. Rather, we were immediately taken to Bogor to live and study. A tutor who had never taught foreigners before was arranged. What she lacked in skills, she more than compensated for in motivational ability.

A house was arranged for us in a neighborhood with only native Indonesian speakers. We studied with the tutor for about an hour a day. After about three months I was invited to preach in a small church. With the encouragement of my language helper, I decided to jump in where angels fear to tread. I decided this was to be my baptism of fire. I was going to preach (i.e. read my sermon) in Bahasa Indonesia. When the experience was over, I was initially thrilled that the pastor invited me to come back and preach again. Moments later I was humiliated when he explained that next time he wanted me to preach in English with an interpreter.

After about a year, others had joined our team in Bogor and because we were all studying language, we started a small language school, which helped give us more structure and accountability in our study, which had been an ongoing frustration. I had had opportunities to use the language I was learning, but progress was slow, because of lack of supervision, structure and accountability.

During my first weeks in Indonesia, I was connected with an Indonesian pastor who accepted the responsibility of mentoring me. Our founder, Dick Hillis, had challenged this pastor to disciple me. Over the next few years, this pastor took me under his wing and taught me ministry from the perspective of an Indonesian. I was assigned to minister in a small local church of about 40 people. I was the choir director and youth pastor. These were valuable opportunities for learning and ministry.

From my entry experience in Indonesia, I learned how important it is to learn a language and its cultural context in order to be effective. I learned how important relationships are, and that my learning was so much more effective because I had an Indonesian who mentored me for those first years. I also learned that my progress could have been speeded up, if I had had more structure and supervision throughout the language learning program. There was a lack of intensity, and consequently, the formal part of language lasted for more than 2 years, which in the end was de-motivational. It would also have been helpful if the first week of entry had been thought through more intentionally, with thought given to the needs of bonding, orientation to the field, and the settling in process.

My Entry Experience into the Philippines

After ten years in Indonesia, my family returned to the States for a year furlough. During that furlough I realized that I was suffering from burnout. There was much reflection and waiting upon God for both healing and direction for the future. Over a period of six months during the furlough, God met me in several ways in order to bring healing to me in the area of burnout. He addressed my issues of fear and discontentment.

Concerning future ministry, I experienced His sovereign intervention as I attempted to find ministry in the States. I had been called into ministry, but because of the burnout, I was at that point desirous of staying in the States. However, as I pursued a teaching position and pastoral position, the Lord sovereignly and graciously closed the doors. Meanwhile, OC was wanting me and my family to go to the Philippines. As the furlough was drawing to a close, I realized that the only thing that the Lord was wanting me to do was go back overseas and serve in the Philippines.

As we considered the Philippine assignment, there were several factors that came into play. First, there was good schooling for the kids, which had ceased to be the case in Indonesia. Second, there was good direction and definition for ministry, since I was being asked to work with Dr. Met Castillo in the area of motivating and training Filipinos for missionary service. Third, I was free to do ministry in English, because English was spoken throughout the Philippines. I wasn't motivated to go through the process of learning another language. Fourth, I would be able to serve under the direction of a national, which I had come to believe was essential for effective missionary service.

So my family and I arrived in the Philippines in July, 1983. We were warmly received by our OC colleagues. During the following weeks, we discovered that for the most part we were on our own to get settled. I was immediately given opportunity for ministry in English, but was given little orientation to the country, and its people, except what I could pick up piece meal. Everyone was busy with their own ministries. So newcomers were expected for the most part to sink or swim. However, because of the English environment, this was not considered a problem.

After 6 months, my wife and I were given the opportunity to study Tagalog two days a week for two months. This was a token effort, which was filled with interruptions and lack of motivation.

In reflection over the six years I was in the Philippines, several things stand out. First, ministry was very extensive, and I believe it was quite effective, primarily because of my relationship with Dr. Castillo and the doors that were opened because of the platform that he was able to lay through his contacts. Second, the longer I was there, the more uncomfortable I became because of inability to speak a local language. Filipinos were continually asking me how long I had been in the country, followed by the question, "Do you speak Tagalog?" My relationships with Filipinos were for the most part superficial, and that became a source of frustration as I compared my experience with Indonesians in Indonesia. I came to realize that I had been blindsided by my thinking that "English is good enough".

My Experience as a Leader of New Missionaries

In 1986, I became the team leader for the Northern Philippines team for OC. Shortly after assuming this position, I had two new families come to the field. I was under a lot of pressure with responsibilities in ministry as well as administration. There wasn't much forethought put into how these new families should be received, and how they should be orientated to the country and language. By this time, the field had come to a belief that learning Tagalog was important, but only one family was in the process of doing that. I began to lead from a sense of expediency, rather than from a thought out, intentional plan. With one of the families, I allowed them to rent a home in an isolated area. This family had come with expectations that they would live in a comfortable home and be active in the foreign community.

I also allowed this family to study at a school for only three mornings a week, because it was inconvenient to travel the distance required from their home. When it came time for assessments, I found myself in another compromising situation, because the assessment process had not been laid in advance. Consequently, the family balked at my assessment plan, which resulted in stopping the language program with virtually no communication ability in the local language. After two years, the family left the field with little cross cultural communicative competency.

The second family came to the Philippines with the intention of teaching at Faith Academy. The field had said that everyone should study Tagalog, but when it came time to teach, language was abandoned after just a few weeks of study.

In 1991, after returning to returning to the States, I was asked to assume the position of Director, Training at our headquarters. I was to assume the responsibility of supervising our new missionaries until their departure for the field. In the spring of that year, a new missionary family was preparing to leave for the field. As they were preparing to leave, it came to my attention that the field was expecting this new missionary to arrive and immediately assume responsibility for the finances of the field. When I requested that the family be given time for orientation to the country, the field refused. When I threatened to delay the family's departure, I was overruled.

What became apparent from my experiences was that many of us in the mission had not given much thought to receiving new missionaries, and what it takes to help a new missionary journey down the road to becoming an effective missionary. Many of us were operating out of a sense of expediency and inadequate leadership training. We were all over worked, and when it came to helping a new missionary get started on the right track, we tended to be short-sighted, with little thought to long-term effectiveness and how that can best be accomplished. We tended to receive the new missionary thinking that the missionary would follow the same process we had experienced, not asking the question whether or not there was a better way.

A New Beginning

Because of my entry experiences in both Indonesia and the Philippines, and because of my own short-comings as a field leader supervising some new missionaries, I became motivated to investigate more effective ways to help new missionaries get started in cross-cultural ministry. Dr. Don Larson and Link Care entered the picture and began to help OC International, and me specifically, to design better ways for helping out new missionaries become more effective cross-cultural communicators.

In 1994, the field directors approved a new program for OC, which is called HART (Helping Affect Relevant Transitions). This program was initiated by appointing coordinators for each field and area. These coordinators were led through a training process to develop entrance orientation programs for the fields. These coordinators oversaw new missionaries as they entered their fields of assignment. After four years of field testing, policies were developed in hopes that better care and supervision would be given to the new missionaries, all for the ultimate hope that they would become effective missionaries for the glory of God.

Learning to live appropriately as an outsider among insiders requires that one must deal with the issue of alienation. An alien by definition is an outsider and non-member who is under careful supervision by insiders and members (Larson, Enhancing Missionary Effectiveness, 1994, Link Care Center, p.2-7). A mission is a group of people with these same inclinations toward alienation. A sending agency is an organization that recruits insiders and nationals of one country and turns them into outsiders and aliens in another, even though they don't realize it. It relocates people who are well-adapted to one environment to live in another, and requires people who are grounded in a particular mindset and driven by well-operating paradigms to relate to people who are driven by a different mindset. It takes people who are prone to avoid people of other backgrounds and expects them to work with, influence, and persuade them of their own views (Larson, Enhancing Missionary Effectiveness, 1994, Link Care Center, pp. 2-9)

Teachable, Acceptable, Effective

Undealt with alienation is a major underlying cause for ineffective cross cultural communication skills. However, the missionary must go through a process of de-alienation, where those behaviors which are acceptable are reinforced, and those behaviors which are offensive are thrown off, so as to be acceptable to the people. This process of learning to live appropriately can be pictured as a person visiting a stranger at their home. During the initial stage of the relationship, one would be invited to visit on the porch. As one visits on the porch,

and as the relationship begins to grow, it would be hoped that the guest would be invited into the living room of the host. In the living room, the guest has become accepted to the point that now they are considered friends. As the relationship continues to grow and deepen, the friend could be invited into the kitchen, where the family gathers to talk about family matters. The porch-living room-kitchen analogy symbolizes the process that a new missionary goes through in developing relationships. Initially on the porch, the host is wondering who this stranger is. As the newcomer proves to be **teachable** and trustworthy, then the host is willing to consider accepting the newcomer and invite him into the living room. In the living room, the newcomer's goal is prove oneself **acceptable**. Once the host decides to accept the newcomer, then the door has been opened to go into the kitchen, where the newcomer now has the opportunity to exercise appropriate influence on the family, and there is the real possibility that the newcomer will be viewed as **effective** by the family members. However, one cannot be effective in the kitchen, until first one has been accepted in the living room. And one cannot be accepted in the living room until one has proved to be teachable and trustworthy on the porch.¹

“Furthermore, as far as communicative competence is concerned, the outsider on the porch needs less competence than the guest in the living room or the follower influencing leaders in the kitchen. . . .

“Without communicative competence in the language of Roundsville, you will never get off the porch. On the other hand, if you're there long enough and develop well, you may be able to reach the point where you are influencing leaders in the kitchens of several groups” (Larson, Sam the Sojourner, 1995, Link Care Center, p. 53).

Making Friends: Five Stages of De-alienation

So how does one go about proving oneself teachable on the porch as a newcomer in the community? There is a five stage process that one goes through the first year of learning to live appropriately on the “porch” (Larson, Learning a Language Again, Link Care Center, p. 102-104). The first stage is simply **getting started**. During the first two months, the newcomer is learning enough language so that when meeting strangers, there is the possibility of turning some of these strangers into acquaintances.

The second stage is using the language to **fit into groups** where one can develop relationships. This may be going to church, playing on a team, joining a club, joining a Bible study, or being a part of a Sunday school class. The point is that being a part of groups opens the door to more relationships, which will require more language ability, which at this point is merely survival level of competence.

The third stage is **establishing relationships** with the people in these groups. At this level, one is trying to be competent enough to be polite and meet the social demands of the group, trying to build on traits that are acceptable to the people, and trying to avoid those behaviors which are offensive, so that closer relationships can be developed.

¹ Don Larson has developed the “porch-living room-kitchen” concept, and has expanded it further in his book Sam the Sojourner, published by Link Care Center, 1995.

The fourth stage is **recognizing the demands** and expectations of the group and the friends that have been made. The newcomer is reaching for the goal of learning how to live, work and relate to people appropriately by understanding their requests and meeting them, and conversely being able to make appropriate requests of others.

The fifth stage is **making a contribution**. At this level, the newcomer is trying to make contributions that are relevant to the needs of the group, and understanding what it means to contribute in the local context.

The overarching goal of this five stage process is to prove to the people that one is teachable, that one is able to fit in with the people and make friends.

TIME FRAMES USING THE “PORCH MODEL”

	<i>months</i> minimum/ave/max
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I. PORCH STAGE (TEACHABLE NEWCOMER)	end of 10 - 11 - 12
A. Critical Point	1 - 2
B. Getting Started	2 - 3 - 4
C. Fitting into groups	4 - 5 - 6
D. Establishing relationships	6 - 7 - 8
E. Recognizing demands	8 - 9 - 10
F. Making Contributions	10 - 11 - 12
 II. LIVING ROOM STAGE (ACCEPTABLE MEMBER)	 end of 21 - 24 - 26
A. TEACHABLE member	15 - 16 - 17
1. of family groups	11 - 12 - 13
2. of neighborhood groups	12 - 13 - 14
3. of social groups	13 - 14 - 15
4. of church groups	14 - 15 - 16
5. of work groups	15 - 16 - 17
B. ACCEPTABLE member of each group (learner determines order)	18 - 20 - 22
C. EFFECTIVE member of each group (learner determines order)	21 - 24 - 26
 III. KITCHEN STAGE (EFFECTIVE LEADER)	 end of 36 - 42 - 48
A. DISCOVERING personal agendas in each group (learner determines order)	26 - 30 - 34
B. Appropriately CRITIQUING agendas in each group (learner determines order)	31 - 36 - 42
C. Effectively SUPPLYING knowledge, skill and insight which meets felt needs of members of each group (learner determines order)	36 - 42 - 48

Glossary of Terms/Principles Coined by Dr. Don Larson

1. **Alleged Mistakes:** attributing mistakes to others, which are not readily admitted by the other party. It is a sign one is having difficulty managing continuity and change, and sees themselves at risk because of unclear boundaries. There is pressure to defend oneself.
2. **Barefoot learning:** using every opportunity to study (from teachers and other resources) in order to learn from ordinary people.
3. **Bi-passing:** when an insider and outsider open themselves to each other. It is mutual and bi-lateral.
4. **Bonds and Barriers:** certain behaviors which simultaneously bond members together and become barriers to outsiders.
5. **By-pass:** the avoiding of outsiders
6. **Care-links:** members linked together to care for others in need and to be cared for themselves.
7. **Change:** the interruptions that are always occurring in the stream of everyday living.
8. **Continuity:** the routines which we follow without conscious attention.
9. **Closing Space:** reducing the barriers that separate the outsider from the insider.
10. **Critical Moment:** the point when a person can use the language to learn something from anyone independent from structured materials and special people.
11. **Cross-cultural communicative competence:** the ability of an outsider to influence an insider.
12. **De-alienation:** the process of stripping away of those things that are offensive to insiders and enhancing those things that are appreciated.
13. **De-parochialization:** the process by which one comes to grip with one's background and paradigms, and prepares oneself for entertaining new and different perspectives.
14. **Dependence:** the depending on structured programs, services and resources to the point that it is difficult to learn from non-teachers.
15. **Dialect:** regional distinctions in the use of language.
16. **Dimension reduction:** the condition in which one reduces the dimensions of another person's world in terms which are congenial and familiar to his own.

17. **Extra-ordinary people:** the experts who can assist the newcomer.
18. **Faceworking:** members fitting into groups based on kinship, neighborhood, work, friendship, and belief.
19. **Homocentricity:** focus of attention on centers rather than boundaries, on things in common rather than things that separate
20. **Idiolect:** an individual's distinct use of language.
21. **Insider:** one who is on his own turf
22. **Insulation:** a dimension of avoiding involvement with people of other backgrounds (non-members).
23. **Involvement:** the making of culture, the culture-building dimension
24. **Kitchen:** a more advanced stage of competency where one, because of the established relationships concentrates on influencing the leaders of the groups.
25. **Lathophobic aphasia:** failure to speak for fear of making a mistake, especially in the presence of someone whom you have learned to look down on.
26. **Living room:** an intermediate stage of competency where one has been able to be accepted as guest/host relationship into a number of different kinds of groups.
27. **Mapworking:** this is the making of a contribution in those areas where the group senses the "map" they are following is defective and needs repair.
28. **Milepost:** a mark by which we measure progress from one level of communicative competence to another.
29. **Mindset:** an all-encompassing view of ourselves and the world that we create in on minds. Worldview.
30. **Monolingual myopia:** a disease of the tongue that affects the vision. If we could talk with more peoples of the world, we would see them better.
31. **Narrogance:** the viewing of ourselves above others, the narrowness of experience coupled with the arrogance of attitude.
32. **Networking:** members meeting, connecting, and exchanging with other members.
33. **Oaf:** outsider, alien, and foreigner

- 34. Ombudsman:** minister of incarnation, helps people of different backgrounds to resolve conflicting points of view, not to reinforce them.
- 35. Outsider:** one who is off his own turf
- 36. Outsider-Initiative:** the most likely persons to acquire a second language are outsiders with a strong need to integrate themselves with insiders in a community in which insiders require outsider to use insider' varieties of language before forming serious relationships with them.
- 37. Paradigm:** a set of plans and habits that drive persons to think or act the way they do, the standard way of doing things.
- 38. Parochial:** narrow, provincial, regionally bound, restricted in scope.
- 39. Passing:** open oneself to another. It's one-sided.
- 40. Pathway:** the route by which one moves from one milepost to the next.
- 41. Patriarch:** one who is part of a two-thousand year history, and at the same time an instrument of change in another community. He comes with experience two-thousand years old, and yet at the same time brings his own unique experiences/changes. He is the bearer of continuity and change.
- 42. Porch:** the initial stage of building communicative competence where one focuses on building a network of acquaintances, fitting into groups, and begins to understand what it means to recognize demands and make a contribution.
- 43. Role-deprivation:** the condition in which one has lost the opportunity to play meaningful roles in social situations and feels deprived as a result. It is also the result of having to play a familiar role in an unfamiliar way.
- 44. Rule-and-freedom:** the freedom that comes from knowing and obeying the rules of another culture.
- 45. Seamworking:** the dynamic by which relationships are strengthened in a group by the adaptation to rules and routines, by developing of bonds and cohesiveness.
- 46. Sending agency:** an organization that recruits insiders and nationals of one country and turns them into outsiders and aliens in another, even though they don't realize it.
- 47. Stability:** the ability to function and make a contribution in a non-changing environment.
- 48. Symbiosis:** when two organisms contribute to the health and well-being of the other; when outsiders and insiders are contributing to the health of each other (reconciliation).

- 49. Talk-work:** the talk that it takes to work and the work that it takes to talk.
- 50. Teamworking:** members supplying what the group demands, and the group supplying what the member demands.
- 51. Ultra-stability:** the ability to function and make a contribution in a changing environment.
- 52. Xenophilia:** the attraction for foreigners and strangers
- 53. Xenophobia:** the fear of foreigners and strangers.

Sample Field Entry Orientation Policy

By Jim Van Meter D.Min.

Field Orientation is conducted on the assigned field. The mission believes that missionary effectiveness on the assigned field of ministry is inseparably linked to communicative competence. Cross-cultural communicative competence is the ability to relate appropriately to people of a different culture, using their language to do so. All missionaries will not reach the same level of cross-cultural competence, as judged by the standards of the local people. Nor will all missionaries reach the same level of ministry effectiveness. However, all missionaries are expected to develop an adequate cross-cultural communicative competence that living cross-culturally requires. Incarnating the life of Christ through godly living is fundamental to missions, and nothing carries the message quite so strong as learning another person's language.

Expectations

There are certain achievements the Mission expects new missionaries to reach during the missionary's initial phase of career ministry.

1. The Mission expects that its personnel will make the development of communicative competence the number one priority during the first term overseas. A first term of four years is recommended for the benefit of language learning and bonding.
2. The Mission understands that development of communicative competence is a life-long process, and expects its missionaries to fight the tendency to be satisfied to plateau. Rather they are expected to continue to improve throughout their overseas career.
3. The Mission recognizes that different job effectiveness descriptions and ministries require different levels of competencies. Missionaries are expected to develop whatever competency is necessary for effective ministry and living. The ability to develop and maintain relationships is considered a minimum standard. The corporate minimum standard for all career missionaries (men and women) is that they develop sufficient competence to listen, speak, read and write in their target language in order to be able to make friends and share the Gospel appropriately. As a new missionary this means that one must be able to meet strangers and turn them into acquaintances, and then turn acquaintances into friends by proving oneself to be teachable. This standard of competency is called **teachable newcomer**, and should normally be achieved within the first year, as evidenced by having been able to learn to fit into a group, establish relationships with people in that group, understand what is being requested of the missionary by the group, and make a limited contribution to the group. This level is expected, even if one's ministry is expected to be performed in English.
4. Many ministries and job effectiveness descriptions will require a higher level of competency in order to be effective, depending on the team's philosophy of ministry

and the individual's anticipated job effectiveness description. For example, the **acceptable member** level requires a level of competence to be able to function in several groups and to be viewed as an acceptable member of those groups. Membership and acceptability are the key criteria for this level. The **effective leader** level requires even further competency, so that a person is able to influence the members of a group by understanding their issues, appropriately critiquing their agenda, and making valuable contributions to the growth of the group.

Profile of Missionary

Assessment	Status	Circles
Teachable	Newcomer	Mission
Acceptable	Member	Church
Effective	Leader	Community

5. For the **short-termer**, the Mission expects that a tithe of time will be devoted to language and culture acquisition. It is hoped that the short-termer will reach the critical point, where they know enough basic language to be able to use that language to learn more of the language from ordinary people. This usually takes four to eight weeks. If the short-termer goes to the field anticipating to become a career missionary, the Mission would expect he/she would begin the full career language program upon arrival on the field. This would facilitate the switch to career without having to stop ministry and go back into full-time language study to meet the mission's and field's expectations for a career missionary.
6. The Mission expects its missionaries to give evidence that they are ready, willing, and able to develop the competency necessary to minister effectively among the people.
7. The Mission expects the missionary to interact with nationals from arrival, gradually increasing the number and quality of relationships, using the language of the national to do so. Each missionary is expected to be involved from the beginning in a local church where the target language is spoken.
8. The Mission is committed to communicative competence in whatever ethno-linguistic groups are necessary to achieve its mission. This could mean that a team needs to target more than one ethno-linguistic group, and that a missionary may need to achieve a certain level of communicative competence in more than one language. When that is necessary, that will be included as part of the acceptance of the field assignment.
9. If one spouse speaks the language and the other does not, as a general rule it is expected that both go through the process for communicative competence. The

bilingual partner may find ministry involvement, but not to the detriment of supporting his/her spouse until the expected level of competency is reached.

Opportunity

The Mission will provide opportunities to help prepare the intern to meet the above expectations. The mission expects the intern to make the most of the opportunities that are provided.

1. Developing cross-cultural communicative competence is perhaps the most unique challenge for one making the transition from mono-cultural ministry to cross-cultural ministry. For this reason, the Mission provides its missionaries with adequate opportunity to develop the communicative competence necessary to meet the Mission's expectations for effectiveness.
2. Each field is responsible for defining and developing an entry program for new missionaries. This program uniquely describes the plan for developing the necessary communicative competence to meet the expectations of the mission and the field. The ideal scenario is one in which a formal language program is designed so that the learner is involved in learning from ordinary people as part of one's daily assignment, as well as from national teachers, and tutors. The new missionary is expected to be responsible for the utilization of the opportunity.
3. The field director is ultimately responsible for administering the program, but the field's entrance orientation coordinator is immediately responsible for coordinating and supervising the course of study, which will include mentoring for the new missionary.
4. The missionary and the orientation coordinator together decide what level the missionary intern needs to achieve in communication ability. The goal is to be defined in such a way that it describes the level of competency necessary to relate and minister appropriately to people and perform the agreed upon job effectiveness description. There are several tools available to assist in the setting of goals to reach that level (e.g. the "porch, living room, kitchen" model and the five point scale used by the U.S. Foreign Service Institute). The model that is most helpful should be chosen, acknowledging that each model has its limitations. The goal should have an estimated time frame, recognizing that people learn at different rates.
5. Normally, the new missionary will begin developing communicative competence within one week of arrival. Within the first 4 to 8 weeks, the goal to be reached is the **critical point**, the ability to use language confidently enough to learn more of the language from ordinary people.
6. The field is responsible for finding a learning context, including housing, that will be conducive in every possible way for the development of communicative competence, and that will not be a deterrent to such development. In some cases, this context will

be in a different city or even outside the resident field. An acknowledged consideration in this choice is children's schooling needs.

7. Interns are encouraged to use public modes of transportation. In order to facilitate contact with nationals, vehicles will not normally be purchased until the critical point, the ability to use the language to learn the language is reached.
8. During the period of time when language learning is the primary objective, ministry opportunities are encouraged, but **only** when they facilitate and not conflict with the goal of developing communicate competence.
9. Only after reaching the minimum level of competency (teachable newcomer) will the missionary be admitted officially into the dynamics of team ministry.
10. Language learning is to be a common objective in the job effective description through the second term (8 years) or until one reaches a level of full professional proficiency ("effective leader"), and should be reflected in the team's objectives with accountability.
11. Soon after arrival, the intern will be given an initial orientation to some of the field office practices, including how to receive a salary, reimbursements, legal matters, monthly reports, expectations for team meetings, and crisis management procedure.

Evaluation

1. Because the development of cross cultural communicative competence is crucial, the Mission will continually evaluate both the provision and the utilization of this opportunity, always looking for better ways to help the missionary while encouraging the missionary to make the most of the opportunity that is provided.
2. Although the entrance orientation coordinator can provide the context and logistics, the evaluation of a missionary's communicative competence can be done properly only by mother-tongue speakers of the target language.
3. The evaluation process itself will be a learning experience in an affirming context, so as to aid the missionary in achieving competence. The following criteria will be used in the evaluation process.
 - a. Since communicative effectiveness involves (1) social relationships, (2) use of language and (3) cultural understanding, evaluation will measure communicative competence in these three dimensions.
 - b. All levels of mission leadership will work in cooperation to monitor, evaluate, and continually upgrade both the provision of adequate opportunity by the mission, and its utilization by the missionary.

- c. It is suggested that the missionary keep a journal and record of what is learned and needed to learn, including the highlights of the day or week. Think about and summarize the language learning progress in a journal documenting your progress from week to week. This record can also assist in setting new projects for learning.

Assessment Criteria

When assessing one's progress, the important thing is that progress is being made. Progress can be viewed in a number of ways. One way to conceptualize progress is to picture a house that has a porch, living room, and kitchen. Local people determine how deep of a relationship a missionary can have in their lives. Some missionaries are allowed access to the "porch", some to the "living room," and some to their "kitchen". However, no missionary gets into the kitchen without first learning how to relate to people in the living room, and no missionary gets invited into the living room with first learning to relate to people on their porches.

Local people assess missionaries in terms of three levels: teachability, acceptability, and effectiveness. First, access to a group's living room is determined on the porch where members determine whether or not or to what extent the missionary is teachable. Second, access to a group's kitchen is determined in its living room where people determine whether or not the missionary is acceptable. Third, once in the kitchen, leadership is granted only to those who earn it through demonstrating that they are effective there. Unfortunately, too many missionaries assume that they can be effective without first being acceptable, and acceptable without being teachable.

A second way to conceptualize progress is to use the five-point scale developed by the United States Foreign Service Institute. As one is able to perform tasks that are increasingly more difficult, one is able to see progress as one moves from level to level.

Criteria for Determining Minimum Level Communicative Competence

1. The new missionary has reached the critical point in language learning after 2 months. This is the point when a critical mass of language data has been accumulated and language can be used to learn the language. The learner learns independently from ordinary people and can say new and different things in the new language that one has not yet said. This is a critical point in the development process, because now the learner can learn from anyone on the spot. There is no need for someone who speaks English to help.
2. The new missionary is able to meet strangers and turn some of those strangers into acquaintances. The new missionary is able to turn some of those acquaintances into friends. Very little ministry takes place apart from the ability to make and maintain

relationships. The new missionary is making friends through the medium of the local language.

3. The new missionary has a reciprocal relationship with friends in that there is give and take in the relationship. The missionary is able to receive help from a friend for resolving problems, and is able to contribute something meaningful to a friend, when that person is in need.
4. The missionary is able to understand enough of what is going on in a meeting (e.g. Bible study, church service, or team meeting), to be able to make appropriate responses and contributions. The missionary is able to demonstrate a teachable nature to others in the group.
5. Missionaries are called to witness and that witness needs to be done appropriately. The missionary should be able to tell his/her life story and experience in becoming a Christian.
6. According to the assessment by local people, the missionary has learned to live, speak and act appropriately. The missionary is able to say "appropriate things to appropriate people for appropriate purposes at appropriate times in appropriate places by appropriate means in appropriate manners." By so doing, the foundation has been laid for becoming a member and participating appropriately in various groups, e.g. local church, Bible study groups, social groups, and the team.
7. The number of communication breakdowns is decreasing. The number of occasions of misunderstanding and of times being misunderstood should lessen as competency develops.
8. The missionary has proved to be teachable to people on the "porch". The initial goal of the missionary is to be assessed by nationals as teachable. Ultimately, the people will determine to what extent the missionary is teachable.
9. The missionary is able to perform the tasks at the two-plus level on the scale developed by the United States Foreign Service Institute. For the Mission's purposes, "two-plus" is the dynamic equivalent of proof of becoming a teachable newcomer and having moved from the "porch to the living room", which is the Mission's minimum expectation for a missionary.