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The Japanese Missionary Children's Education

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THE JAPANESE MISSIONARY
CHILDREN'S EDUCATION

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by
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Chapter I

PURPOSE OF THE RESEARCH

Eight years ago, after much prayer and consideration, we decided to send our first child to a boarding school which is located 150 miles west of the little village where we served in India. It was the most painful experience for us to leave a five year old son at the dormitory of the school, even though the decision was made prayerfully and the separation was prepared for carefully. One question was always raised within us, "Are we doing the best as parents?"

Though our decision was based on necessity, since there was only one local school which taught the local language, and our situation did not allow us to spend enough time for teaching at home, the question drove us into a dilemma between our responsibility as parents and our responsibility as God's servants. This paper is the result of our struggle with this dilemma as Japanese missionary parents.

In Japanese Civil Law 820, the Parental Right and Duty for the Protection and Education of Children, is stated, "One who has the parental right has the right and duty of protecting the child and giving him/her an education." Every child has the right and duty to receive an education. But often we find that the missionary's children face difficulties in receiving the right and guarantee of education which they might get if they were in the home country. Thus, education of missionary children has been a major concern for the missionary.

However, it is not just a matter of educational difficulties, but also involves psychological and cultural adjustments. Through the readings and experience we found that most missionary children feel that the mission field is their "home land." They feel strange when they go back to their own country for the furlough. Japanese missionary children (and children of non-English speaking people) face language problems, in addition to all kinds of adjustment problems. Most of them cannot be educated in Japanese on the mission field unless the parents teach them at home. The Japanese language is unique in adopting Chinese characters (at least 2000) beside their own Japanese syllabary.

Moreover, we see the unique characteristics of the Japanese education system which creates tremendous competition, a social system which is closed, and a united nation. Therefore, the children who have come back from a foreign country face at least these two difficult barriers: intellectual competition and rejection by their peers.

During the last several years, children's suicide has been a social concern in Japan.¹ There is great pressure for Japanese children to pass entrance exams even from the kindergarten level. Getting a good education is the primary goal for most Japanese so they can have a good life. Thus, demand and pressure for a good education has become very intense.

This problem of education is not only for missionary children, but also for those whose parents work abroad for a certain period. Yet, since missionaries often live closer to the national society and culture than many secular people, the problem is more serious for missionary children. It seems impossible for those children to study

in English and still keep the Japanese language up as well. But what can or should Japanese missionary parents do?

Western missionaries have educated their children mostly in their own language, and their problem is that education is lower in quality, i.e., "lack of qualified key personnel" and "lack of laboratory science experience"² in the mission field than in the homeland. In comparison, the Japanese missionary children seem to be facing the double problem of language and inferior education.

The Japanese church started foreign missions only about twenty years ago. Today, according to the Japanese Christian Year Book,³ about 105 couples (including a single person) have been working around the world. Since the history of Japanese overseas missions is short, the missionaries have been groping their way in the darkness. Therefore, there are not many resources on this subject. And we are aware that in the last decade, the Japanese missionaries have come to face and realize the problem of their children's education. P. Parshall writes in his article that children's education is the outstanding reason why missionaries leave the field during the most useful years of their lives.⁴ We wonder whether it is true, or is going to be true for the Japanese missionaries as well.

As we face the problem of children's education, we have to make a decision; we have to choose a method out of the various ways. In that case, we have to consider the child's age, character, the condition and the language of the country to which we are sent. Our decision must be made carefully and seriously, for education must be built on three foundations, the school, the family, and the society. The education must include the social, psychological, physical and spiritual

dimensions as well as the intellectual.

Some missionaries may decide to keep the children at home and teach them in Japanese. A few children are fortunate to have a Japanese school close by (weekend or daily), but most missionaries are in an area where there are no Japanese schools. Some choose to send the children to a boarding school, or may send them to the national local school. Some may decide to go back home for a certain period for their education.

We are also aware that missionary children face unique problems of adjustment when they return to the home land. Some of them fail to make their grade.⁵ As we stated earlier, the Japanese missionary's children will have additional pressure when they prepare for their entrance exams. We realize that the responsibility of parents is weighty. It seems too serious for individual parents to struggle with and carry themselves. How should we consider our call when we have no way to give education to the children except sending them 500 miles away to a boarding school? What is our priority?

We might not find the complete answer, or solution, but we should like to research what the actual conditions of the Japanese missionary children's education are, how they see this matter, and what their desires are.

This paper will look into the problems and advantages of being a missionary child, the actual conditions of a Japanese education, and the identity formation of Japanese adolescence. We will also look into cases of Western missionaries, how they handled cultural, psychological, and educational adjustment.

As the method of our research, we have sent out twenty-eight

questionnaires to Japanese missionaries, and have received twenty-one answers. We also have interviewed several American missionaries, missionary children and some Japanese businessmen and their families who have been in the United States for more than three years. We have used various periodicals and books from the libraries of Western Evangelical Seminary and Western Conservative Baptist Seminary.

Chapter II

ADVANTAGES AND DISADVANTAGES

There are both advantages and disadvantages to being a child of missionary parents. For this topic we informally interviewed several American missionary children.

Last summer we went to the Summer Institute of Linguistics and had the privilege of spending time with young people who were interested in world missions. About 200 young people stayed for two months in the dormitories of a college. There we met with a few missionary children three times on weekends at the lounge of the dorm. We had interesting conversations concerning the advantages and disadvantages of being missionary children.

It was a surprise to us that they could tell us many advantages but very few disadvantages. As we continued our readings on this topic, we found the same tendency in books and articles such as "Pity the Poor MK?" in Good News Broadcaster, September, 1977, pp. 12-13.

Through our interviews with American missionary children and our readings we classified the following:

Advantages

1. See the world, know other cultures, and meet many people (bicultural).
2. Learn other languages (bilingual).
3. Learn independence at an early age.
4. Become adaptable and flexible to situations.
5. Grow up as an international citizen.
6. Have a wide view of life and values.

7. Grow up naturally without being pushed by society into something.
8. Learn to get along with people (in dorm situations).
9. Have the spiritual advantage of seeing what God can do in people's lives and through their parents.

Disadvantages

1. Being separated from parents.
2. Facing hardships in adjustment when they go to the homeland (pressure from peers). Also, they are behind the times in dress, actions, language. Others interpret these children as being inferior or unfriendly.
3. Being expected to be a "good child."
4. Having difficulty in getting used to college life.
5. Growing up in a culturally deprived area and being overly sheltered.

Several articles deal with the issues, especially focusing on the disadvantage of "being looked at as some kind of a super-saint."⁶ Many people have unrealistic expectations of missionary children. Brenda Ritchey, who was a missionary child, shares her view of the disadvantages:

People imagined I would become a giant in Christian ministry. My peers watched me, too. Believe it or not, we have magnified fears about the future, about coping with life today. We are sensitive about all those eyes on us and worry that we will let someone down.

I can remember how desperately lonely I was at a particular time in school as a missionary teenager. I learned later that because I acted withdrawn and quiet, people mistakenly thought I was stuck-up. In fact, I was crying, "Help!," while my actions seemed to be saying, "Leave me alone!"⁷

Donny Lockerbie, another missionary, talks of the pressure of being a missionary child: "Many missionary children speak openly of their fear of furlough because, believe it or not, furlough does not mean 'going home to America!' Instead, it means leaving home. . . ."⁸ He stresses the difficulty of going around to strange churches where he felt on display. He says that missionary children wish to be treated as "ordinary children."

Table 1

Advantages to Japanese Missionary Children

Advantages cited	Family responses	Percentage of total responses
A. Opportunities to know foreign cultures and people.		46.94%
1. Is profitable for children to know many people if they become missionaries in the future.	4	
2. Can have a broad outlook by making contact with other cultures.	7	
3. Have a broad consciousness toward foreigners (accept foreigners easily).	2	
4. Have an international mind by experiencing other cultures.	4	
5. Can become a Kokusaijin (citizen of the world).	2	
6. Is able to see various countries.	1	
7. Is able to know foreign countries by experience.	3	
B. Foreign language.		20.41%
1. Able to speak a foreign language.	9	
2. Can have a broader understanding of languages.	1	
C. The view toward one's own country.		4.08%
1. Have an objective outlook toward Japan and Japanese people.	2	
D. Adjustability to change of environment.	3	6.12%
E. Spiritual advantages.		12.25%
1. Develops spiritual growth (able to establish a personal religion).	1	
2. Can have prayer support.	2	
3. Can receive religious education (both at home and at school).	2	
4. Can live a life which is led by God.	1	
F. Other.		10.20%
1. Can have an unfettered development of the mind.	1	
2. Builds strong family ties.	1	
3. Can know the differences of national characteristics.	1	

Table 2

Disadvantages to Japanese Missionary Children

Disadvantages cited	Family responses	Percentage of total responses
A. Cultural area.		29.44%
1. Separation from Japanese culture.	1	
2. Readjustment to the Japanese closed society.	1	
3. Cultural shock.	3	
4. Lack of worldliness.	1	
5. Lack of understanding of Japanese customs and the way of thinking.	1	
B. Language area.		11.11%
1. Lack of knowledge/practice in Japanese language.	3	
2. Insufficiency in any language.	1	
C. Educational area.		27.78%
1. A handicap with their Japanese education (including the language and the system).	5	
2. A total disadvantage to a successful educational career.	1	
3. Falling behind because of moving from place to place.	1	
4. Facing different school systems.	1	
D. Psychological area.		11.11%
1. Difficulties in adjusting to the new school.	1	
2. A psychological burden.	3	
E. Physical area.		5.56%
1. Separation from advanced medical care.	1	
2. Facing dangerous situations.	1	
F. Loss of their identity.	3	8.33%
G. Other.		5.56%
1. Separation from the parents.	1	
2. No economical guarantees for the future.	1	
H. No disadvantages.	4	11.11%

Now, let us see how Japanese missionary children think of the advantages and disadvantages of being a missionary child. We should make a note that this questionnaire was sent to Japanese missionary parents, and some of the children were not with the parents, so the answers were made mostly by the parents.

As we look at Table 1 and Table 2, we notice the following points:

1. Of those surveyed concerning advantages, 46.94% cited knowing foreign culture and people, and 20.41% cited knowing foreign languages. If we combine these categories, 67.35% feel that knowledge in these areas is an advantage.

2. Spiritual advantages were cited by 12.25%. It may indicate that being in a foreign country stimulates children to have more spiritual concern.

3. Compared with the American children, the Japanese children do not emphasize family ties as an advantage.

4. It is also interesting to see that the advantages can be disadvantages. They see knowing a foreign language as an advantage, yet they see their insufficiency in the Japanese language. One of the parents made a comment, "Advantage and disadvantage are the inside and outside of the same thing. The important thing is how we change the disadvantage into the advantage."

5. The disadvantage of the insufficiency in the Japanese language (11.11%) and education (27.78%) show that 38.89% see disadvantages to the children's total education.

6. It is interesting to notice that except for educational disadvantages, there are no particularly major disadvantages. Likewise,

it is interesting to see that 11.11% think that there are no disadvantages.

The Pros and Cons of the Various Options

We mentioned above the advantages and disadvantages of being a missionary child, but we assume that there are pros and cons in the particular options. J. H. Kane has good insight into the problem and summarizes five various options on this subject.⁹

The children are taught at home.

Kane sees one big advantage that children can remain with their parents, but on the other hand it can become an over-emphasis on the idea that they should not be separated from their parents under any circumstances. To some parents such separation is a "betrayal of their God-given responsibility to rear their own children in the fear of God according to biblical principles."¹⁰

Another disadvantage is that a major portion of the parents' time must be spent in teaching the children and very little time is left for missionary work. Also, the children's regulated life schedule can be easily disturbed by the parents' activities. We may add a few things such as lack of contact with peers, lack of educational facilities, and lack of extracurricular activities.

The children are sent to the homeland.

Advantages are obvious in the point of schooling, but Kane points out several disadvantages. The children will not see their parents for three or four years. Children would face uncomfortable situations, insecurity, and lack of care depending on the arrangement in the home

land. He thinks that these disadvantages are somewhat mitigated if they live in a Christian boarding school or a hostel with other missionary children.

The children attend an American school overseas.

As Kane says, the disadvantages seriously outweigh the advantages, because the atmosphere in these schools would be thoroughly secular and worldly. In addition, the expense of these schools is very high.

The children attend local schools overseas.

Kane says that "with educational facilities and standards improving rapidly in all parts of the world, this is becoming an attractive possibility."¹¹ Georgina Kladensky also writes out of her own positive experience in her article, "The Advantages of Going to National Schools."¹² She stresses the advantages of becoming bilingual and bicultural, and the effective ministry as a family.

The children attend a school for missionary children overseas.

Kane thinks that this is the best of the five options from many points of view. The advantages are many:

1. It sets both parents free for full-time missionary service.
2. The children will have companions of their own age and culture.
3. They receive a well-rounded education in a structured program.

They will have a variety of extracurricular activities.

4. There will be adequate medical care available.

5. They will enjoy a communal life style and learn to take responsibility.

6. There will be a dedicated staff.

7. The physical facilities are no match for those available in the States, but the academic program is often superior.

However, one serious disadvantage that Kane states is that the mission school, because of its cloistered atmosphere, does not adequately prepare the teenager for his return to a society where drugs, alcohol, sex, and vandalism are overflowing.

There are pros and cons in every option. We would like to conclude this chapter with the words of two people who impressed us very much. They unanimously stress the advantage of having a dedicated staff at the schools for missionary children.

The first is our friend who served at a missionary children's school in India for a number of years as the headmistress. She wrote to us:

The child in a Christian boarding school will be under the influence of a Christian dedicated staff, both in the classroom and in the living area or dormitory. This means that there will be decided training in the various areas of living: habits of order, routine, cleanliness, meal times, bed times, play and study times, routine tasks suited to the child's level of ability and maturity, and all under supervision of a Christian worker dedicated to the job. This is a decided advantage which many children in the western world do no longer enjoy.¹³

The second person is Kane. He states:

One of the truly great advantages of this kind of school is the dedication of the staff--administration, teachers, and houseparents. I daresay that the average missionary child gets more tender loving care than his American counterpart does from either his parents or his teachers. Only those who have seen these schools in action can possibly appreciate the extent to which the staff members give themselves to the students. It is a beautiful arrangement and quite unique.¹⁴

Chapter III

HOW DO WESTERN MISSIONARIES HANDLE THE PROBLEMS?

As we saw in Chapter II, disadvantages and problems differ between the Western and the Japanese missionaries. It would be helpful to see how Western missionaries have been handling the problems.

If we put the disadvantages into order, we see two major points: first, "separation from parents," and second, "adjustment in the homeland" (at college or furlough time).

There are schools available for American children abroad. According to Clara E. Orr, there are 345 secular schools available to the children of North American missionaries.¹⁵ There are now at least 100 missionary children's schools educating thousands of missionary children in 57 countries, though only six of these are accredited.¹⁶ Whether the family will live near one of these schools is the big question. The ideal arrangement is to live near enough so that children can attend as day students and live at home. But most missionaries live away from these schools. In this case they send their children away to a boarding school, arrange some type of correspondence or self-instruction, or enroll the children in a school used by host country children (a local school). However, sooner or later they face separation from the parents and a unique crisis of adjusting to the American culture begins. How do they handle these situations?

Boarding schools.

J. H. Kane says that this is the most common practice and on the whole it works out well for all concerned, parents as well as children. But we often hear missionaries saying that the hardest thing in missionary life is sending their children off to a boarding school when they are still small. There must be quite different opinions regarding the age of the child when he/she can leave the home.

J. Montgomery indicates in Dr. McGavran's note that it was standard practice for English missionaries from the 1880's to the 1950's to send their children back to England when they reached the age of six. The parents would see the children again every eighth year when they came home on furlough.¹⁷ McGavran adds, "These children turned out well indeed." We heard the same thing from an aged English couple. They have two sons, one of whom had polio when he was a baby. They sent the boys to England at the age of five and a half. They met the boys every eight years. The second time when they met them was on the wedding of one of the sons. The sons are active pastors in England today. As in this case, even in some other occupations, parents have to send the children to the homeland due to unavoidable circumstances.

Whatever the child's age, what were the parents' concerns in preparing the children for boarding school? A missionary mother gives the quite thoughtful advice from her experience.¹⁸ She sets goals for the children to trust the Lord, to obey and respect authority which she laid as a foundation while the children were at home. She adds the importance of unity between the parents is the key to the children's self-confidence and security. Another missionary also stresses the

importance of "being a tightly-knit family."¹⁹ She gives another excellent suggestion, that is to give the children a place in the parents' ministry. At first, their ministry can only be going to the boarding school, but later as they grow, they can take a part in the parents' ministry. Several articles touch on this subject. A missionary child stated, "In my last few years of high school, I started teaching Sunday School in Japanese [the parents are missionaries to Japan]. I was challenged, because I felt I was a part of the ministry."²⁰ Another missionary emphasizes the importance of being a part of the parents' ministry, "I was with the people more. I would help bring little children to Sunday School and lead them in some choruses."²¹

A missionary couple did a survey on what the missionary parents had done to help the children adjust well to overseas living and to boarding school. This survey was done by sending questionnaires to fifty missionary children (Alliance missionaries), and thirty-five of them responded.²² As a result, fourteen said that their parents had been very positive in commenting about anticipated experiences of going to school, and had been confident that their children would enjoy the experience. Others said they had been made to feel that going away to school was simply the normal thing to do.

They also gave the following practical advice:

1. Visiting the school ahead of time is good preparation.
2. Send "goody" packages, make cassettes.
3. Send weekly letters which are interesting, detailed, and express feelings and attitudes (33 of the 35 mentioned this).

This survey also strongly indicated the importance of missionary

children being involved in their parents' ministries during vacations. Twenty-eight mentioned that they helped their parents in singing and teaching and doing other things. They mentioned that their exposure to missions while growing up has had a major influence in their decision to serve God full-time.

From the advice of missionary parents, three points are very clear:

1. Have a close family life.
2. Use every opportunity to build up family life, such as having a family altar, and doing things together.
3. The attitude of keeping God first will carry from parents to the children. Thus parents must settle it in their minds to obey whatever is God's will.

Correspondence and self-instruction.

In this case, mainly the mother teaches the children. This was chosen especially when children are in the early grades. The mother needs to have qualifications such as teacher certification, "but the mother will not be obliged to make up her own curriculum."²³ The Calvert Correspondence Course is usually used. But this also adds the familiarity that sometimes makes disciplined study at home more difficult than in a classroom situation.

Some parents keep their children at home through elementary school and then send them to the mission school for their high school training. But most of the mothers whom we interviewed gave a negative impression that this is too much for a mother to be a teacher, for teaching one child is not always easier than teaching twenty-five

children in a classroom. It can take the same amount of time and labor. Some stressed the importance of being with other children the same age.

Enrolling in a national school.

Kane says, "Up to the present this has not been practical except in a very few countries where the educational standards are comparable to those in the West."²⁴ Jim Montgomery shows that this sometimes works well by indicating some successful cases. As we stated in the previous chapter, Georgina Kladensky wrote an article by the title, "The Advantage of Going to National School."²⁵ Her intention is to show the reasons why the national schools might be better than sending the children automatically to boarding school.

Kladensky writes of the following advantages from the parents' perspective:

1. By attending a national school, the child can be a real doorway for the parents to approach the local people. This is so when the child makes friendships with the national children.
2. It is one of the best ways to learn the national culture.
3. The children can bring their national friends to Sunday School.

She writes of the advantages for children. Besides the considerable advantage of being at home so they can be with the parents, she adds:

1. They can be truly bilingual and bicultural (more adjustable to another culture).
2. They learn how to cope with atheistic and leftist beliefs (more opportunities for witnessing).

3. Compared with a missionary school where one teacher teaches more than one subject, there is usually one teacher per subject (as in the Latin American schools).

4. They can relate to the national children (real identification with the nationals).

5. They gain respect for people in general.

As Kladensky states, we may notice that this is the case in Latin American upper-class schools where the scholastic standards are so high that some students can skip one year of college when they come to the United States. Kane also adds that especially in Europe where the standards are high and the curriculum similar to that of Canadian and American schools, more missionary children are attending local schools.

Attending schools in the United States.

In McGavran's reference to the English missionary's case, this was common practice in the days before schools for missionary children were available. Some missions operated a school for their own missionary children in the United States and Canada. This has not been continued because parents usually preferred to have the children live in a mission sponsored hostel or stay with relatives and attend a public school or a private Christian school.

Western missionaries have tried various ways of educating their children. We learn from them that whatever the method was, a positive attitude by the parents seemed to be the key to their children being positive in any situation.

Sooner or later missionary children experience separation from

their parents. So the quality of time while children are with their parents was emphasized by many. Since they have limited amounts of time together, they know how to use the precious time, sharing and enjoying each other. A seminarian who is a missionary child states, "We did not take our time together for granted. We planned it and we valued it. We emphasized quality, not the quantity of our time. The best part was that our missionary work was a family effort."²⁶

We must also realize that Western mission boards have been trying to take responsibility for educating the missionary's children. They have established schools and have sent dedicated teachers and workers to administer the schools.

Finally, we see how Western missionaries handled this problem with struggles and agonies, but their attitude was positive and their mission boards have taken the responsibility to be supportive in this matter though it might not be perfect.

Chapter IV

CASES OF JAPANESE MISSIONARY CHILDREN'S SCHOOLING

As can be seen in Tables 3a, 3b, and 4, we sent the questionnaire to twenty-eight Japanese missionary couples and received answers from twenty-one of them. These twenty-one couples have sixty-four children. Out of sixty-four, twenty-one (32.8%) were born on the mission field. The highest age of children when they first went to the mission field was eleven years old (2 out of 64). Our research focused on the three major concerns--language, schooling, and psychological adaptability. We looked into what the real conditions are of the children's language and schooling in this chapter. Following are the questions from the questionnaire we sent out, found in the appendix, and the answers which we received.

Language

Questions 3-1, 3-2, and 3-3

1. What was the first language which your child spoke? (Table 5a, Figure 1a)
2. What and how many languages does he/she speak? (Table 5b, Figure 1b)
3. What language does he/she use when he/she speaks with the parents? (Table 5c, Figure 1c)

Answers to Question 3-1: Fifty-three children spoke Japanese as the first language. Five children spoke both English and Japanese.

Three children spoke Spanish, two children, German, and one child spoke Indonesian.

Answer to Question 3-2: We find more than 95% of the children in some way speak Japanese. Japanese alone is spoken by 9.4%, and 4.7% speak only English. Thus, more than 85% speak other languages (two to five languages) besides Japanese.

Answer to Question 3-3: Forty children (62.5%) use Japanese for conversation with the parents. Seven (10.9%) use Japanese and English, six (9.4%) use Japanese and Indonesian, five (7.8%) use Japanese and Chinese, and six (9.4%) use English only. So more than 90% of them speak Japanese even though there are differences in the degrees.

Table 3a

Fields on Which Japanese Missionaries Serve

Name of Field	No. of Missionaries	
Papua New Guinea	1	
Taiwan	1	
Indonesia	3	(1)
Thailand	3	
Philippines	1	
India	-	(1)
U.S.A.	3	
Jamaica	-	(1)
Ecuador	1	
Peru	1	(1)
Argentina	1	
Kenya	1	(1)
Total	16	(5)

() = returned missionaries

Received questionnaire: 28

Returned an answer: 21

Table 3b
Type of Missionary Service

People whom they served	Type of service	No. of missionaries	% of missionaries
National	Evangelism	4	19.0%
	Church Planting	1	4.8%
	Bible School / Evangelism	9	42.8%
	Bible Translation	1	4.8%
Japanese	Evangelism	5	23.8%
	Radio Evangelism	1	4.8%

Table 4

Birth Statistics of Japanese Missionary Children

Birth year	Child's Birth Order							Total	Age	Total & %
	1st	2nd	3rd	4th	5th	6th	7th			
1955	1	-	-	-	-	-	-	1	28	8 or 12.5%
56	-	-	-	-	-	-	-	-	27	
57	-	-	-	-	-	-	-	-	26	
58	-	-	-	-	-	-	-	-	25	
59	-	-	-	-	-	-	-	-	24	
60	1	-	-	-	-	-	-	1	23	
61	-	1	-	-	-	-	-	1	22	
62	2	-	-	-	-	-	-	2	21	
63	1	2	-	-	-	-	-	3	20	39 or 60.9%
64	-	1	1	-	-	-	-	2	19	
65	1	-	2	-	-	-	-	3	18	
66	1	-	1	1	-	-	-	3	17	
67	2	1	1	1	-	-	-	5	16	
68	2	1	-	-	-	-	-	3	15	
69	1	2	-	-	-	-	-	3	14	
70	2	1	2	1	2	-	-	8	13	
71	1	1	-	1	-	1	-	4	12	17 or 26.6%
72	1	3	1	-	-	-	-	5	11	
73	1	1	1	-	-	-	-	3	10	
74	1	-	-	-	-	-	-	1	9	
75	1	2	2	-	-	-	1	6	8	
76	2	1	-	-	-	-	-	3	7	
77	-	2	2	-	-	-	-	4	6	
78	-	-	1	-	-	-	-	1	5	
79	-	1	-	-	-	-	-	1	4	
80	-	-	-	1	-	-	-	1	3	
Total	21	20	14	5	2	1	1	64		

Table 5a
Child's First Language Spoken

Language	No.	%
Japanese	53	82.8%
Japanese and English	5	7.8%
Spanish	3	4.7%
German	2	3.1%
Indonesian	1	1.6%
Total	64	

21 of the children were born on the mission field. (32.8%)

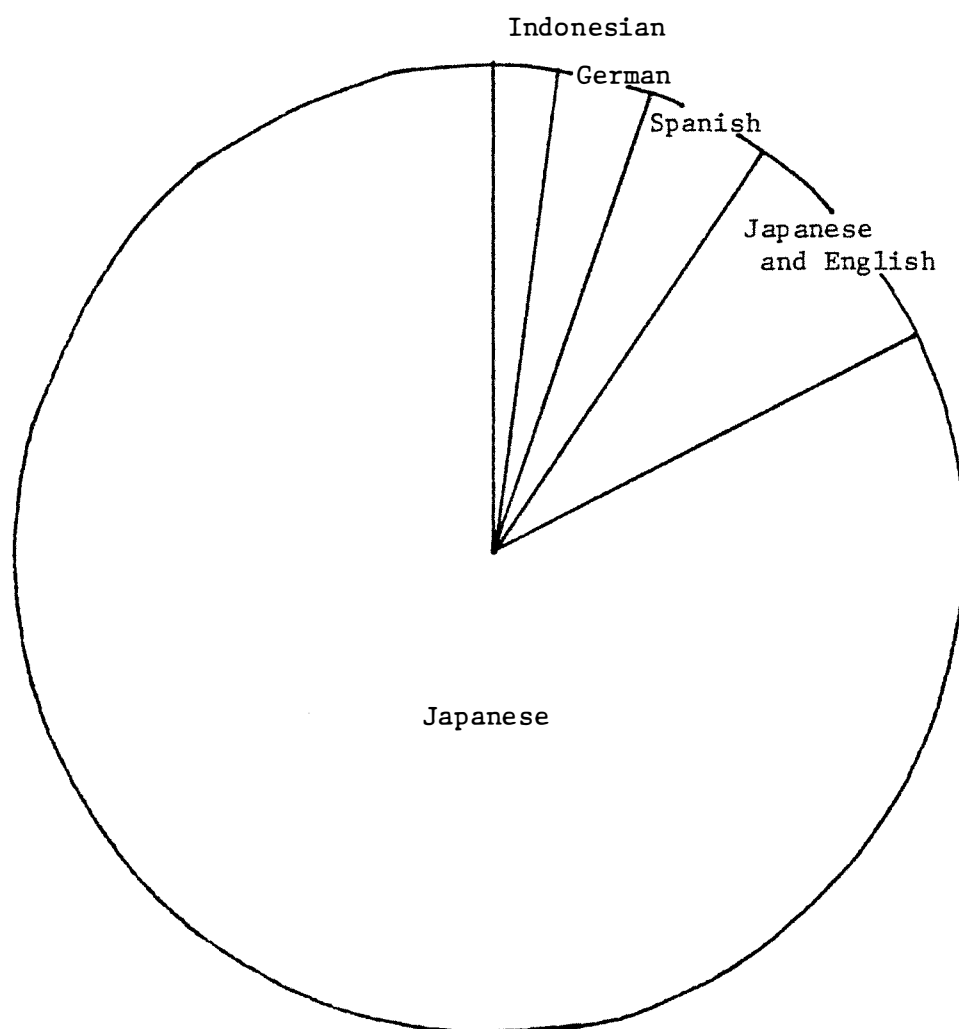


Figure 1a
Child's First Language Spoken

Table 5b

What and How Many Languages Can Children Speak?

Languages spoken	No. of children	%
Japanese only	6	9.4%
Japanese, English	16	25.0%
J--, E--, Pidgin English	1	1.6%
J--, E--, Hindi	1	1.6%
J--, E--, Nepali	1	1.6%
J--, E--, Indonesian	2	3.1%
J--, E--, Portuguese	2	3.1%
J--, E--, Spanish	6	9.4%
J--, E--, Spanish, Portuguese, French	1	1.6%
J--, E--, Spanish, Tagalog, Ilocano	1	1.6%
J--, E--, Tagalog, Ilocano	1	1.6%
J--, E--, Ilocano	1	1.6%
J--, Thai	4	6.2%
J--, Spanish	2	3.1%
J--, Indonesian	5	7.8%
J--, Chinese	5	7.8%
J--, Indonesian, Jawanese	4	6.2%
J--, Indonesian, Jawanese, German	2	3.1%
English only	3	4.7%

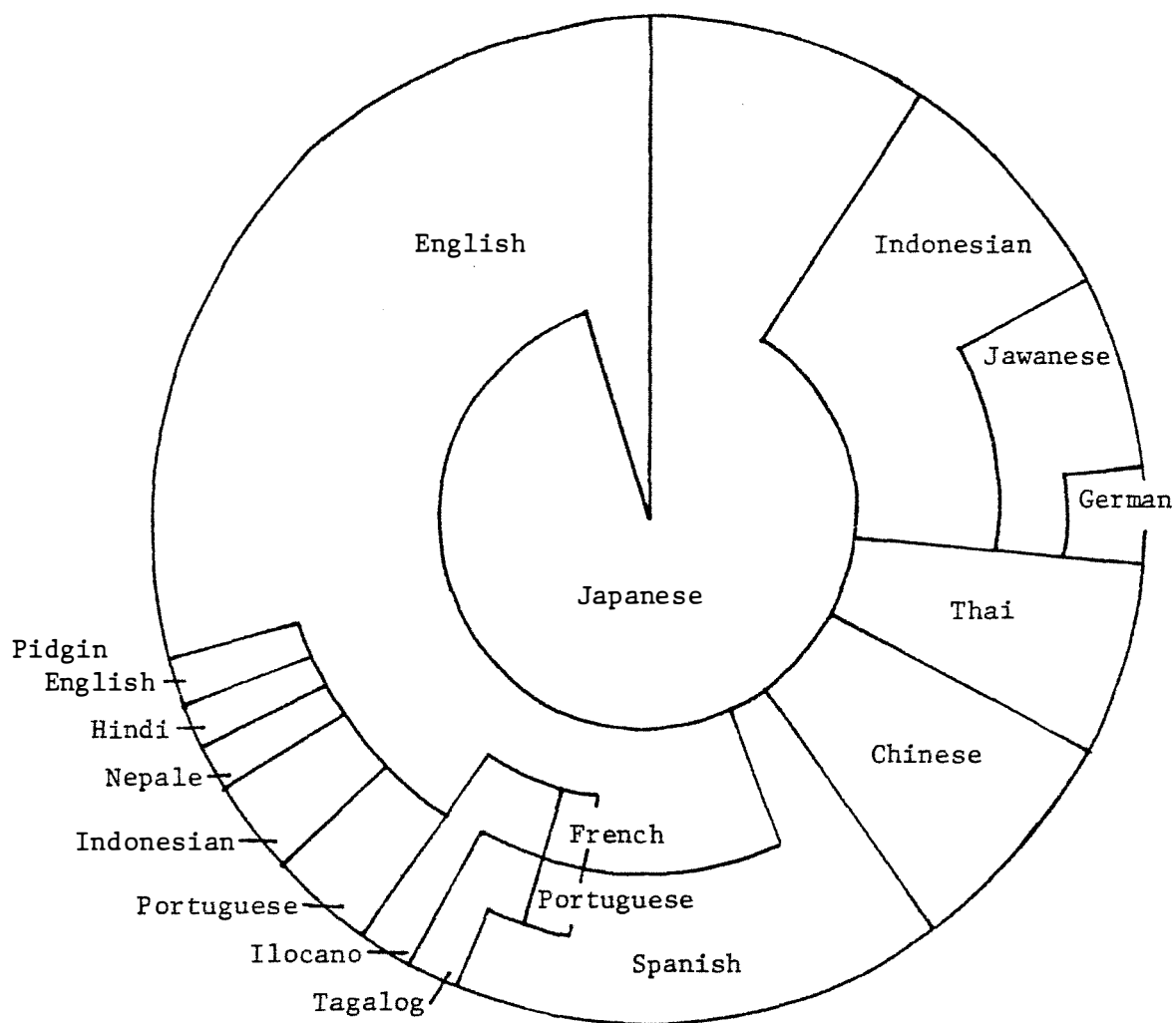


Figure 1b

What and How Many Languages Can Children Speak?

Table 5c

Conversational Language Between Parents and Children

Language	No.	%
Japanese only	40	62.5%
Japanese and English	7	10.9%
Japanese and Indonesian	6	9.4%
Japanese and Chinese	5	7.8%
English only	6	9.4%
Total	64	

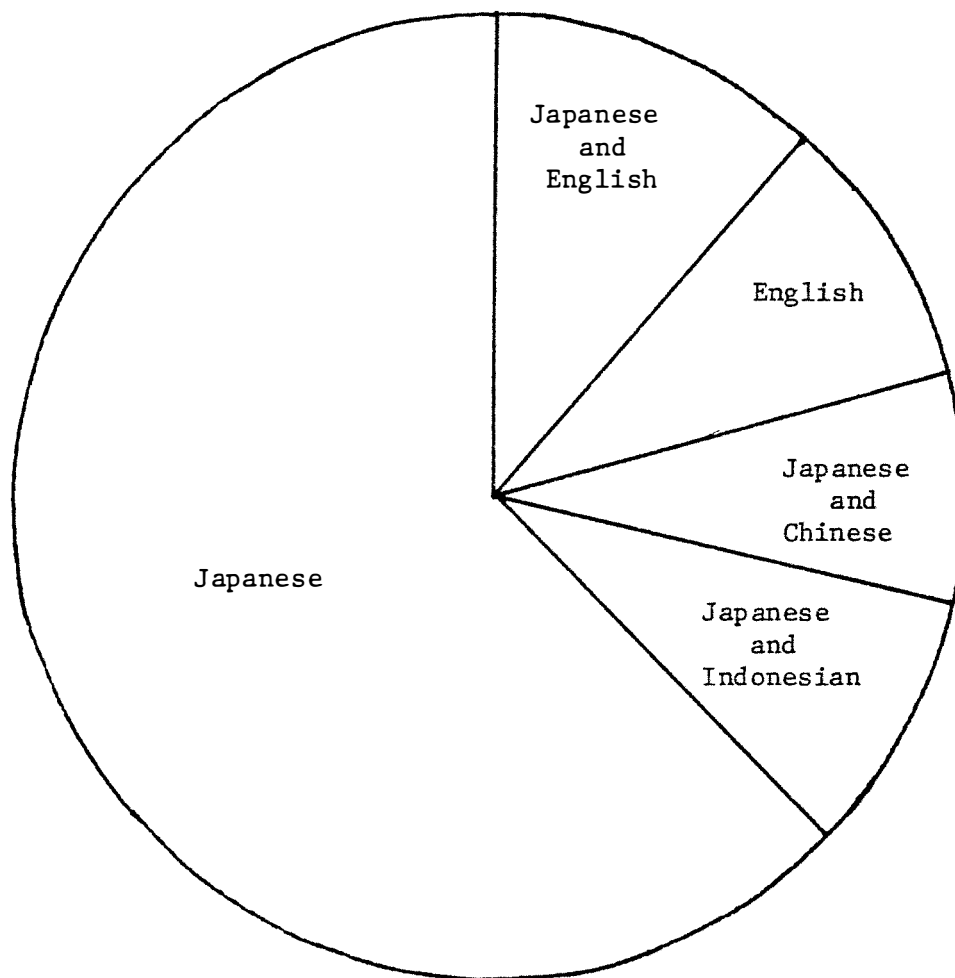


Figure 1c

Conversational Language Between Parents and Children

Schooling

According to the questionnaire, Question 2 asks what kind of education these Japanese missionary children have been receiving. Except for one family who educated the children in English only, every family has been trying at least two different ways, such as Japanese overseas school and national school, correspondence and national school, boarding school and correspondence (while on vacation) and so on.

From Question 1 and 2 we found the following present conditions of the Japanese families.

Table 6
Present Status of Japanese Missionary Families

Location	No. of Families	No. of Children
Returned to Japan:		
Whole family	5 (23.8%)	18 (28.1%)
Mother and children	1 (4.8%)	4 (6.3%)
Children only	1 (4.8%)	4 (6.3%)
Remaining on field	14 (66.6%)	38 (59.3%)

The returned group, seven families, having twenty-six children (40.7%), are now in Japan for the purpose of the children's education. From Table 4, and answers of Question 2, we found that there are ten children above nineteen years of age. Out of the ten, three are in college in the United States, and two are in college in Taiwan where

the parents work, two are possibly in college in Japan, two are still in high school in Japan, one dropped out of a Taiwanese college and has a job in Japan.

Question 4 is about Japanese education and how missionary parents think and plan concerning the children's education.

Question 4-1

Do you think that children can receive the education which can adapt them to the Japanese education system by being on the mission field?

Table 7

Answers to Question 4-1	No. of families	
Yes	4	19.0%
Yes, with condition *1	1	4.8%
No	11	52.4%
No, with conditions *2	1	4.8%
Don't know	4	19.0%

*1 - The condition that a child gets a sound foundation in Japanese primary school education.

*2 - The conditions are (1) there is a Japanese overseas school nearby or the mother can devote time to teaching, and (2) it depends on what age the child left Japan, how much basic Japanese the child learned.

It can be said that more than 60% believe there are difficulties and problems in acquiring a Japanese education when on the mission field, unless there is a Japanese overseas school or some special considerations.

Question 4-2

If not possible, how do you plan the children's education?

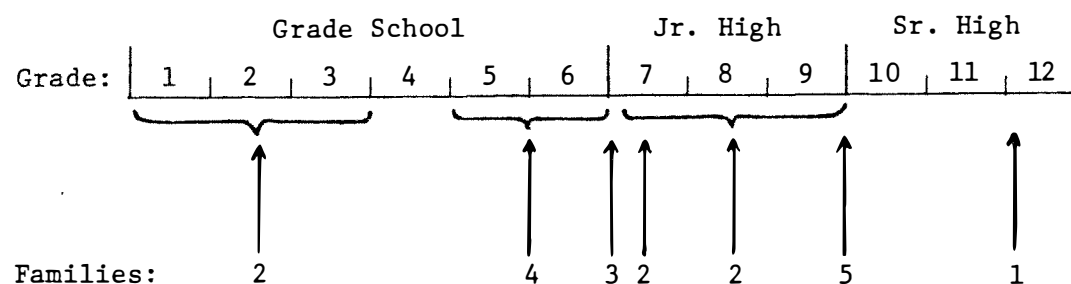
Table 8

Group	Answers to Question 4-2	No.	%	Total %
A	English school till college (teaching Japanese at home)	3	14.3%	28.6%
	National school, college in any country child desires (teaching Japanese at home)	3	14.3%	
B	Japanese school in Japan till high school, college in any country (even family separated)	1	4.7%	14.3%
	Go back to Japan for a while with family	2	9.6%	
C	Japanese overseas school (if far from it, moving with family)	3	14.3%	57.1%
	Invite a teacher from Japan	1	4.7%	
	Don't care about Entrance Exam System	1	4.7%	
	Do the best thing at the time	1	4.7%	
	No answer	6	28.6%	

We divided the answers into three groups: Group A families educate the children in English or another language, and let the child make the decision for college, but teach Japanese at home. Group B families educate the children in Japanese in Japan. Group C families have not chosen a certain method or given any answer. We see the high percentage of Group C as a symptom of the Japanese missionary's struggle with this topic.

Question 4-3

If missionary children receive their education in Japan, at about what minimum age must they return to Japan?



(No answer: 2 families)

Figure 2

The majority chose the ages between the 5th grade and 8th grade. Two parents answered 1st to 3rd grade, and 5 parents answered between Junior High and Senior High (between 9th and 10th). One parent answered between 11th and 12th grade.

Question 4-4

For those families who are staying in Japan now for the purpose of the children's education, when do you think you can return to the mission field (at what age of your children)?

We notice that five couples made up the returned group, and each one had a different answer:

1. When the children finish high school (12th grade).
2. Between Junior High and Senior High.
3. According to the child's character, to the country where they are sent, and to the type of ministry parents have.

4. When the children finish college.

5. No answer.

Question 4-5

During what age of the child's life should the parents be with them?

Table 9

Age	No.	%
Small	1	4.8%
0 - 7 yrs.	1	4.8%
0 - 5 yrs. and 3rd - 6th grade	1	4.8%
0 - 10 and 15 - 18 yrs.	1	4.8%
Birth - end of Jr. High	4	19.0%
Up to 6th grade	3	14.3%
Jr. and Sr. High age	4	19.0%
Up to grade school	2	9.5%
According to the child's character	2	9.5%
No answer	2	9.5%

Question 4-6

If you decide to educate the children in English, how do you keep up their Japanese education (mainly language)? How much do you think they can retain?

Table 10 shows the various methods used by the missionary families in keeping up their children's Japanese education, both within the home and outside the home.

Table 10

Method	No.
<u>At home:</u>	
By correspondence	8
Reading Japanese books	4
Conversing in Japanese	7
Private instruction (while children are small)	1
Using Japanese school textbooks	1
Using mainly correspondence and the national school for the social experience	1
<u>Outside the home:</u>	
Visiting a Japanese overseas school	1
Getting help from Japanese speaking people other than the family	1
Experiencing a Japanese school while on furlough (one to four years)	1

From this survey we noticed the following points:

1. The children who are under age 19, but above age 10 number 34. (60.9% of the total children). It shows that the problem of Japanese missionary children's education was called to attention several years ago.
2. Tables 5a and 5c indicate that more than half of the children spoke Japanese as the first language, and quite a high percentage of the surveyed (more than 90%) are continuing to use Japanese in

conversing with their parents. It shows the concern and the effort of the Japanese missionary in the education and in the language.

3. Table 5b shows that most of the children speak more than two languages.

4. Table 6 shows quite a high percentage of the children returned to the homeland. It points out the importance of their problem.

5. Table 7 tells us that more than 80% of the parents believe there are difficulties in acquiring a Japanese education while they are on the mission field.

6. Table 8 conveys to us that a bit less than 60% of the parents are still struggling and have not chosen a certain method.

Chapter V

THE ACTUAL CONDITION OF JAPANESE EDUCATION

In the preceding chapter, we have seen the anxiety and pressure which Japanese missionaries and their children have been facing in regard to the educational problem. In this chapter, we will look at the actual condition of Japanese education in order to grasp the real problem with which they have been struggling.

In Japan, school education has had particular importance because the government has been using the school as a channel for indoctrination. Furthermore, a high degree of vertical social mobility through education has produced the phenomenon called "education fever."²⁷ For white collar workers and the majority of manual workers, employment is normally for life. In other words, the employee usually remains with the same employer from the time he leaves school or college until he retires. Remaining in one job is considered as steadfast, and it is one of the criterion for measuring the person's trustworthiness. It is therefore very important for the white collar worker to be a graduate from a "good" university, so that he can get a good job. The competition to enter a comparatively small number of prestigious universities is so great that roughly half of those who are successful in passing the entrance examination for Tokyo University, for example, have already tried more than once. This situation has created a large number of "yobiko" (preparatory schools) and private schools that

coach students for the university entrance examinations. The competition, in fact, is so fierce that it is difficult to get into the best of the yobiko.

Since graduation from one of the dozen or so most prestigious universities almost guarantees an excellent job, parents are eager to send their children to a good high school so that they have the best possible chance of getting into these universities. As a result, many parents are deeply concerned about which elementary school they should send their children to. It has even been reported that there are private schools which coach children for the entrance examinations for the best kindergartens. It is not at all rare for even elementary school children to have personal instruction at home or be sent to an informal school after the regular school hour. In fact, it is common for almost all school children to go to "juku" (private school) after the regular school.

The interest of parents is usually focused so narrowly on examinations that many of them tend to forget the "unexaminable" content of education. This tendency often results in a lack of interest in moral education at home. On the other hand, because of the historical tradition and the importance of formal education, and because of their heavy reliance on school, we often hear many parents asking their children's teachers to strengthen moral training, which they "cannot" give at home. This dependence on school for moral education has made it easier for the Ministry of Education, the government organ with strong control over the national educational system, to teach "ethics" as part of the compulsory curriculum.

One of the most important characteristics of moral education in Japan has been the result of strong political influence. Because moral education and education in general in Japanese history played an important part in the growth of ultra-nationalism, the occupation authorities ordered this sort of teaching abolished. After the end of the occupation in 1952, moral education was revived in the schools despite the opposition of various liberal political groups who feared increased nationalism. The government has also attempted, with gradual success, to bring about a change in the content of the Japanese history taught in school.

The changes in education that took place immediately after the war have resulted in a conflict of values between the different generations. There is a particularly wide gulf between those who were educated before the end of the war and those educated since. Loyalty to the emperor and to the head of the family, which formed the core of moral education in the prewar period, have lost their influence on the younger generation. The conflict of values between generations, which is seen everywhere, has been deepened in Japan by the drastic changes in education and in the value system as a whole, which took place during the occupation period.

Furthermore, the radicalism of many students, which is a common phenomenon all over the world, has been intensified by these differences in values. In addition, "education fever" has resulted in the over-protection of students by their parents, which sometimes results in a widening of the gulf between the values of students and those of other sectors of society. Even in the process of the formation of the individual's values, there is a distinct discontinuity before and

after graduation from the university. Although this discontinuity occurs, to a certain extent, everywhere, it has been especially marked in Japan because of the traditional strength of group conformity. It often happens that students who have engaged in fierce and often violent political battles while at the university become obedient and loyal employees.

Up to the university level, there is a high degree of equality of opportunity, in the sense that, given the ability to pass the entrance examination, it is possible to get into a good university regardless of family background. Of course, the student's family must be able to afford to allow him to concentrate on preparation for the entrance examination, and also to pay the university tuition fee, but these are very low in the case of the national universities (\$33.33 per year). There are more than 800 universities and colleges, with more than a million students, but the standing of individual universities varies greatly, and since the kind of job a student is able to get when he graduates depends largely on the reputation of his/her university, he is able to foresee his future fairly accurately.

When a student graduates and joins a company or enters the civil service, his life is already mapped out, since lifetime employment is norm, and there is little horizontal mobility. Of course, there is still competition for promotion, but it is confined within a framework of promotion by seniority. If those who are not selected for the post were to remain, the seniority structure of the ministry would be unbalanced, so it is not uncommon for them to be given jobs in some other government organization. The fact that the competition is confined within a framework does not necessarily mean that it causes

less psychological tension than school and university examinations. Competition within limits may be all the more intense because of the limits.

C. W. Kiefer points out two features of the Japanese educational system:

The first of these is the relative emphasis still placed on moral discipline, at the expense of technical content. The second is the entrance examination system, usually referred to as "shikenjigoku," or "examination hell!"²⁸

As we already noted, success in achieving a secure place in Japan's expanding economic and political bureaucracies depends heavily on a successful academic career. It depends on the passing of several successive entrance examinations, beginning most often with entrance into middle school (grades seven through nine) and sometimes even with entrance into primary school. Competition for entrance into the best schools is very keen, so students must have a heavy schedule if they want to enter a prestigious university!

The Japanese system is incomparable to the American system in that the Japanese children have the pressure of the educational and social demands placed upon them. Usually parents, mostly mothers, share the task of preparing the children for the entrance examinations, for success or failure in the examinations reflects seriously on the pride of the child's family and their "face" in the community. Therefore the mother's responsibility of the children's education has been unique. Those mothers who are overly involved with their children's educational program are called "kyoiku-mama," which means "educational mother."

According to a survey of mothers whose children passed the year's entrance examination for colleges or universities, more than 40% of

them answered that they have planned ahead and prepared for the examination even while the child was in the kindergarten or even before. The average expense which was used for the private school or for tutors was 27,300 yen (about 115 dollars) per month.²⁹

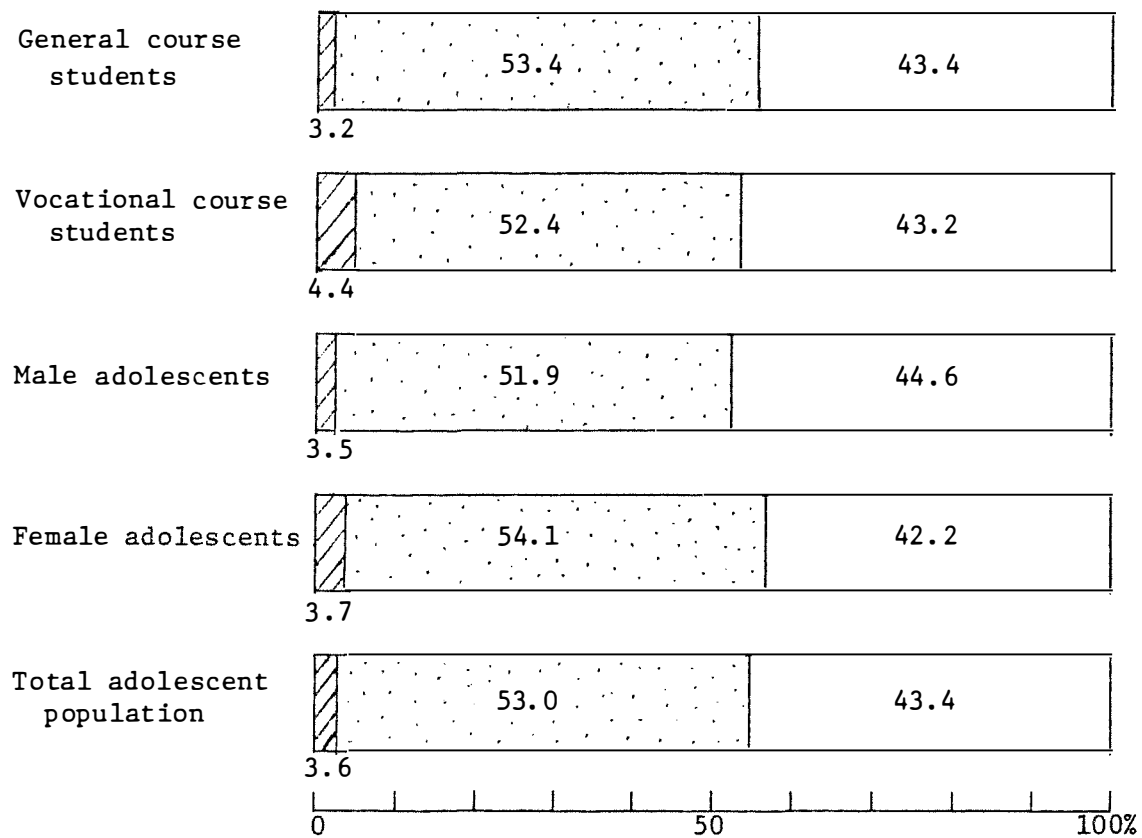
It is obvious that "kikoku-shijo" (meaning "children who came back to their nation" including children who were abroad and came back to Japan) are far behind in the competition even in the case of the children who were fortunate enough to be able to go to the Japanese overseas school in the country.


The concern for the children's education has been growing greater not only among the parents but also among educators and in Japanese society itself. There are twenty-one colleges and universities which have opened the door for kikoku-shijo. These schools take certain numbers of kikoku-shijo. The students must take the entrance exam, but they can take it in English (or other languages). But these are all private schools. Hiroko Sugita, who is a professor of a college, points out the need for more such schools:


There are several thousand kikoku-shijo every year! There must be many more colleges and universities which would receive the students who have been in foreign countries. Especially the national universities and colleges must realize the need, and act upon a solution. Because the national schools have more facilities and economical capacities, above all, they would cost much less, compared to the private schools.³⁰

There are four high schools established for kikoku-shijo, and several more high schools have a special course for them. Even though these attempts seem like a drop of water on a fire, yet it is a hopeful sign for those who are in a foreign country and are planning to go back to Japan.

The Japanese education system which emphasizes examinations has produced another problem besides the lack of interest in moral education. It is increasing the "ochikobore" which means "the remainder," or those who lag behind the class in their studies. According to a survey by the Prime Minister's Office on contents of school lessons (see Figure 3), more than half cannot keep up with parts of the subjects in the classroom. The problem of ochikobore may indicate the inclination of the Japanese educational system and the extent of difficulties which Japanese missionary children actually face in the homeland.



 Cannot keep up with any subjects in school.

 Can keep up with some subjects in school.


 Can keep up with all subjects in school.

Figure 3

Ability to Keep Up With School Work
(Japanese High School Students, Ages 15-19)

Chapter VI

IDENTITY FORMATION OF JAPANESE ADOLESCENTS

We are aware of another difficulty which missionary children face besides the educational problem. That is adjustment to Japanese society, especially with the peers. Therefore, in this chapter we discuss the identity of Japanese adolescents, how they think of themselves, parents, society, and their peers.

In order to discuss Japanese adolescence, we begin with the Japanese family system. The gross differences between the United States and Japan which were noted by C. W. Kiefer may help our understanding of the Japanese family system.³¹ She sees three points:

1. In the Japanese middle class, the mother is the main agent of the child's socialization. Almost the entire responsibility for the child's education and conduct falls on her shoulders. The father is generally quite supportive. In the United States, by contrast, the responsibility--if not the actual work--of socializing children is shared more nearly equally by both parents.

2. In the Japanese family, there is a very close relationship between the child and his/her mother. In the middle class family, where the father is absent from the home for long hours, he might be almost excluded from family intimacy, with the result that the child develops strong emotional bonds with the mother. This is especially true of sons, in whose case the bond is much stronger than the American

mother-son relationship because American mothers expect sons to sever family ties when they reach maturity and leave home.

3. Since the Japanese family is an institution that binds the individual for life, he is encouraged to view his relationship with other family members as one of continuing mutual support and participation in common goals. To the contrary, the American family restricts what is felt to be his natural right as an adult, i.e., his right to decide his own fate. Usually, it is said that American socialization practice is "strict," and Japanese "lenient," but Kiefer does not think this is the most useful view. American children are encouraged to develop as their inclinations direct them in all matters. Where the family has no strict jurisdiction, though, they must be obedient to the specific demands of their parents. In this point, Japanese children learn at an early age to judge the consequences of all their acts in terms of the effects on their family. Thus, she concludes that Japanese youngsters are in fact more obedient than American peers, on the whole, due to their sense of the fatefulness of their anti-social impulses.

In the light of these differences between the Japanese and American families, we can examine the relationship between the family and the educational system from a functional point of view. First of all, the Japanese adolescent faces a problem confronted by all children everywhere. Especially for a boy, the first and the strongest identifications are with his mother because of the emotional dependence on the mother as we stated earlier. On the other hand, the boy's first impression of his father is that of a competitor for his mother's affection, and in his fantasy life the father is likely to be symbolized

by the powerful and unloving villain. Although the image of the Japanese father has been crumbling with each succeeding generation since World War II, the mother still plays the role of the intermediary between the children and the father.

Thus, Japanese children often continue to hold a "bad" image of the father subconsciously as a result of their early experience of intense closeness with their mother. As they grow older they have a basically good image of the father which has been taught by the mother.

The relationship between the teacher and the student in the Japanese educational system is unique as compared with the American's. They are related vertically, and are closer than the American's. The teacher plays an important role in the child's life, for he/she is involved with the children's lives deeply, while in the United States the parents must take the responsibility. Often we see the teacher, especially a male teacher, playing the father's role to help children to transfer some of their emotional dependence from the mother to a male teacher.

The Japanese educational system which is described by "shiken-jigoku" ("examination hell"), or "juken-senso" ("examination battle"), is the major concern for both the mother and the teacher, so they work together as a team. As long as the child is successful and making progress, the teacher and peers respect and accept the child. How the child performs the school work is the most important matter for him/her and, of course, for the family. It is true what C. W. Kiefer says:

The American educational system places responsibility for the student's success directly on the students (and less directly on his family), thereby fostering a sense of independence and a sense of competition between students.³²

But to the contrary, the Japanese educational system stirs up the competition among families. Thus, "family face" is the dynamic force for the competition in the children's education.

In the Japanese system, how children identify with their friends is another concern. Usually until the child finishes grade school, the child has friends within the school district. Until late adolescence, the child is a part of the mother's world. His/her social network is limited to the mother's contact and does not include children of the father's friends. After regular school, almost all of the children go to a private school and take music lessons or other lessons. They hardly have time to spend with their friends. As they go to Junior High, they develop close friendships, but it stays within the school hours, usually. It is very common for a Japanese family to spend evenings and weekends with the family (often without the father). E. F. Vogel correctly describes it, "Just as the mother's life centers on the children, so children center their life on her."³³

We have looked at the Japanese educational system and family system. These give information about the Japanese adolescent externally, but now we need to see what the Japanese adolescent is internally. In July 1980, the Publicity Department of the Prime Minister's Office put "The Investigation of the Japanese Adolescent's Consciousness" in operation. It has been applied to 8,040,000 high school and college students and also those who were not students.

What is their view of the social life? Unexpectedly 53.2% of them answered that they want to live a life without being anxious about money and honorable position, but rather according to their own interests. Nineteen percent of them said that they want to live

day by day without worrying. To the contrary, only 3.8% answered that they like to study hard and win a reputation, and 9.1% answered that they would work hard in order to become wealthy. It may reflect the conflict between the reality of "examination hell" and the Japanese adolescent's ideal. The Publicity Department pointed out that they seek an individually centered life overwhelmingly above a social service life (9.2%) and self-sacrificial life (2.6%).³⁴

What do they think about the public (society)? Approximately 42.7% said that they do what they want in disregard of the custom of the public, and 40.9% gave the opposite answer that they would not do what they want if it is contrary to the public. The Publicity Department compared the same type of investigation which was done twenty years ago, and found that Japanese adolescents increasingly follow their own will rather than follow public customs (a 13.7% increase).

What do Japanese adolescents think of the effect of the academic career? As Figure 4a shows, about 60% think that without a good school career, it is not possible to get a high position and a high income in this society. They also feel inferior if they do not have a good school career, as shown in Figure 4b. But it is interesting to compare Table 11 to Figures 4a and 4b. Table 11 shows the answer to the question, "Do you personally desire to attain the highest academic degree possible?" More than 70% are not particularly desiring an academic career. Only about 20% desire to have the highest academic career available to them. This conflict, we interpret, shows that the Japanese adolescent tends to follow the stereotyped lifestyle, even though he/she does not really desire to do so.

The Effect of the Academic Career

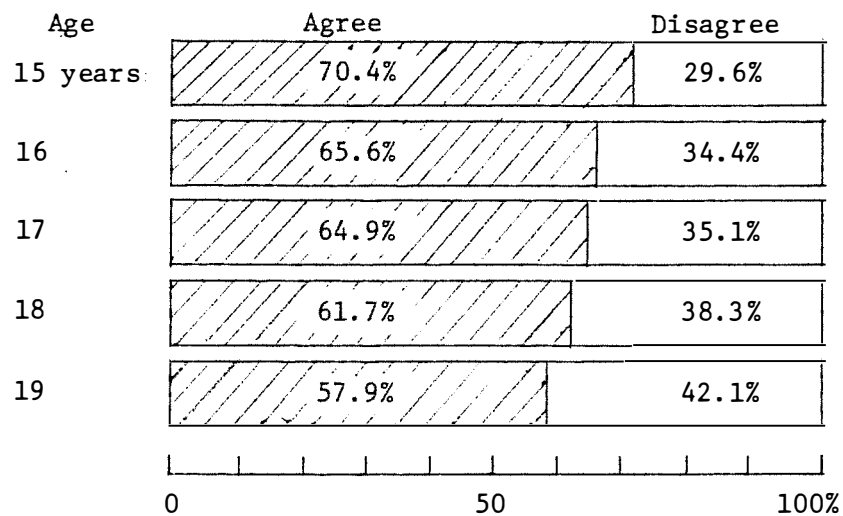


Figure 4a

"It is not possible to get a high position and a high income without a high academic career."

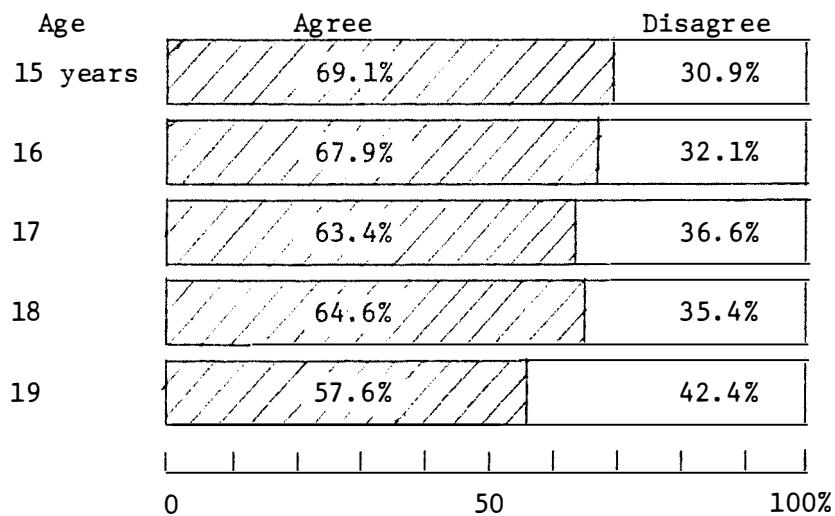


Figure 4b

"Without a good academic career, one feels inferior."

Table 11

Personal Desire to Attain
Highest Academic Degree Possible

Category of Japanese adolescents	Desire the highest degree	Don't care for academic career	Do not know
General course students	24.8%	66.5%	8.6%
Vocational course students	15.7%	79.4%	4.9%
Total Sr. High students	22.2%	70.3%	7.5%
College students 18-19 year olds	32.5%	62.7%	4.8%
Working youth 18-19 year olds	5.2%	91.6%	3.2%
Male adolescents	22.8%	70.8%	6.3%
Female adolescents	18.9%	74.0%	7.1%
Total adolescent population	20.8%	72.4%	6.7%

Table 12

Causes of Anxiety Within Adolescent Japanese Population

Category of Japanese adolescents	Daily general education	Going on to higher study/ finding job	Work	Family	Friends and companions	Relationships/w opposite sex	Money	Politics/society	Personal character	Health	Physical attractiveness	Other
General course students	35.0	50.1	0.1	4.1	10.5	7.3	4.8	2.4	10.6	5.6	3.6	0.3
Vocational course students	26.4	46.3	-	3.3	12.9	5.5	7.1	2.0	7.8	7.1	5.1	-
Total Sr. High students	32.4	49.0	0.1	3.9	11.2	6.8	5.5	2.3	9.8	6.0	4.0	0.2
College students 18-19 years old	28.3	36.1	-	3.0	13.3	10.8	14.5	2.4	9.0	6.0	4.8	1.8
Working youth 18-19 years old	2.4	3.5	36.4	6.6	12.2	9.8	16.1	1.7	7.0	7.3	5.6	-
Male adolescents	25.4	41.3	4.9	3.1	7.6	6.0	8.5	2.9	5.7	6.3	0.8	0.4
Female adolescents	29.9	41.5	5.1	6.0	14.8	8.2	6.2	1.7	11.7	6.3	7.3	0.5
Total adolescent population	27.7	41.5	5.0	4.6	11.3	7.1	7.3	2.3	8.8	6.3	4.1	0.5

Table 13

Situations Which Make Life Most Worthwhile

Category of Japanese adolescents	When being of use to society	When studying	When engaged in sports/hobbies	When having a meal/conversing with family	When being with friends	When alone, unbothered by others	Other	Nothing specific
General course students	3.0	11.5	67.4	6.3	41.9	4.1	0.9	1.3
Vocational course students	1.9	11.0	62.8	8.7	44.3	2.9	0.3	2.9
Total Sr. High students	2.7	11.4	66.1	7.0	42.6	3.8	0.7	1.7
College students 18-19 years old	5.6	18.5	63.7	12.9	43.5	4.0	1.6	1.6
Working youth 18-19 years old	5.8	24.5	39.9	11.1	47.1	6.7	1.9	1.4
Male adolescents	3.4	13.9	68.8	6.4	35.5	3.9	0.6	1.4
Female adolescents	3.9	16.2	52.4	11.7	50.8	4.8	1.2	1.9
Total adolescent population	3.7	15.1	60.7	9.0	43.0	4.3	0.9	1.7

The Publicity Department points out the low consciousness in regard to society. About 65% have a negative view toward the Japanese society. They don't think it is worthwhile to make the effort for the society.

How do Japanese adolescents view labor? Why must men work? About 59.8% answered that they work for a living, 16.4% of them answered that they work in order to play the social role. Only 11.8% of them work in order to display their own ability.

The consciousness in life in general is important for us to know adolescents. About 80% of them are "satisfied" with the present conditions. About 70% have anxiety and worries in regard to study and entrance examinations. As Table 12 shows, they feel pressure and anxiety in study (27.7%), and for entrance examinations (41.4%), so altogether 69.1% of the Japanese adolescents complain of the heavy pressures of study and entrance examinations. High school students express a higher percentage of anxiety over studies and examinations (32.4% and 49.0%). In contrast to Table 12, Table 13 indicates the situations when they find their life most worth living. More than 60% find it when they participate in sports and hobbies, and for 43%, when they are with friends. Only 15.1% feel their life most worth living when they are studying.

We may wonder why in general, 80% are "satisfied" with the present condition while they have to go through the hardship of study and examinations which most of them don't find worthwhile.

L. Takeo Doi, who is a Japanese psychologist, and is interested in the problem of personality and culture in modern Japan, states in this regard:

The Japanese are always prepared to identify themselves with, or introject, an outside force, to the exclusion of other ways of coping with it. This character trait of the Japanese was touched upon by Benedict, too, when she said, "The Japanese have an ethic of alternatives" and "Japanese motivations are situational," referring particularly to the sudden complete turnabout of Japan following the defeat of the last war.³⁵

He uses a term "amae" which he believes has no single word as an English equivalent to explain the Japanese unique personality. According to Doi, "amae" is the noun form of "amaeru," an intransitive verb that means "to depend and presume upon another's benevolence." This word has the same root as "amai," an adjective that means "sweet." Thus, "amaeru" has a distinct feeling of sweetness and is generally used to describe the relationship between two adults, such as the relationship between a husband and wife, or master and subordinate.³⁶

He speaks of the Japanese personality in general, but we see that "amae," which means "parental dependency", has been the foundation for the Japanese adolescents as they form their identity. Thus, their way of thinking is greatly influenced by an emphasis on immediate personal relations, no matter how the individual feels or thinks.

Japanese society is a closed society. The sphere of personal relations is narrow, especially for adolescents. It is also a very stereo-typed society. On the contrary, missionary children have a wide range of personal relationships, and each individual tends to have a unique personality. Japanese society has a constitution which does not accept outsiders, those who have different thoughts and are "half-Japanese." Thus we see that the unique social structure has been making the problem of Japanese missionary children's education more difficult.

Chapter VII

PSYCHOLOGICAL ADAPTABILITY OF JAPANESE MISSIONARY CHILDREN

Our third major concern is psychological adaptability of Japanese missionary children. It would be meaningful for us to see with whom they identify themselves, how they think of Japan and the mission field, what the most difficult problem is for them in the homeland, and so on. We have asked nine questions in order to learn more of the psychological adaptability of the Japanese missionary children.

Question 5-1

"With whom do your children feel more of a sense of intimacy, the Japanese or the nationals?" In answering, 52.38% indicated that they feel closer to the Japanese, 14.29% answered to the nationals, and 23.8% of them indicated feeling the same to both. It may well fit with the fact that more than 95% speak Japanese. They identify themselves with the Japanese even though they are not in Japanese society. We see that the language is playing a great part.

Question 5-2

"What was the most difficult thing for the children when they went back to Japan (other than language)?" Five families answered that the mode of life is different. Another five families felt difficulty with the Japanese school, the high level, and emphasis on memorizing, and so on. Seven other families had no answers, and other families

did not have particular difficulty. Except for language and education, Japanese missionary children are easily adjustable to the different environments.

Question 5-3

"Are there any differences between your children and the Japanese children who grew up in Japan?" There were four who answered "no differences," and three who gave no answers. Others stated various points which we have already examined under advantages of being missionary children, such as being broadminded and more adjustable than ordinary Japanese children. It is noteworthy that one family mentioned that their children are Japanese outwardly, but nationals inwardly.

Question 5-4

"What was the children's reaction when you returned to the mission field?" Nine parents answered that their children were glad to return. Four parents answered that there was no special reaction, and six parents gave no answer. Of the others, one said that the children took time to adjust, another said that they did not know of their children's reactions. The six parents who had no answer are in their first term and have not experienced returning to the mission field after furlough. This indicates an overall positive attitude toward returning to the mission field and shows that adaptability is high.

Question 5-5

"What do your children think of their parents being missionaries?" In answering this question 28.57% of the children feel proud of their parents, 4.76% said that they respect the parents, 4.76% of them stated

that they want to be like the parents, and 9.53% feel that it is natural. We may say that all of these children (47.59%) are quite positive toward the parents being missionaries. About 23.81% of them said they had no special feelings, 9.53% gave no answer, and 4.76% said that they do not know how they feel. There were only two children who responded negatively. One said that he was the victim of his parents being missionaries, for he could not adjust to the Japanese school education when he went back to Japan for college. The other one stated the hardship of facing his educational problems alone.

Question 5-6

"What do they wish to be when they grow up?" As Table 14 shows, 20.32% of the missionary children want to be missionaries themselves. Serving the Lord both directly and indirectly is the desire of 18.75% of them, 7.82% want to be a pastor, 17.19% are undecided, and another 17.19% gave no answers. Here we must notice that about 46% of the children want to be in Christian service. The percentage may increase as the smaller children who had no answer or were undecided grow.

Question 5-7

"Which school did your children like best?" The children who answered "field schools" (38.10%) outnumber all the others. Overseas Japanese schools were chosen by 14.29% of them, 19.05% chose schools in Japan, and another 19.05% did not answer.

Question 5-8

"What was your impression of both the Japanese school and the school in the mission field?" Answers were given as a family. Their

impression was mostly good of both, and they see the merits and demerits also. About 38.10% felt good about both types of schools.

Question 5-9

"What are the children's impressions/consciousness as a Japanese?"

This is a plural answer. Ten children answered that they are proud of being Japanese, and they have a strong consciousness as Japanese. Eleven children stated their impressions of Japan, such as being a safe country, advanced in technology, etc.

Through these nine questions and their answers we noticed the quite high psychological adaptability of the Japanese missionary children. They identify themselves with Japanese people and culture, and have a very strong consciousness as Japanese. On the other hand they are happy to return to the mission field. They are proud of their parents being missionaries, and about half of them want to be Christian workers (including missionaries).

Generally speaking, on the one hand, Japanese missionary children have a strong consciousness as Japanese, but on the other hand their adaptability to new environments is high. It is interesting to notice that these children are quite positive about being missionary children, even though the Japanese social structure seems to be uncomfortable for them.

Table 14

What Do Missionary Children Want to Be When They Grow Up?

Type of job	No. and % of children	
Missionary (medical missionary)	13	20.32%
Pastor (Seminararian)	5	7.82%
Teacher	2	3.13%
Medical doctor	1	1.56%
Scientist	1	1.56%
Mother	1	1.56%
Engineer	1	1.56%
Serving God (directly/indirectly)	12	18.75%
Musician	1	1.56%
Designer	1	1.56%
Restaurant management	1	1.56%
Veterinarian	1	1.56%
Elephant	1	1.56%
Giraffe	1	1.56%
Undecided	11	17.19%
No answer	11	17.19%

Chapter VIII

WHAT ARE SOME POSSIBLE SOLUTIONS?

Through this research, we found out that 23.8% of the entire families surveyed have dropped out and returned to Japan already (see Table 6). This is quite a high percentage in spite of the fact that our research was limited to just twenty-one families. It seems very difficult to state anything as a solution when we examine the struggles, anxieties and pain which the Japanese missionaries have come through and will continue to face. Most of them are aware of the problem; in fact, there are sharp discussions among them, trying the best they can to avoid returning to Japan from the mission field. Some of them have tried to do research work on this topic, and others showed much interest and stated comments and opinions as they returned the questionnaire to us.

We will approach this topic of solutions from three major angles. First, we examine the motivation for the children's education, second, the priority of missionary life, and third, an alternative for the Japanese education.

The Motivation for the Children's Education

We stated in the first chapter the parental right and duty of the protection and education of children. The motivation for the children's education must be the parental care and responsibility for the children's welfare. Therefore, the children's education includes their

psychological, emotional, spiritual, and physical development. The motivation should not be the fulfillment of the parents' desires or pride.

Let us discuss why Japanese missionary children must have a Japanese education. A Japanese missionary, one of those returning to Japan, says,

When the Japanese missionary's children are brought up in English circumstances, and are educated in English, they cannot avoid being non-Japanese, not only in the language, but also in their way of thinking and behaving. The problem of becoming non-Japanese is not only the problem of the Japanese missionary children's future, but it can turn into a problem from the angle of the mission of the Japanese.

This missionary believes that there are differences among nationalities in the methodology and the ways of approach as each one brings the Gospel. Thus, he stresses that the Japanese missionary must play the unique role as a Japanese. His concern is that those who are educated in English might not be able to play the role of the Japanese missionary if they become the second generation of the Japanese missionary. He feels that the English thinking pattern bears English methodology.

It is evident that the fear of losing identity as a Japanese is a primary concern in the parents' thoughts. Therefore, one of the motivations for a Japanese education is obviously the keeping of Japanese identity. All of the Japanese missionaries value the advantages of being in a foreign country as we noted in the second chapter. However, they desire their children to grow up as Japanese.

Mariko Muro, who was a kikoku-shijo, studied at a university in Japan, and later received a Master of Arts degree in cross-cultural communication from Hawaii University. She says, "More or less, kikoku-shijo cannot avoid an identity problem."³⁷ According to Muro, identity is formed in the environment. Usually children live in three different environments, home, school, and society. When a child grows up in his own country, all these environments are in one culture, but for a child who stays in another country, these three environments will be disunited. He/she may go to the Japanese overseas school, and so home and school are of Japanese culture, but he/she lives in a foreign society. Muro points out an important fact that "school is the place where children learn the value system of the nation, and it becomes an important step in the proper socializing of the children."³⁸ She explains further that if children succeed in the school which is the microcosm of the society, it means that he/she is approaching the ideal which the society demands. Therefore, in the case of kikoku-shijo, the problem arises when he/she comes back to the society where the ideal is not applicable.

A psychologist, Yasuko Minoura, did an interesting study on the influence of language on children's personality formation.³⁹ She says that if a child goes to another country before the age of eight, he/she adjusts easily, and if it happens above the age of fourteen, he/she will not lose the unique Japanese value system even though he/she looks differently at Japan. She sees the six years between the ages of nine and fifteen as the crucial period for forming the personality, the value system, and the behavioral pattern.

It is so important for the Japanese missionary to again think

over what is the motivation for the children's Japanese education. It should not be simply for coping with the challenge of the entrance examination, or in seeking the "good education" which may secure the child's "good future." But it should seek the children's welfare, and we must know what the language and the education means to each child in the process of forming the personality.

The Priority of Missionary Life

As we face the problem of the children's education, we may ask ourselves, "Is our call the children's call also?" We know that the priority of our life is the Lord, and the call to be a missionary must be above everything in our life. Why, then, should we struggle with this problem if the call is the priority of the missionary's life? Here another question may arise, "What is the call?"

One parent who is a businessman said, "A child's life is his own, and people (including the parents) who are around him must not compel their dream and ideal upon the child." This is a non-Christian view, but some missionaries may somewhat agree with this view, because they understand God's call to be for the individual. Others may see God's call as for the whole family, because when they consecrate themselves, they surrender everything, including the children, to the Lord. Here, our intention is not to argue on this topic, but to see the true answer to the question of priority in the missionary's life.

We see the weakness of the Japanese missionary in this area, in that they are seriously concerned with the children's education. As we observed earlier, contrary to our expectation, 57.07% of them are uncertain about their children's education (Table 8). Within that

57.07%, 28.57% of them had no answer.

Z. Hirai has written a series of articles on World Missions by the Japanese and the Children's Education, in the monthly periodical of his mission (Immanuel General Mission).⁴⁰ He talks about the missionary's call from a unique viewpoint.

If one is sure of God's call for the Gospel, the person has the obligation and responsibility for world missions, as John Wesley said, "The world is my parish,"⁴¹ no matter whether one has the call to be a missionary or for preaching the Gospel.

He believes that regardless of the choice of world missions or homeland missions, the Great Commandment is life-long and the call for the mission field is temporary. According to his understanding of the word "call," the call for world missions must be flexible from time to time as the Lord guides. In view of this, he suggests a method: return to Japan when the children become a certain age and stay until they finish their high school education, then, return to the mission field again.

This is one solution, but depending on the children's age gaps, often the missionary must stay longer and by the time all children finish high school, the parents themselves are not young enough to adjust to the new culture again, even though they had been serving in that place before. Above all, losing trained skilled missionaries is a severe blow in the Lord's vineyard. A missionary must take at least two years of language training, especially in the fields where they can use neither English nor Japanese, and it will take five years for him/her to be fully equipped, often by the time their children are approaching the school age.

We generally feel the lack of the Japanese missionary's consciousness toward God's call for world missions. We should be aware of the uniqueness of being a missionary, for often the missionary must face the problem of choosing priorities such as the children's education, taking care of the old aged parents, or other responsibilities. The more we know the difficulties of being a missionary, the more we should make clear in our minds what our priority will be before the problem arises. The Japanese missionary must prepare for the problem of the children's education ahead of time, even before they become parents, and should have a clear understanding of the priority in their missionary life.

We do not attempt to seek the "best" answer, for each one must find the answer from the Word of God. Harold Lindsell correctly says:

The missionary character of the Word of God is indisputable, and it constitutes the ground on which the whole cause of missions rests. Because the Bible is itself a missionary book and because the Bible professes to make missions the unalterable obligation for those who profess faith in Christ, it may be seen that the motivation for missionary work is derived from the Bible and any imperative which makes missions sine qua non can alone find justification in the Scripture.⁴²

Alternative of the Japanese Children's Education

Kane says that the problem is too big and too complicated to be solved by the parents, even acting in concert.⁴³ We agree with him that the Japanese missions must consider the problem seriously. Though Japanese world missions has a short history, if the Japanese church wants to continue the world mission, it must provide adequate educational facilities for their children. One parent wrote, in answer to the questionnaire, that they wish that the mission would

send a competent teacher for their children.

We should consider all possibilities for the alternatives in order to continue the mission. Japanese missions may need to be united and work together on this problem. They may not be able to build Japanese missionary children's schools all over the world as European American missions did, but as a first step they can organize groups of teachers who are able to visit mission fields alternately. It is also helpful for missionary children to have good house parents in case they return to Japan for their schooling.

Z. Hirai concludes his article by proposing two alternatives:

1) leaving the children in Japan with someone while the parents continue the mission, and 2) returning to Japan with the family temporarily, and when the children reach a certain age, going back to the field again.

He proposes the possibility of shifting missionaries from time to time. For example, when a missionary couple's children reach the school age (he thinks the latest is by the sixth grade), they return to Japan, and in turn, another young couple with no children or only very small children will be sent. It may work well in places where the missionary can use either English or Japanese, as was pointed out earlier.

Once again, we go back to the question, "What are some possible solutions?" It seems so difficult to answer when we limit our view with the particular thought that Japanese children must have a Japanese education. It is our observation that once children of more than five years of age experience another culture for two years or more, they are not the same as Japanese children who grow up in Japan. If

one decides to become a missionary, the person must know that it is not possible for him/her to educate their children just as other Japanese parents do. We are impressed by J. L. Cannon's words which may indicate the core of the solution.

Most missionaries do not neglect their children and are trying their best under various circumstances. But education probably causes more missionaries to leave the field than anything else. Even so, educating children should not be our primary goal in life as missionaries. If that were the case, we should not have left home in the first place. Children must learn to share in the mission of their parents. If we teach them that their education is more important than preaching the gospel in the field that Christ has led us to, then will they not consider the work of Christ a hindrance to their progress, and a resented competitor of secondary importance? We are never going to educate our children properly for Christ unless we are fully dedicated ourselves. Children must learn in a happy way that they are not the center of the universe, and that the central purpose of the lives of the missionary parents is not the satisfying of their every whim.⁴⁴

Chapter IX

CONCLUSION

We have discussed the problem of Japanese missionary children's education in three major areas, schooling, language and psychological adaptability. Our survey shows the high rate of their consciousness as Japanese, and the effort to keep their own language. It also shows quite a high rate of psychological adaptability and a positive image of being a missionary child. On the other hand, it shows uncertainty of parents' plans for their children's education. It can be a real problem if parents do not have a consistent educational plan. We have found the Japanese missionary's struggles with this problem, and felt the need of taking a firm stand, which each missionary parent must have according to God's guidance. There are good examples in the steps of pioneers, such as Western missionaries, and also in the steps of people in the Bible who served the Lord.

What Do We Learn From the Western Missionary?

We see a gap or difference in understanding between the Western missionary and the Japanese missionary in regard to the children's education. The Western missionary sees education as a whole. For them, a child's education means the maturing of the personality in every area, and they emphasize the individual. Therefore some mothers teach the children at home until they feel that they are ready for boarding school. According to individual needs, the parents carry out

their will. Others may send the children to a boarding school when they are five and a half. No matter what method they choose, their concern is for the individual to grow into physical, emotional, and spiritual maturity.

On the other hand, the Japanese missionary emphasizes the society. Since Japanese society overestimates intellectual education, the Japanese missionary also tends to overemphasize the intellectual part of the children's education. The Japanese missionary may need to take an extensive view of this matter, and set long-range goals for the children's training and preparation for life away from home. We are impressed by many Western missionaries and their children who stressed the "quality of time" spent with the family, which, even though short, became a precious foundation in their lives. As we stated in one missionary mother's case in the second chapter, parents have the responsibility to provide this foundation before they discuss the method of education. We agree with what J. Kruekeberg and A. Stafford say:

Every parent faces the challenge of providing four basic emotional needs for his child: love and security, praise and encouragement, new experiences, and training for responsible living. The unique personality of each child complicates the task as parents must assess the physical and emotional strength and liabilities of each child.⁴⁵

We notice another fact in the Western missionary. They understand missionary life, more than any other form of Christian service, as a life involving sacrifice, and it comes as no surprise that part of the sacrifice is separation from children. We learn of the parents' positive attitudes toward schooling.

A survey was made on "What missionary parents had done to help

the children adjust well to overseas living and to boarding school."⁴⁶
In their answer, two comments attracted our attention.

1. Most parents had been very positive in commenting about the anticipated experience of going to school and had seemed quietly confident that their children would enjoy the experience.

2. Other parents had made the children feel that going away to school was simply the normal thing to do. We may see how these parents helped the children emotionally.

What Do We Learn From the Bible?

Let us examine how the Bible speaks to the problems that have been and will be faced by missionary families concerning their children.

The Case of Abraham

Whenever we think of parent-child relationships or child-rearing, we cannot ignore the case of Abraham, for the episode in which Abraham was willing to sacrifice Isaac is well-known. What amazes us most is his faith in the Lord, but we often don't give much thought to Isaac. It is a mystery why Isaac did not run away before he was bound and laid down by the father for the sacrifice.

Adam Clarke says, "Josephus supposes that Isaac was now twenty-five, some rabbis that he was thirty-six."⁴⁷ Then Clark questions, "Can it be supposed that an old man of at least one hundred and twenty-five years of age could have bound, without his consent, a young man in the very prime and vigour of life?" Let us see how Clarke answers this question. He says, "In this case we cannot say that the superior strength of the father prevailed, but the piety, filial affection, and obedience of the son yielded."⁴⁸

The father Abraham's faith and his religion included the family. The attitude of obedience on Isaac's part was not developed in a moment. It was the result of family devotion to God, and it indicates how the father Abraham served the Lord with the family, keeping God as the first priority.

The Case of Moses

The author of Hebrews states that "by faith Moses, when he had grown up, chose to be mistreated along with the people of God rather than enjoy the pleasures of sin for a short time" (Hebrews 11:24). It shows the need for sacrifice as one obeys God's call. It is interesting to see how Moses handled the problem of child-rearing. He started his ministry with the family, but during the hard battle in Egypt he left the children and his wife with his father-in-law, and then he takes the family back, continuing the office with the family (Exodus 18:1-6). It may suggest to us to be wise in handling the problems which come our way as we serve the Lord.

The Case of Samuel

This is a beautiful story of how a mother asked for a child and God answered. It is the story of the total devotion of the mother Hannah, with Samuel included in her devotion even before his birth.

The Case of Joshua

Joshua declared that his devotion to God included his household. He says, "But as for me and my household, we will serve the Lord" (Joshua 24:15)

The Case of Christ

Clarke compares the case of Abraham and Isaac to God the Father and the Son Christ. He states:

All this was most illustriously typical of Christ. In both cases the father himself offers up his only-begotten son, and the father himself binds him on the wood or the cross; in neither case is the son forced to yield, but yields of his own accord.⁴⁹

Jesus Christ was the first missionary and the term "missionary" itself carries the meaning of separation and sacrifice, whatever the service is, just as the Lord Jesus demonstrated.

Conclusion

As we conclude this paper, our thoughts go to the question, "What is education?" After having discussed the problem of missionary children's education from every angle, we came to the conclusion that we should pay more attention to the parent's role as primary educator of the missionary child.

Through the survey we do not see the major problem of losing identity as a Japanese among the Japanese missionary children. We agree with those who urge the importance of the language and the culture of their own nation, but we doubt whether Japanese missionary children must have the Japanese education in order to be a "pure Japanese." Rather, we are to be concerned with developing the children's positive self-concept, and the solid foundation of the Christian faith while our children are with us.

We have noted the uniqueness of the Japanese educational system. A Japanese missionary couple wrote the following:

Today Japan, which became a great economic power, cites "the result of Japanese education" as the reason.

She has been receiving admiration from all the world, but a Japanese education specialist said, "If Japan is elated with the education, the internal pure cultivation of conservative self-righteousness, she ignores the world, to say nothing of kikoku-shijo, and denys the different cultures. And then she will lose the appraisal of the world."

We, especially as missionaries, must not be caught in the overestimation of education.

Another Japanese missionary who sent the family back to Japan for the children's education wrote to us:

One of my friends educated the children in English. The father can communicate with the children in English, but the mother cannot. Please do not make peculiar Japanese who have the Japanese nationality and a Japanese passport, but cannot speak, write or read. In order to avoid this, children must be educated in Japanese at least until high school.

Our friend, a Japanese missionary, said that it is not proper to send a six or seven year old child to boarding shcool. Besides the Japanese education, he felt that it is necessary for that age children to be with the parents, and we should not take this most important thing away from children.

It is a risk for us to judge what is good or bad. Let us just state our position. We believe that parents have the responsibility of bringing up the children. The Bible does not say much about the details of children's education, but it states clearly the essence of child-rearing in Deuteronomy 6:4-13:

Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates.

If we use every opportunity to build up the family life which is described here, we accomplish our role as parents, and the children have a golden foundation for their whole lives. It makes little difference by which language they are educated, for they have the Christian identity.

Problems occur when one persists in a particular view and excludes the other's view. This may not be the best solution, but for us best answers the questions. Each missionary will need to seek the guidance of the Lord for each child. Our desire and prayers for this matter are condensed in the words of B. C. Saoshiro, chairman of the Foreign Mission Department of Immanuel General Mission in Japan.

The work of missions has never made progress without true self-sacrifice, and it never will! Jesus defined self-sacrifice as "denying oneself and taking up his cross and following Jesus." It means self-denial, with the mind, if necessary, renouncing the undoubted right.

Knowing the example of Christ, we think that our work of missions must have such a level of self-sacrifice. We should not be controlled by irrationality and thoughtlessness, but let us remember that there is the work which can be accomplished only when we throw ourselves on God's hand, renouncing the right which we can demand deservedly.⁵⁰

Finally, we appreciate those who returned answers to us, giving us earnest comments and suggestions. We pray God's blessing upon them continuously. May all the Japanese missionary children fulfill their important role as they grow. We believe that there are some places of service which only Japanese missionary children can fill in the Lord's vineyard. We see a great potential in them, for they do belong to the new century which will demand servants of God with a broader understanding and acceptance of the world's peoples.

ENDNOTES

ENDNOTES

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⁵Charles H. Troutman, "Family Security--Wherever Home Is," EMQ, 10, No. 2 (April 1974), 146.

⁶"Survey Shows How MK's Feel," EMQ, 10, No. 2 (April 1974), 164.

⁷Brenda Ritchey, "Help! I'm an MK!" The Alliance Witness, 116, No. 9 (April 29, 1981), 24.

⁸Donny Lockerbie, "Missionary Kids Are Just Kids," Eternity, 27, No. 3 (March 1976), 22-23.

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¹¹*Ibid.*, p. 188.

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¹⁶Boyce, *op. cit.*, p. 149.

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³⁰Hiroko Sugita, "Ukeire Taisei Kakuritsu koso Kyuumn (Urgent Need of Preparations to Receive)," Kaigai Shijo Kyoiku (Japan Overseas Educational Services), 100 (June, 1981), 50.

³¹Kiefer, op. cit., pp. 346-347.

³²Ibid., p. 349.

³³Ezra F. Vogel, Japan's New Middle Class (Berkeley: University of California Press, 1973), p. 114.

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³⁸Ibid.

³⁹Yasuko Minoura, "'Kaigai de Sodatsu' towa? (What is 'Growing Up Overseas'?)," Kaigai Shijo Kyoiku (JOES), 98, (April, 1981), 20-21.

⁴⁰Zenichi Hirai, "Nihonjin niyoru Sekaisenkyo to Shijokyoiku no kadai (World Missions by Japanese and the Problem of Children's Education)," Immanuel Kyoho (Immanuel General Mission Monthly). November, December 1978, January, February, March, April, June, August, September, November, December 1979, January, July, September 1980, March, April 1981.

⁴¹David J. Bosch, Witness to the World (Atlanta: John Knox Press, 1980), p. 15.

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⁴⁶Hanscome, op. cit., p. 24.

⁴⁷Adam Clarke, The Holy Bible with a Commentary and Critical Notes, I (Nashville: Abingdon, [n.d.]), p. 140.

⁴⁸Ibid.

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APPENDIX

QUESTIONNAIRE
on
JAPANESE MISSIONARY CHILDREN'S EDUCATION

1. Write the name of the country where you served, the period, and the details of your service.

<u>Name of Country</u>	<u>Period</u>	<u>Content of Service</u>

2. State the following concerning your children (please write about every child).

	<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>
Name				
Date of Birth				
Place of Birth				
Sex				
Education: Name/Place of school				
Period				
By what Language				

3. Language:

1) The first language which the child used. _____

2) What/how many languages does he/she use? _____

3) With what language does he/she speak with the parents? _____

4. Japanese education:

1) Do you think that children can receive the education which can adapt them to the Japanese education system by being on the mission field?

Yes _____ No _____ Don't know _____

2) If not, how do you plan the children's education? _____

3) If your children receive their education in Japan, at what age must they return to Japan? _____

4) For those families who are staying in Japan now for the purpose of the children's education, when do you think you can return to the mission field (at what age of your children)? _____

- 5) During what age of the child's life should the parents be with them? _____

- 6) If you decide to educate the children in English, how do you keep their Japanese education (mainly language)? How much of it do you think they can retain? _____

5. Psychological Adaptability:

- 1) With whom do your children feel more of a sense of intimacy, the Japanese or the nationals? _____

- 2) What was the most difficult thing for the children when they went back to Japan (other than language)? _____

- 3) Are there any differences between your children and the Japanese children who grew up in Japan? _____

4) What was the children's reaction when you returned to the mission field? _____

5) What do your children think of their parents being missionaries?

6) What do they wish to be when they grow up? _____

7) Which school did your children like best? _____

8) What was your impression of both the Japanese school and the school in the mission field? _____

9) What are the children's impression/consciousness as a Japanese?

日本人宣教師子女教育に関するアンケート

1. 今まで宣教師として奉仕されている(された)国の名前と期間及び奉仕の内容を下に書いて下さい(年号は西暦で)

国名

期間

奉仕内容

2. 子供さん達について下の欄に記入して下さい(全員についてお願いです)

第1子

第2子

第3子

第4子

第5子

名前

生年月日

性別

出生地

教育歴

④ 学校名と
所在地

⑤ 期間
— 年 — 年

⑥ 何語で

例. 所在地

日本, 東京

注 書ききれない時は裏面をご使用下さい。

3. 言語について.

第1子 第2子 第3子 第4子 第5子.

(1) 最初に覚えた言語

(2) いくつの言語を
話しますか. それは
何語ですか.(3) 両親とは何語
が一番話しますか

4 日本語教育について.

(1) 宣教師地に居ながら. 日本の教育体制に慣れたまま日本語教育が
できると思いますか. いずれかに ☐ 印をつけて下さい.

思う

思わない.

(2) もしできないとしたら. 子女教育をどのようにプランしていますか

(3) もし子女が日本で将来教育を受けるとしたら. 少なくとも何才位には日本に
帰っていなければいけないと思いますか.(4) 子女の教育のためにある期間 日本にとどまっていた方で子女が何才
になったら 再赴任できると思いますか.

(5) 子女の何才位の時に 一番11才位に居るべきと考えますか.

(6) 英語 (あるいは日本語以外の言語) 教育にふみ切った方の場合. 日本語教育
は どの程度に保っていますか. その方法は?

5. 心理的適応性

(1) 子供さんは日本人と現地人のどちらにより親近性を感じていますか？

日本人

現地人

その他

(2) 日本に帰国した時、子供さんにとって、何かもっとも困難な面でしたか？
(言語以外の面で)

(3) 同年代の日本に生まれ育った子供達と何か特別に異った点がありますか？ (身体的、心理的、思想的 などどんな点でも)

(4) 再び赴任された時の子供さんがたの反応は？

(5) 両親が宣教師である事を子供さんはどう思っていますか？

(6) 将来何になりたいと思っていますか？

(7) どの学校が一番好きでしたか？

(8) 日本、或いは現地での学校の印象は？

(9) 子供さんの日本に対する印象、あるいは日本人としての意識は？

6. 宣教師子女としての利点があるとしたら何か？ 又不利な点は？

1月10日

90

聖名を讃美しつつ、

新しい年を迎え、世界の各地で主イエス・キリストの聖名のために労しておられる先生方、また様々な事情により現在日本で労しておられる先生かた、いかがお過ごしでしょうか！突然にこのような便りをする失礼をお許し下さい。

私共は、インマヌエル綜合伝道団より派遣され、南インドで6年間、農業技術宣教師として奉仕をし、現在はアメリカオレゴン州の Western Evangelical Seminary で学んでいます。主許し給へば近い将来、インドに再赴任を願っております。

同封の

アンケートのテーマは 私共も含めて日本人宣教師が直面している“日本人宣教師の子女教育”についての雑論のためのものです。教育のみならず、心理的、文化的 アジャストメントの必要な宣教師子女の実態を調査することにより、将来の日本の海外宣教に何らかの形で貢献するものでありたいと願っております。お忙しいところ、大変恐縮ですがよろしくお願い申し上げます。二月中旬までに、ご返信頂けると幸いです。

三 森 邦 夫 拝
加寿子

追 お気付きの点、又ご意見がありましたら是非お加え下さい。

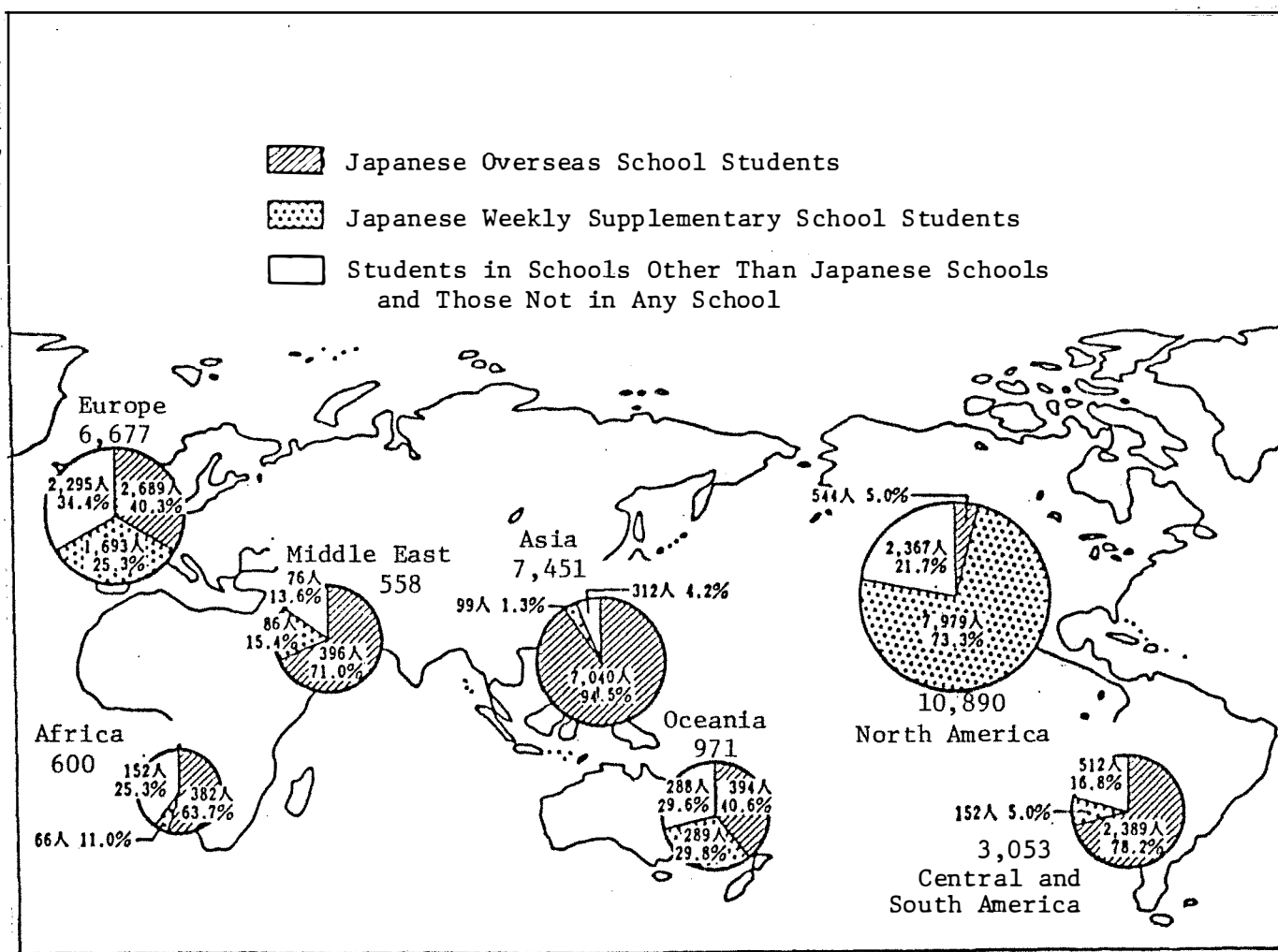


Figure 5a

Statistics of School Attendance of Japanese Children in Different Areas of the World in 1981.

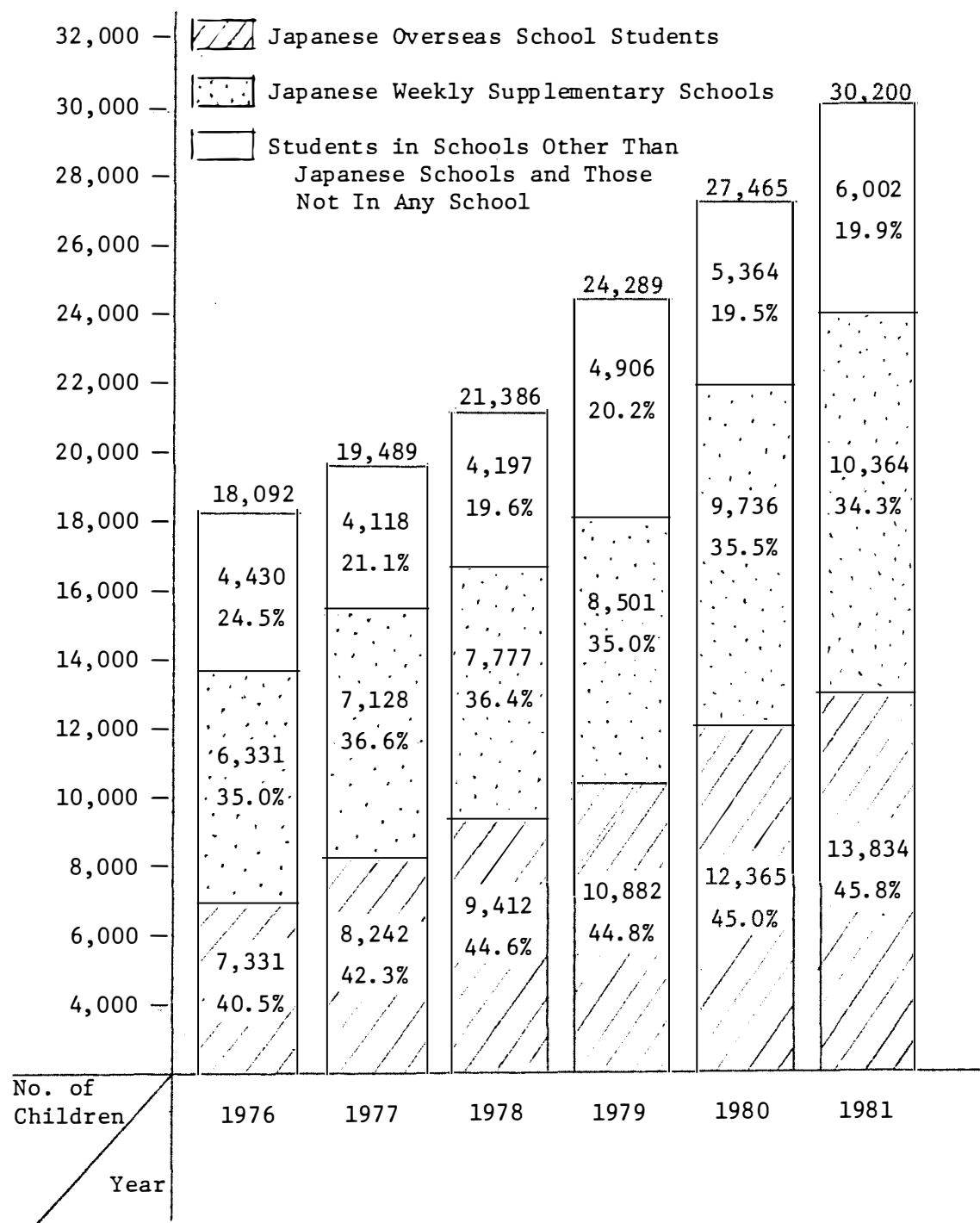


Figure 5b

Statistics of School Attendance of Japanese Children in Different Areas of the World in 1981

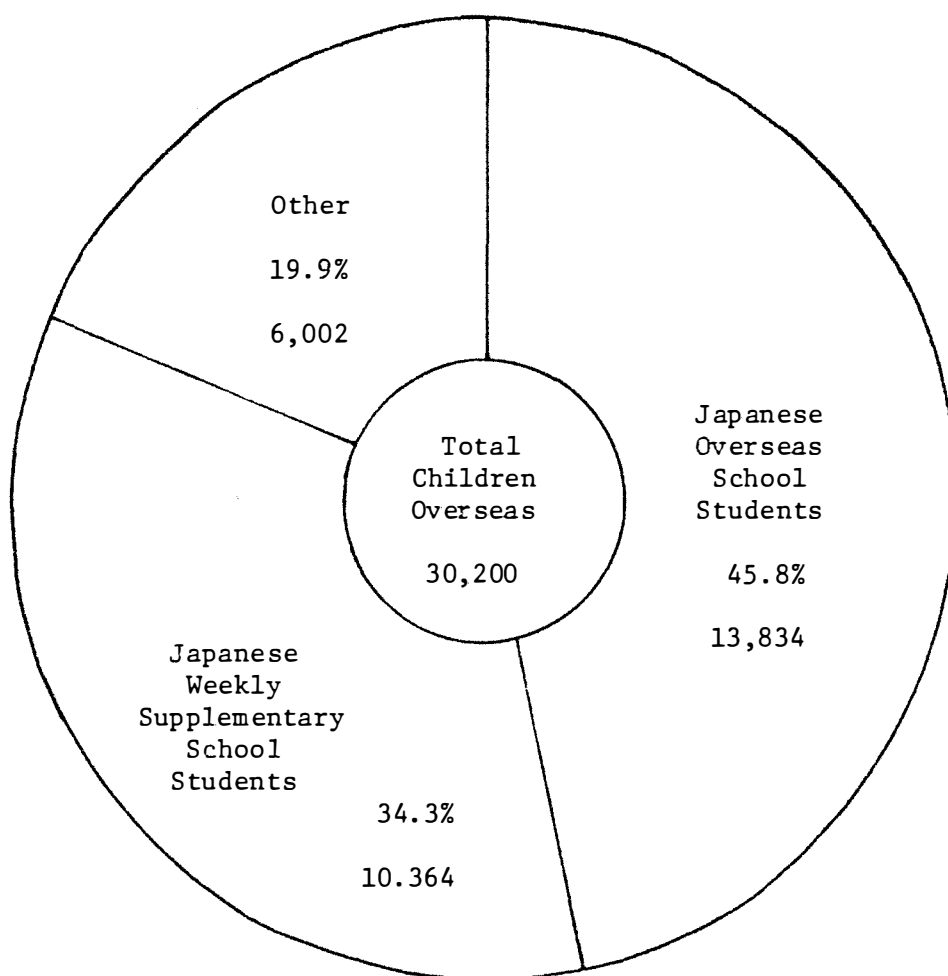


Figure 6

Statistics of School Attendance of Japanese Children Overseas

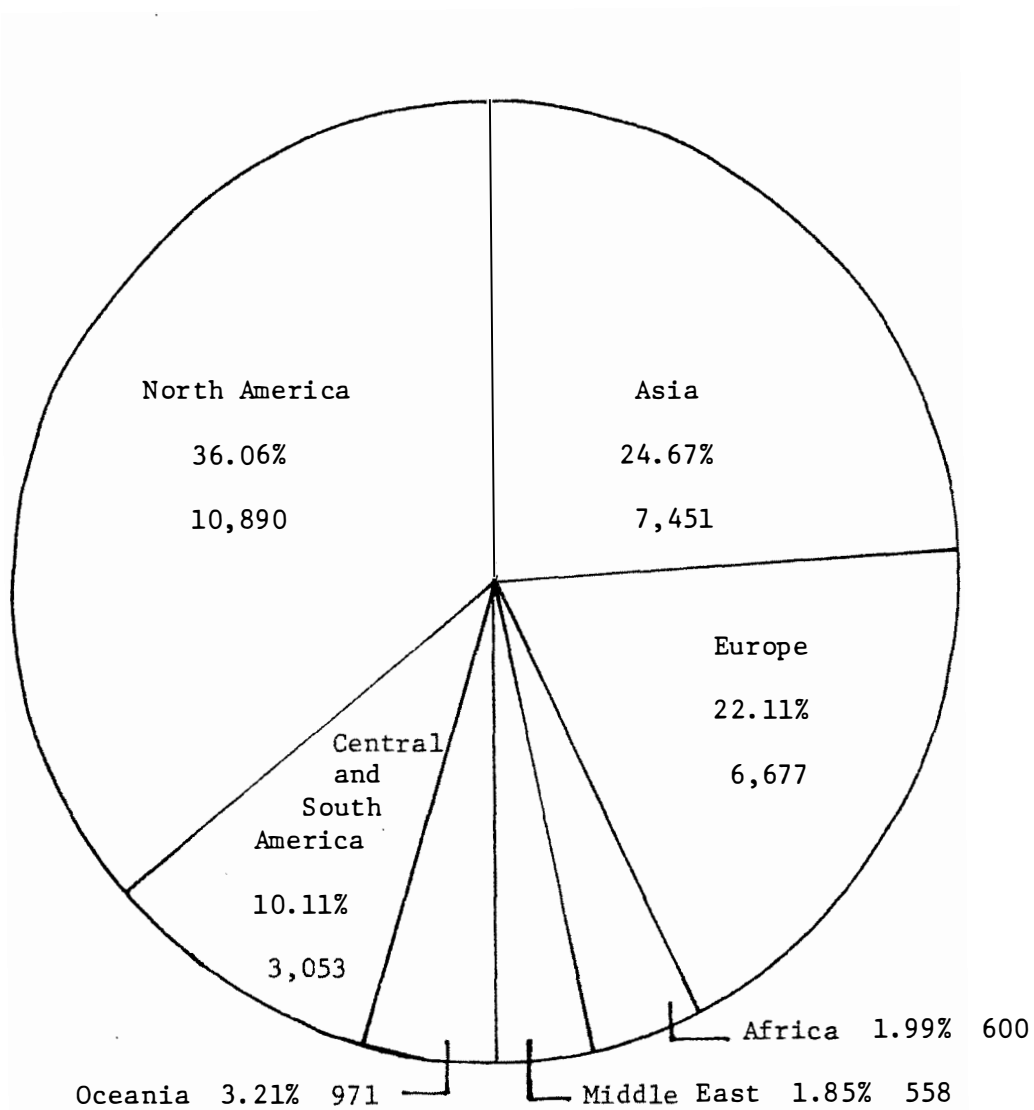


Figure 7

Locations of School-Aged Japanese Children Overseas

Locations of Japanese Overseas Schools
(Full-time schools - January 1983)

I. Asia

- A. BANGLADESH: Dacca.
- B. BURMA: Rangoon.
- C. CHINA: Peking.
- D. HONG KONG: Hong Kong.
- E. INDIA: Bombay, Calcutta, New Delhi.
- F. INDONESIA: Jakarta, Medan, Surabaya.
- G. MALAYSIA: Kuala Lumpur, Penan (George Town).
- H. PAKISTAN: Karachi.
- I. PHILIPPINES: Manila.
- J. SINGAPORE: Singapore.
- K. SOUTH KOREA: Seoul, Pusan.
- L. SRI LANKA: Colombo.
- M. TAIWAN: Kaohsiung, Taichung, Taipei.
- N. THAILAND: Bangkok.

II. North America

- A. U.S.A.: Chicago, New York.

III. Central and South America

- A. ARGENTINA: Buenos Aires.
- B. BRAZIL: Belem, Belo Horizonte, Rio de Janeiro, San Paulo, Vitoria.
- C. CHILE: Santiago.
- D. COLOMBIA: Bogota.
- E. COSTA RICA: San Jose.
- F. ECUADOR: Quito.
- G. GUATEMALA: Guatemala.
- H. MEXICO: Mexico City.
- I. PANAMA: Panama.
- J. PARAGUAY: Asuncion.
- K. PERU: Lima.
- L. VENEZUELA: Caracas.

IV. Europe

- A. AUSTRIA: Vienna.
- B. BELGIUM: Brussels.
- C. CZECHOSLOVAKIA: Prague.
- D. FRANCE: Paris.
- E. GREECE: Athens.
- F. ITALY: Milan.
- G. NETHERLANDS: Amsterdam.
- H. POLAND: Warsaw.
- I. ROMANIA: Bucharest.
- J. SPAIN: Las Palmas (Grand Canary Island), Madrid.

- K. UNITED KINGDOM: London.
- L. U.S.S.R.: Moscow.
- M. WEST GERMANY: Düsseldorf, Hamburg.
- N. YUGOSLAVIA: Belgrade (Beograd).

V. Oceania

- A. AUSTRALIA: Perth, Sydney.

VI. Middle East

- A. IRAN: Tehran.
- B. IRAQ: Baghdad.
- C. KUWAIT: Al Kuwait.
- D. LEBANON: Beirut.
- E. QATAR: Doha.
- F. SAUDI ARABIA: Jidda.
- G. TURKEY: Ankara.
- H. UNITED ARAB EMIRATES: Abu Dhabi, Dobai.

VII. Africa

- A. ALGERIA: Algiers (Alger).
- B. EGYPT: Cairo.
- C. KENYA: Nairobi.
- D. NIGERIA: Lagos.
- E. SOUTH AFRICA: Johannesburg.

Locations of Japanese Supplementary Schools
(Weekly Schools - January 1983)

I. Asia

- A. CHINA: Shanghai.
- B. INDIA: Madras.
- C. INDONESIA: Asahan, Bandung, Ujung Pandang.
- D. NEPAL: Kathmandu.
- E. PAKISTAN: Islamabad.

II. North America

- A. CANADA: Calgary, Edmonton, Montréal, Saskatoon, Toronto, Vancouver.
- B. U.S.A.: Anchorage, Atlanta, Boston, Charlotte, Chicago, Cincinnati, Cleveland, Columbus, Dallas, Denver, Detroit, Honolulu, Houston, Indianapolis, Los Angeles, Memphis, Minneapolis, New York, New Orleans, Philadelphia, Portland, Princeton, Sacramento, San Diego, San Francisco, Seattle, St. Louis, Washington D.C., Puerto Rico.

III. Central and South America

- A. BRAZIL: Curitiba, Manaus, Pôrto Alegre, Salvador.
- B. BOLIVIA: Lapaz.
- C. HONDURAS: Tegucigalpa.
- D. MEXICO: Guadalajara.

IV. Europe

- A. BULGARIA: Sofia.
- B. DENMARK: Copenhagen.
- C. FINLAND: Helsinki.
- D. HUNGARY: Budapest.
- E. IRELAND: Dublin.
- F. ITALY: Rome.
- G. NETHERLANDS: Hague, Rotterdam.
- H. NORWAY: Oslo.
- I. PORTUGAL: Lisbon.
- J. SPAIN: Barcelona.
- K. SWEDEN: Stockholm.
- L. SWITZERLAND: Zürich, Geneva.
- M. UNITED KINGDOM: Glasgow, London, Manchester.
- N. WEST GERMANY: Berlin, Bonn, Frankfurt, Köln, München.

V. Oceania

- A. AUSTRALIA: Brisbane, Melbourne.
- B. NEW ZEALAND: Auckland, Wellington.

VI. Middle East

- A. BAHRAIN: Manama.
- B. JORDAN: Amman.
- C. SAUDI ARABIA: Dhahran, Riyadh.
- D. SYRIA: Damascus.

VII. Africa

- A. ETHIOPIA: Addis Ababa.
- B. GHANA: Accra.
- C. LIBYA: Tripoli.
- D. SUDAN: Khartoum.
- E. TANZANIA: Dar es Salaam.
- F. TUNISIA: Tunis.

Letter to Authors by Agnes Dueck
(Written January 7, 1983)

The Missionary Child

There are both advantages and disadvantages to being a child of missionary parents (M.K.).

The missionary child will presumably be placed in a Christian boarding school away from his parents. This has its advantages and disadvantages. I will enumerate a few as I have observed them.

Advantages:

1. The child in a Christian boarding school will be under the influence of a Christian dedicated staff, both in the classroom and in the living area or dormitory. This means that there will be decided training in the various areas of living: habits of order, routine, cleanliness, meal times, bed times, play and study times, routine tasks suited to the child's level of ability and maturity, and all under supervision of a Christian worker dedicated to the job. This is a decided advantage which many children in the western world do no longer enjoy. With parents working, children are frequently left to get their own breakfasts and get off to school. Others come home from school with no parent at home and with nothing to do until the parent does come home. It is so easy to roam the street or to go home with a friend. Evening entertainment interferes with regulated bedtime and a devotional story time. That is just to mention a few.
2. In a Christian boarding school there will be definite training in the Scriptures, in class, chapel, story time at bedtime, plus the Sunday School and church programmes.
3. There will be a sound academic education offered by dedicated teachers, frequently smaller classes that ensure more individual attention. The school will probably lack vocational options due to a smaller budget, although a fine music programme is usually offered.
4. A fine sports and recreation programme can be offered. Competitive team games, track and field competitions may be held within the school or with neighbouring schools of the local people. This may not always be possible. Outdoor walks, hikes and camping can be planned and enjoyed and all with Christian supervision.
5. The missionary child has decided social advantages. They live in a different country and in a different culture. They make friends with children of their own age but of a totally different background. At school they associate with children of different backgrounds and nationalities, different accents and different languages. This gives them a much wider social background. Friendships have been built there that have later spanned oceans and continents. Added to this is the broadening experience of travel which many children of affluent western homes never experience.
6. Coming from a western background the missionary child is usually in a better financial situation and is looked up to by the local

children. They are admired by their local peers. This can be a disadvantage as well. When back in their home countries they may appear poor compared to their peers, but frequently their needs and more are being supplied. When it comes to further studies, frequent scholarships are granted, support is given with recognition while other western young people must earn their extras or more through part-time and summer jobs.

Disadvantages:

1. Growing up in a different culture presents some problems when returning to the home country. When the child is small the child is considered with special attention in the home churches and on deputation trips. The child is then travelling with the parents, school work is interrupted and training of the child becomes difficult when always among strangers. This was cleverly expressed by Rae, a little seven year old, who returned to boarding school after furlough: "In New Zealand we were different, but here we are just ordinary."

In their teens the adjustment to the home country becomes more difficult. The missionary teen is unsure of himself, with a different accent, unsure of the latest teen vocabulary, the newest fads and topics of speech, the "in" thing in the line of clothes. He feels left out of the group with no friends and deprived of the seeming wealth of the western peers. Trying hard to adjust and to be accepted he can go to extremes, make the wrong friendships, join in activities which are really not what he would choose and of which he might later feel ashamed. He might over-act and thus make a fool of himself and increase his problem, or he might turn inward and not make friends at all and just wish he could return to the safety he knew before.

2. Children find it extremely difficult to be separated from their parents. This depends on the individual child. Homesickness is one problem. Homesickness can become an acute problem. This shows itself at special times: meal times. The food is different, parents aren't there. The dining hall is large and frightening with all the strangers about. The result is tears and lack of appetite at each evening meal, if not at every meal. Another time is bed time. One little boy pulled the covers over himself and his teddy bear and then speaking to the teddy he was heard to say, "You and I are not going to like this at all."

Parents too find this difficult. Parents have been seen red-eyed when they have left their children at school, while the children seem perfectly happy at play. The result is that children are frequently showered with love during vacation time. It is difficult to keep a proper balance.

Some children seemingly cannot adjust to boarding school at all. Donald seemed to be one of these unfortunate ones although all the children of the family found this separation very difficult. He would cry silently under the bed covers. He seemed to become ill a few weeks before vacation time as well as after the return to school following the vacation. He found it difficult to keep his food and of course had little appetite. It seemed to be a nervous condition. The parents eventually went

home. Whether this was the only reason or the chief reason, I do not know. Robbie was another boy who found boarding school very difficult. During play time he was found behind a building crying for his parents and looking out towards the direction in which they lived.

As children get older resentment can build up at being separated from their parents. This can lead to rebellion. The resentment at the separation, at having to live in a foreign country, or being neglected for the sake of the work the parents are engaged in begins to turn into resentment against their parents and the call to missionary service. This can lead to resentment and rebellion against the Lord. There seem to be isolated cases where the children have turned from the Lord. Most of the missionary children however, I believe, come through this period of resentment and rebellion. Other factors of course can be contributing causes as similar attitudes are seen in children from Christian homes elsewhere.

Parents can do much to help and prepare the children for boarding school. Some little girls could hardly wait to become boarders. They were attending as day scholars and were conscious of the fun they missed during the weekends when they were at home, and extra activities were planned at school. They were heard to say, "My mother loved boarding school." Difficulties can be discussed openly so that the children are prepared to meet them. A positive picture of the school can be presented and maintained. The purpose for being in a foreign country, the privilege of being there and the advantages thereof could be explained. The lines of communication must be kept open through frequent letters - a weekly letter is a must. One little boy said, "I haven't had a letter for such a long time." A little missionary daughter told her mother, "These are all the letters I have received." Whereupon the mother replied, "Yes, I should have written oftener." The little girl had carefully preserved every precious note. There should have been more. If children begin to realize something of the Lord's call to service and the importance of obedience to that call, they will be more ready to accept their part in that vocation.

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