A JOURNEY OF MISSIONAL INTENT:

ORGANIZATIONAL STRATEGY IN THE CONTEXT OF GOD'S MISSION

by

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You are kindly requested to take cognisance of the feedback and to discuss the comments with your student.

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SUMMARY

This research addresses the following issue: Traditional strategic planning philosophies and methodologies were not created or developed to reflect or support organizational participation in missio Dei (God's mission). The following questions provided the focus for the research—

Can the concept of a journey:

- provide a more biblically and missiologically-aligned, helpful, and effective basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations?"

- address organizations' desires to flourish in and respond to the complex local and global environments of today and tomorrow?

- be effective in multicultural and global contexts?

The questions above were addressed through three key areas of research: Metaphor and strategy, multi-cultural impressions of journey, and journey and Scripture. A process of qualitative inquiry drew from literature review, survey and case studies. The literature review included contributions from theology, missiology, business, history, and literary classics. The research was also enriched by the wisdom, cultures, contexts, and experiences of survey and case study participants, organizational leaders from more than forty nations. The findings come together to make a unique contribution to the study of strategy as relates to organizations that seek to be a part of God's mission.

The research primarily, but not exclusively, addresses the needs of Christian organizations, including churches. The study of strategy metaphors and the journey concept could be of benefit to any organization's leaders. The research is informed by the work and journey of the Wycliffe Global Alliance, but the application potential and implications of the research are broader and deeper than any one group or type of organizations.

Exploring the concept of journey led to findings concerning the importance of metaphor, the near-universality of journey as a metaphor, and the many rich facets of this concept when voices from many nations are heard. The case studies and research associated with the literature review also provided insights into how the

journey concept can be practically applied across cultures and in ever-changing, and often complex, global and local contexts.

KEY TERMS

Strategy, organizations, leaders, missio Dei, Missional intent, metanarraphors, journey concept, VUCA, multi- and intercultural focus, reflective practice.

ABSTRACT

Traditional strategic planning was founded on centuries of military strategy, forged in the 20th century's age of industry, and cheered on in the competitive spirit of game and sport. Many Christian organizations, including churches, still rely on philosophies and methodologies steeped in these influences. These approaches to thought and practice do not meet the current and future needs of organizations seeking to participate in God's mission. This study addresses the organizational need for a theologically and missiologically sound approach to strategic thought and practice in ever-changing global and local contexts. This qualitative research explores the concept of journey as both metaphor and reality and as potentially suitable for broad application in development of missional intent, strategic thinking and planning. Literature review, survey and case studies contribute to the findings. The diversity of literature reviewed ranges from metaphor study to business to classic fiction and history from around the world. Much of the literature was recommended by survey participants, fifty-three organization leaders from 36 countries, who contributed personal and cultural insights regarding journey influences, perceptions and experiences. Case studies from a global board, the Americas, South Africa, and Australia explored the journey concept in action. The concept was also contrasted with traditional strategic thinking on key leadership issues such as success, change, urgency and complexity. The journey concept showed evidence of being globally understood, theologically compatible, optimistically received, and realistically applicable as a strategy approach in multicultural, ever-changing organizational contexts worldwide.

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CHAPTER ONE—THE JOURNEY BEGINS

1.1 OVERVIEW

We begin in acknowledgement of the Triune God's mission to redeem, restore, and renew the relationships shattered by sin's presence in the world and in each one of us. We begin in appreciation and awe that God invites his people to participate with him in his mission. And then we ask, what does it look like for an *organization* to participate with him in that mission?

In writing *The Mission of God*, Christopher Wright says that much of his text "…emerged out of events or struggles or crises or conflicts in which the people of God engaged with the constantly changing and challenging task of articulating and living out their understanding of God's revelation and redemptive action in the world" (Wright 2006:49). The thesis presented here is an attempt to engage with the constantly changing and challenging issue of how organizations (meaning the *people* within an organization) articulate and live out their participation with God in his mission.

Many Christian organizations and businesses look to the corporate world for planning models, adapting and adjusting the models to better fit Christian values. Or they may adapt and adjust their organizations to better fit the planning models. Many well-meaning churches and mission organizations adopt traditional strategic planning methods or more recent strategy trends (often as late adopters) out of a desire to be "professional". They maintain their Christian posture in their planning sessions by including prayer and asking God's blessing on their plans.

Bosch spoke of how we "…use our prayers merely as gimmicks to obtain divine sanction for our own blueprints" (1991:17). These sound like harsh words, because few would admit to doing this intentionally. But it is an honest appraisal and highlights the dangers of merely adding a spiritual veneer to our own handiwork. It is also a caution to seriously evaluate our motives. Is the goal to "sanction our own blueprints" and accomplish our own goals? Or do we just not know how to find the starting point that will put us on a path that is better aligned with God's intentions?

"The first great fact which emerges from our civilization is that today everything has become 'means'. There is no longer an 'end'; we do not know whither we are going. We have forgotten our collective ends, and we possess great means: we set huge machines in motion to arrive nowhere" (Ellul 1989:60).

As followers of Christ, we know our “collective end” and yet we still jump on the “huge machines”, thinking they will help us arrive more efficiently, more effectively. How much better it would be to have a model or a concept rooted in sound theological and missiological principles rather than originating from machines, military tactics, and monetary pursuits. Such a concept would offer opportunity for ongoing theological and missiological reflection, discernment, and application in every facet of an organization’s practices and activities. It could also infuse the organization’s reflections and responses related to current global realities and better equip leaders and organizations for future contexts. Could a journey concept be one way of approaching these needs?

Could the concept of planning for a journey also provide a better multicultural and intercultural way to talk about, plan, and carry out strategies? Could this lead to better opportunities to truly discern God’s leading?

Could such a concept even provide better ways to relate in the networked, fast-paced environment of the twenty-first century? This research will explore the potential of such a path…a journey of missional intent.

This chapter introduces the research topic and provides background and rationale for choosing the topic. The chapter also presents the research problem and purpose statement and offers context for the topic and the research. It presents the research methodology, conceptual design, and methods. These are followed by a description of terms and an outline of the thesis chapters. The purpose of the content of the first chapter is to introduce and provide preliminary context for our journey.

1.2 BACKGROUND AND RATIONALE

Interest in and pursuit of this topic grew out of a personal realization that traditional models of strategic thinking and planning did not meet the needs or fit the ethos of the Wycliffe Global Alliance (the Alliance). This realization was affirmed and confirmed by the rest of the leadership team and the Alliance board. As a member of the leadership team, I had been asked to contribute thinking and give attention to the development of the Alliance’s core strategy. I went back to books and resources used in previous roles and also looked at a wide range of new thinking and resources. There were numerous helpful bits and pieces, but there was no evidence of a good way forward using traditional methodologies or even the most contemporary or innovative models. I had never advocated or followed one particular model or school of planning, preferring to mix and match according to context and needs. But this time, none of the mixes were a match either.

1.2.1 History

Shortly after its formation, the Wycliffe Global Alliance began a transition from a historically Western “umbrella” institution of smaller institutions that resourced Bible translation to a multi- and intercultural alliance fostering Bible translation movements worldwide. This transition had copious implications, many of which the Alliance leadership team continues to discover and explore. I have served with that leadership team since the beginning of this transition more than a decade ago.

My master’s thesis focused on the Alliance’s efforts to change from monocultural to multi- and intercultural. In the course of that change, one of the most significant themes that emerged was that of the Alliance being on a journey. Change did not happen overnight, nor was it controlled by leadership. It began in multiple places, through multiple people, in multiple ways, but every aspect was influenced by an awakening focus on God’s mission and a desire to follow him as participants in that mission. The concept of a journey captured the idea and process of the Alliance’s movement toward becoming intercultural and its movement toward discerning God’s direction in many facets of the ministry. Other themes that emerged included the importance of servant leadership, community, stewardship, generosity, polycentrism, and multicultural understanding. The Alliance leadership saw the need to continue missiological and theological development of these and other themes. The concept of a journey seemed capable of encompassing all these themes and more.

At the core of all the organizational change efforts is the change God is working in the leadership. The Alliance leadership team has a growing recognition that participating in God’s mission as an alliance will take them on a journey that looks very different from what most had previously experienced. Many had been involved in mission contexts where the focus was on “accomplishing something *for* God”. Now we are becoming more attuned to what God is accomplishing, and our desire is to discern how we can participate *with* him.

One of the Alliance leadership’s ongoing concerns is the historically Western heritage of Wycliffe. Key areas in which the Western influence is apparent include strategy and planning. As the Alliance changes and grows, there are increasing reasons traditional strategic planning models are not appropriate within the cultures and organizations of the Alliance or the environment in which the Alliance is serving. This is due, in part, to the changes in structure and the growing multi- and intercultural nature of the Alliance, but it is also a result of changes in global realities and the Alliance’s growing realization of what it means to participate in God’s mission.

1.2.2 Motivation

The idea of using the journey concept grew from this place of need for something beyond traditional strategy models. The “journey” is both metaphor and reality. The concept resonated with our leadership team. It had the potential for theological and missiological development and applications. It could also possibly encompass the flexibility, diversity, unity, and sense of community and collaboration that Alliance leaders sought to make a vital part of the Alliance culture.

I expressed a desire to further explore the potential of the journey as a concept for strategic thinking and planning. Preliminary discussions with colleagues from multiple cultures revealed a glimpse of the richness and diversity found in the concept of a journey. I conducted a communication team workshop in journey-based planning in Africa some years ago and then, more recently, an organizational review process using the journey concept (see the Americas case study in chapter seven). There was a high level of enthusiasm and participation. Some also expressed great relief at not having to follow traditional models. My preliminary research demonstrated that the concept showed promise. Numerous conversations with pastors and leaders from other organizations around the world revealed their interest as well. For example, enthusiasm was expressed about the topic during a casual dinner conversation with a group of South African pastors. “We need this!” one pastor exclaimed as others nodded. He then explained how they have been too easily influenced by the methods and strategies promoted by some of the Western mega-churches and church networks. Colleagues encouraged further development of the concept.

The exploration of the journey concept is appealing for a number of reasons. Primarily, it seems to fit with the reality of God’s mission. As Christians we are called to participate with God in his mission. We are called to follow him. It is an actual journey.

1.2.3 Context

Over the past century, mission and church organizations have adopted business principles and methods forged in the heat of battle, fueled by European Enlightenment thinking, and charging ahead on American optimism. Models and practices originally created to win wars and conquer foreign empires were adapted by businesses to woo customers and build financial empires. Christian organizations often adopted these models to “win souls”, find “recruits”, and raise funds.

> Given the ease with which military metaphors are taken up in other spheres of activity, including the language of command, it is not surprising that political and business leaders adopted the idea of strategy. References to business strategy were rare before 1960. They started to take off during the 1970s and by 2000 became more frequent than references to military strategy. It is through the literature on management and business that the use of the word has spread. As organizations' plans and policies were developed, at least their most important and far-reaching ones, they came to be described as 'strategic'.
>
> (Freedman 2013: xiv)

Strategic planning, honed as an art in warfare and refined as a science by business and industry, became a status quo process for many churches and mission organizations during the second half of the twentieth century and into the twenty-first. For example, in the course of following military and business methodology over the past century, mission organizations established territories of operation, and "targets" have been plotted and claimed in ways never before possible. With the help of technology and data-gathering strategies, people and places are coded and categorized, analyzed and prioritized. This applies, not only to "field work", but also to identifying potential "recruits", prayer advocates, and financial partners. It is all about matching "resources" to "needs". Though much good has been done, as a Kenyan colleague recently reflected, "many good things were done in bad ways".

Bosch spoke to some of these issues, referring to what he called "the hawker's mentality":

> The optimism and the military terminology that were, for so long, typical of the missionary enterprise of both Roman Catholics and Protestants, are indicative of this mentality. At the World Missionary Conference in Edinburgh (1910) to take but one example, the terms that were used again and again included the following: soldiers, forces, advance, army, crusade, marching orders, strategy, planning, and many more. And even when we do not (today) use this terminology, our conduct often reveals a comparable mentality
>
> (Bosch1979:30-31)

Newbigin said, “Significant ‘advances’ of the church have not been the results of our own decisions about the mobilizing and allocating of ‘resources.’ This kind of language, appropriate for a military campaign or a commercial enterprise, is not appropriate here…for the mission is not ours but God’s” (1995: loc 880).

Christian organizations are usually more focused on the outcomes of business practices than on the origins of these practices. Without serious reflection, sound theology quickly gives way to business methodology. Leaders seek the latest and greatest corporate advice rather than questioning and testing these practices. Below, you can see examples of common thinking in some Christian circles concerning strategic planning:

> Based on the findings of this study, the following conclusions can be drawn concerning the sample churches: 1. Most churches engage in strategic or long-range planning. 2. Strategic planning has a positive effect on church membership growth rates and financial condition.... [A]s a church faces declining numbers in both members and finances, methods must be employed to address these issues. The planning process is a method whereby a church can address these issues. Through proper planning, a church can map an approach for meeting the goals and objectives they have established.
>
> (Shah, David, & Surawski 2004:33)

The following statements have been paraphrased so as not to identify the original speakers. But they are, in fact, representative of hundreds of similar statements that can be found in books, seminar material, periodicals, and online, particularly on the websites and blogs of consulting firms.

A seminary professor stated that the fast pace of the twenty-first century world requires ministry organizations to think and act strategically about “their ministry for the Savior. Otherwise they will decline or face extinction.” He/she said they have no other choice if they want to “have impact for the Savior”.

A center for philanthropy recommended strategic planning as the possible answer to decline in church attendance and financial contributions in faith-based organizations. “Engaging in strategic planning can actually be a key to fulfilling mission…”

A planning guide for churches stated that they must “prayerfully plan so more of God’s work gets done” because their future “depends on it”.

“Taking time to prepare and write down careful plans is God’s way for us to achieve great things.”

Another church consulting firm said they could “transform your community in six months” with their planning guide.

The experts may be well-meaning, but, in most cases, they do not appear to be thinking theologically or missiologically. The literature and websites from many Christian organizations indicate there is much confusion concerning who the mission belongs to and just what that mission is. Strategic planning is frequently promoted as making the difference between ministry success and failure. It is often seen as the answer to increased numerical growth—more people, more money. These are common measurements of “success”. This brings to question, “Who and what defines ‘success’?” This topic will be briefly addressed in chapter eight.

In spite of all this, however, there is much that is useful, and some that is good, in business methods and models. It is not that they are without merit. Financial accountability, personnel care, strategic thinking, planning, and well-articulated vision and mission statements can all be credited as contributing to sound business practices, ethical standards, and accountability in organizations. It is no wonder that mission and church leaders are drawn to business wisdom. And it is appropriate to learn from others’ experience and expertise. Following business patterns in mission dates back at least as far as William Carey, and there was certainly much that was useful and good in what he contributed (Tennent 2010: 261).

Strategic thinking and reflective practice are essential, but the business environment often being emulated is sometimes nearly as brutal as the battlefield. The processes and outworkings of many strategic planning models reflect their origins and set the tone for organizational culture. Dependency on such models can be dangerous. Organizations can quickly be dominated by a competitive environment that does little to foster community or collaboration, let alone holiness.

> Out of necessity, the large church must use organizational techniques from the business world, but the danger is that ministry may become too results-oriented and focused on quantifiable outcomes (attendance, membership, giving) because of the natural tendency of management-by-objective. The goals of holiness and character growth can be

> overlooked. Again, this tendency should not be accepted as inevitable; rather, new strategies for focusing on love and virtue must always be generated.
>
> (Keller 2018)

There are other contextual questions to consider in addition to the theological and missiological concerns. Even from a business standpoint, there are many reasons to reevaluate strategic planning philosophies and practices. Mission and church organizations, though they strive to be seen as credible and accountable by business standards, often run years behind business trends. They often choose (or default) to be late, rather than early, adopters. This can leave them lagging in their agility and ability to cope with their wider environment (Mancini 2008:14) and that environment is ever-changing. The corporate world is questioning business models and many companies have rejected the "tried and true" twentieth century ways of working. So, even from a pragmatic perspective, change is needed in mission and church organizational thinking and planning.

Plowman, Slolansky, Beck, Baker, Kulkarni, & Travis speak of the complexity of today's organizations and talk about leaders needing to "embrace the unknowable" (2007). This theme is frequently voiced in the corporate world, yet many organizations, including Christian organizations, still try to fit the "unknowable" into the boxes of a traditional planning process. (It should be noted that Plowman et al., to their credit, focus on "sense-making" more than strategic planning.) Christian organizations, given their dependency on God, are in a better place to make sense of and be comfortable with the "unknowable" than their secular counterparts, yet they are still relying on secular outdated and inadequate approaches to planning. In the end, they try to control the uncontrollable rather than embracing the unknowable and acknowledging that control is in the hands of the omniscient and omnipotent God.

Kosuke Koyama (1979:35) talks about the reign of God beginning with God's initiative. "God carries us. We do not carry God…Genuine resourcefulness comes from the experience of being carried by God instead of carrying God. This however, is against our liking. We still want to identify resourcefulness with carrying God…he is too slow…we adjust Mt 16:24 to the high-powered methodology of Madison Avenue. We feel obliged to carry Jesus. He is not as resourceful as we would like."

It may sound absurd to hear Koyama say we think God is "too slow" or Jesus is "not as resourceful as we would like", but Koyama's bold insights make it clear that "who's in control?" is a major issue. The picture changes when the focus is on God

and on being a part of what He is doing rather than maintaining a traditional institutional model or assuming “it’s up to us”.

Traditional strategic planning and business practices have been consistent with organizational leadership styles that were “command and control” or “top-down” focused. Some current models attempt to “level the playing field” and decrease hierarchy. Some experts draw a distinction between strategy and planning, preferring not to use the two words combined (Freedman 2013; Mintzberg 1991; Nonaka & Zhu 2012). That would also be this researcher’s preference, but I have chosen to refer to “strategic planning”, nonetheless, because it is how the traditional models have been labeled for many years.

A global economy, the end of Western dominance, the rise of new political and religious powers, disruptive change, and technological advances, are just some of the factors influencing business today. These factors, along with the growth of the worldwide church also have a major impact on how mission and church organizations need to think about strategy and planning. But these factors should not be drivers of organizational behavior.

> Missions must step back from the competitive, pragmatic, market-driven impulses, which tempt us to think about missions in anthropocentric or institutional ways. Instead, missions must be conceptualized within the larger framework of God’s redemptive plan, not ancillary actions of the church for self-aggrandizement through institutional expansion, even on a global scale. If we are honest, we must recognize that much of our missionary activity is overly preoccupied with human plans and institutionally driven strategies built largely on the foundations of the social sciences. While acknowledging the abiding value of the insights of the social sciences, and even insights from the business world, we nevertheless insist that missions cannot be built upon or constructed in this fashion without, in the long run, producing missionary movements that have fundamental design flaws. The “nuts and bolts” of missions must be theologically driven… everything must be founded on the prior nature, character and initiative of God.
>
> (Tennent 2010:487-488)

“Everything must be founded on the prior nature, character and initiative of God” (2010:488). Tennent’s words bear repeating and reflection. As organizations grow in

their understanding of God's mission, they find they not only need to think and talk differently, they also need to plan and behave differently. What kind of planning is appropriate in recognition that God is in charge? How should strategies be identified, processed and implemented? How can and should an organization reshape itself in light of all this?

1.3 PROBLEM STATEMENT

Traditional strategic planning philosophies and methodologies were not created or developed to reflect or support organizational participation in God's mission.

From this perspective, there are several key elements missing in traditional strategic planning. These elements are interrelated but can be summarized in three key problem sub-statements:

1.3.1 Lack of theological and missiological roots

Traditional strategic planning is rooted in military and industrial history (Freedman 2013; Mintzberg et al 1998; Schwartz 1996). If "authentic Christian witness is not only what we do in mission but how we live out our mission" (Niemandt 2014: 3), then it follows that both the "doing" and the "living" need to be rooted in authentic Christian principles. The roots from which an organization grows inevitably contribute to the shape and substance of what that organization becomes. This is the primary issue the researcher will be addressing.

1.3.2 Outdated business approach

The philosophies and methodologies of strategic planning often reflect a bygone era of business. They do not have the necessary components or flexibility to serve well in a networked, semi-flat world. Unable to cope with organizational complexity, diversity, and the disruptive nature and pace of change, many planning strategies that once served manufacturing, operational structures, and institutions prove to be ineffective and can hinder the development of more promising options. The corporate world is also looking for and exploring new ways of thinking and working. It has, in many situations, long abandoned methodology still being heavily promoted in some Christian ministry contexts (Smith 2014; Plowman et al 2007; Mintzberg et al 1998).

1.3.3 Lack of global or multicultural focus

The cultural biases of traditional strategic planning are major hindrances to both Christian and secular organizations, particularly those with multicultural or global ministries or workforces. Most strategic planning models and methods were designed for and are a product of Western-dominated contexts (Agard 2010; Wong & Gregory 2007). This relates to their military and corporate roots as well, but is a significant enough problem to warrant particular attention. The competitive, linear, and "top-down" aspects of many strategic planning models are at odds with many cultures. Most attention given to "culture" in leadership and strategy literature focuses on "corporate culture" or how to help staff adapt to a dominate imposed culture. Much less attention is given to regional, linguistic, or national cultures.

1.4 PURPOSE STATEMENT

The purpose of this study is to explore and determine the potential of the concept of a journey to describe and track the missional intent of organizational participation in *missio Dei*.

Christian organizations, as participants in God's mission, should have structures and processes that proceed from their missiological and theological core. Looking at strategic thinking, reflection, and planning from the perspective of a journey could potentially contribute to greater theological and missiological holism and consistency of thought and praxis. Such a perspective could also address the need and desire for a multicultural and interculturally sensitive approach to strategy.

1.5 RESEARCH METHODOLOGY

Leedy and Ormrod state, "Research has one end: the discovery of some sort of 'truth'". They describe it as learning what hasn't been known before, asking a significant question never before answered (2015:5). Based on this description, research methodology could be described as the process of research. It is how inquiry should proceed. It is how one goes about the adventure of discovery.

1.5.1 Research questions

Vershuren and Dooreward describe research questions as "core questions and sub-questions that must be answered during the course of the research project. The answers give information and knowledge useful or necessary for accomplishing the research objective" (2010:17-18). The research questions addressed in this thesis are listed below.

Is there a model/concept that would:

- embrace theological and missiological reflection and practice, including spiritual discernment?
- be more effective in the current and future global environment?
- be more acceptable to a wide range of cultures?

Focused Questions:

- Can the *concept of a journey provide a more biblically and missiologically aligned, helpful, and effective basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations?

- Could the journey concept help address organizations' desires to flourish in and respond to the complex local and global environments of today and tomorrow?

- Could the journey concept be effective in multi-cultural and global contexts?

*Note: the deeper this researcher went into the topic, the more it became clear that "journey model" was not the most helpful term. When this researcher used the term "journey model" people had expectations of five-step plans and precise structures and instructions to follow. The term "journey concept" and talking of it as an "approach" was better understood, and people saw that it as a contextually adaptable way of perceiving, thinking, and working rather than a set of instructions.

Imenda (2014:188) cites Hornby who remarks, "Defining concepts is not an innocent exercise" (2005:5). Hornby goes on to explain that concepts represent ideological conflicts and theoretical concerns and that meanings/interpretations of concepts are influenced by their context (2005:5). Defining the *term* "concept" is equally complex. For these and other reasons, including the breadth and depth of the journey concept itself, this researcher has chosen to "describe" rather than "define". A definition envelops its subject, while a description unfolds its subject with the prospect of further revelation.

1.5.2 Objectives

"Rather than finding biblical legitimation for our activities, we should be submitting all our missionary strategy, plans and operations to biblical critique and evaluation" (Wright 2006:37). In keeping with Wright's statement, this study explores and

assesses the viability of using the concept of a journey to create an adaptable, innovative approach for strategic thinking and planning in the context of Christian organizations. A key facet of this research is observation of how this concept is portrayed in Scripture and what that means for organizations. A deeper look at the issue of strategic planning is essential to developing a sound theological and missiological core for organizational thinking and behavior. The topics of strategy and journey also lend themselves to a multidisciplinary approach that will allow the researcher to study and integrate thinking from a variety of disciplines, including: business, organizational development, linguistics, history, missiology, theology, culture and sociology, and journey literature.

1.5.3 Delimitations

Although there are many practices and principles, models and methodologies in Christian organizations that could benefit from analysis and review, the researcher has chosen to focus on the issue of strategic planning and the potential of the journey concept in relation to God's mission. This research will be categorized in the field of missiology, but will incorporate insights from other disciplines. Understandably, with a topic so broad, we will not go deep into many of the disciplines but will seek to find key resources that can be brought together to create something new. For the purpose of this research, the organizations surveyed and interviewed were limited to Wycliffe organizations and those in some way closely associated with the Alliance. A broader focus would be helpful in future research, but the breadth and depth of diversity in the Alliance (which includes more than 100 organizations and networks worldwide) should suffice for the purpose of this project.

1.5.4 Assumptions

Many Christian organizations, including church and mission organizations, use traditional strategic planning models. This often requires an organization to make major adaptations and alterations to the models to allow for spiritual discernment, for theological and missiological thinking and processes, and for cultural concerns. Where adaptation or alteration is not possible or just not considered, an organization may adopt methodology that could be incompatible with its ethics or ethos, and it could be contrary to sound missiological and theological principles. This assumption of possible incompatibility of strategy with values is supported in the introduction to this chapter.

Traditional strategic planning models were created for military and business environments. These models are highly structural in nature and have a strong

emphasis on power and control, usually cost-based control (Martin 2014). They are often also predominately Western in their cultural orientation and heavily influenced by Enlightenment thinking. This assumption is supported in the introduction to this chapter and in chapter three.

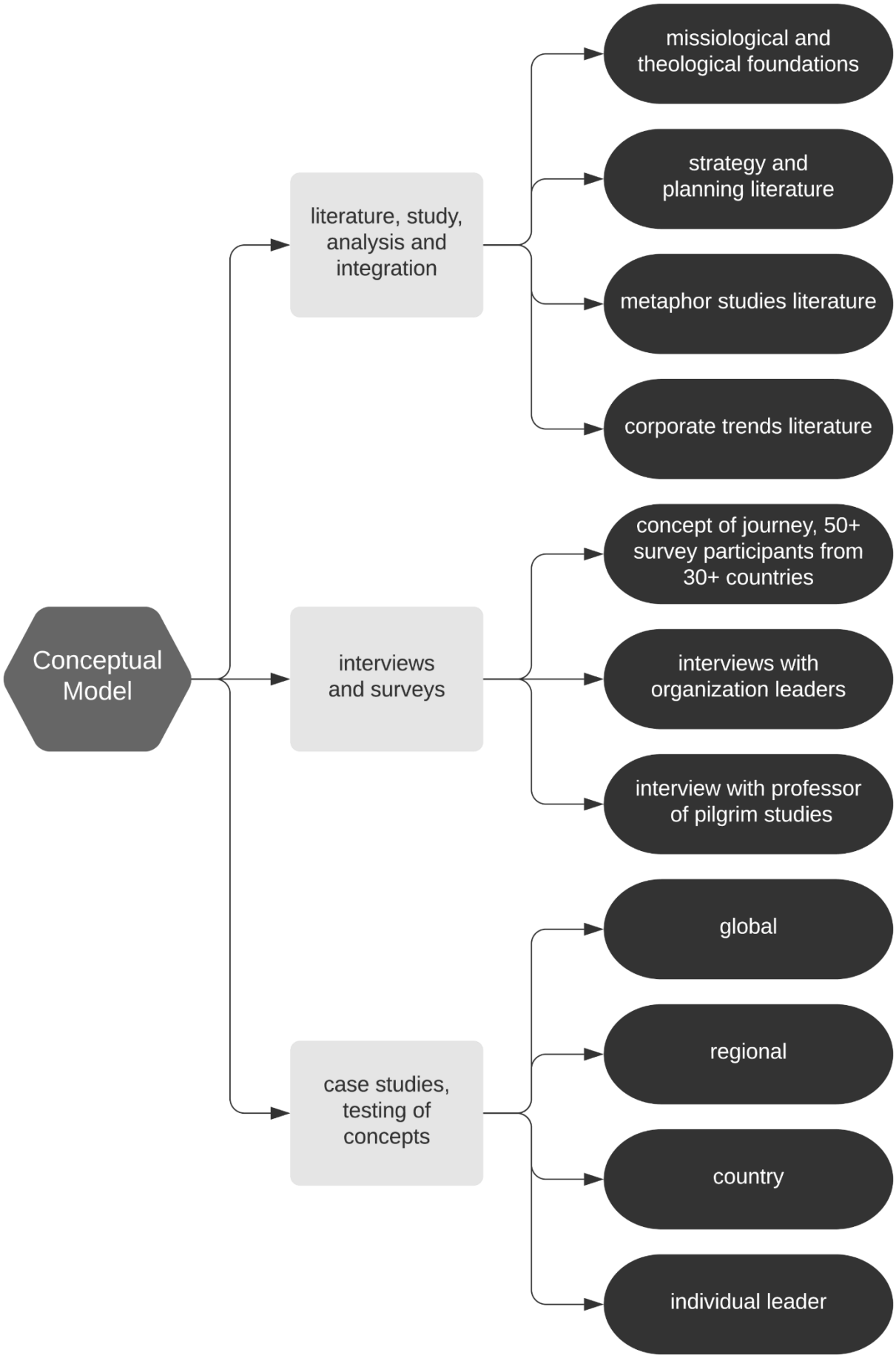
1.5.5 Conceptual model

A primarily conceptual model was chosen over a purely theoretical model because, rather than investigating a specific pre-existing or dominant theory and its relevant data, we will be exploring a possible theory through inductive, qualitative research integrating three key concepts: metaphor, strategy/planning, and journeys and will do this in relation to missiological and theological principles and multicultural considerations. Therefore, it is more of a theory-developing rather than theory-testing research project (Vershuren & Dooreward 2010:17-18).

I chose the conceptual model as my preferred approach because I will be drawing from a variety of disciplines. This mixing of disciplines, primarily through literature review and analysis, plus the data from the journey survey, should ensure that this thesis makes an original contribution offering new perspectives on the primary topic.

Imenda speaks to synthesis and integration as necessary for meaningfully addressing some research problems. “In such cases, the researcher may have to ‘synthesize’ the existing views in the literature concerning a given situation—both theoretical and from empirical findings. The synthesis may be called a *model* or *conceptual framework*, which essentially represents an ‘integrated’ way of looking at the problem” (2014:189). Although the quote speaks primarily to literature review, the idea of synthesis can apply to all facets of the research.

The following diagram offers a quick overview of the conceptual model and its facets as presented in this research.


Conceptual Model
literature, study, analysis and integration
missiological and theological foundations
strategy and planning literature
metaphor studies literature
corporate trends literature
interviews and surveys
concept of journey, 50+ survey participants from 30+ countries
interviews with organization leaders
interview with professor of pilgrim studies
case studies, testing of concepts
global
regional
country
individual leader

1.5.6 Qualitative research

The research approach for this study of strategy and journey is qualitative. According to Cresswell, “Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (2014:4). Cresswell also states that one of the primary reasons for choosing qualitative study is that it is exploratory and works well when there is often not much written on the topic. He says the researcher’s understanding is built on what is heard from the participants (2014:27-28). With that understanding, in this thesis, information gathering and synthesis will be a qualitative process, taking a number of themes and topics into account with a goal of integrating these as a part of the process of exploration, listening and learning from others, and discovering potential answers to the research questions.

The research is carried out primarily from a constructivist perspective (see 1.5.5.4). Interviews, surveys, and case studies, also qualitative in nature, will bring additional information to light and will help in later evaluation of cultural values, common practices and “needs” perceptions. Literature review will contribute to the knowledge regarding the topic and will also provide insights into the experiences of the survey participants as the review includes literature they noted. These activities will lead to the exploration and testing of the journey concept through analysis. At this point, the perspective becomes transformative (see 1.5.5.4) because the research will help determine the adequacy and suitability of the journey concept as an alternative approach to organizational strategy and planning. This has the potential for changing how organizations think and behave.

Another important reason for pursuing qualitative methodology is that it offers the advantage of capturing the voices and views of participants and allowing the participants’ experiences to be understood in context (Cresswell, 2013:4). This is of particular importance for this research because we desire to learn about journey from people of diverse backgrounds. This is one of the reasons for including extensive quotes from the journey survey participants. Hearing their voices provides a much more insightful picture of the concept of journey than the researcher merely summarizing.

Hedrick et al, emphasizes the importance of staying open-minded and willing to make changes, elaborate, refocus the research questions, etc. throughout the entire course of the study. He also emphasizes that many of the activities related to the qualitative research are going on simultaneously (1993). I believe this will be an ideal

approach for this project, particularly since the researcher is primarily exploring and integrating several themes that have not been significantly connected thus far.

Maxwell notes that qualitative research does not follow a linear progression. He also states that activities such as collecting and analyzing data, developing and modifying theory, and elaborating or refocusing the research questions are all influencing each other and going on “more or less simultaneously” (2009:215). This describes the pattern of this research, particularly as the literature review list was created from numerous sources, including the survey participants, while engaged in other parts of the research. For example, over time, both the literature review and the survey responses influenced what I chose to note as types of journeys.

Patton defines qualitative research as using a naturalistic approach in an attempt to understand phenomena in context-specific settings, such as real world settings, wherein the researcher is not attempting to manipulate the phenomena of interest…”It is any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification, but instead the kind of research that produces findings derived at from real-world settings where the phenomena of interest unfold naturally” (2001:39).

1.5.7 Constructivist and transformative perspective

A combination of constructivist and transformative perspectives is an appropriate approach to this study. The constructivist approach leads the researcher “…to look at the complexity of views rather than narrowing meanings into a few categories or ideas. The goal of the research is to rely as much as possible on the participants’ views of the situation being studied” (Cresswell 2014:8). The constructivist perspective does not usually start with a predetermined theory, but the researcher develops a theory or pattern of meaning from the research. Constructivism also relies heavily on qualitative research (Mackenzie & Knipe 2006). The path of this research is summarized well by this description. Though constructivist theory can go to the extreme of denying absolute truth, it does serve the purpose of researching peoples’ understanding and interpretation of “journey”. While I do believe in the existence of absolute truth, I also believes there are many ways to look at the subject of “journey”.

The transformative perspective is also be useful, given that this perspective is, in a sense, a response to the constructivist perspective’s lack of ability to address issues of social justice and marginalized peoples. According to Cresswell, the transformative perspective contains an action agenda for reform "that may change

the lives of the participants, the institutions in which individuals work or live, and the researcher's life" (2014:3). The researcher believes this is applicable to this project because of the need to find better ways of addressing strategy and planning in Christian organizations. This need goes deeper than just finding a new business model. It strikes at the very core of an organization's purpose and values and is a part of determining the identity of the organization. The topic involves addressing cultural issues and spiritual issues in ways that could be transformational. Qualitative studies from a transformational perspective are considered an ideal means of giving people voice. One of the reasons for featuring so much direct comment from journey survey participants is to do just that, to give voice to a diverse group of leaders.

I was intrigued by Mertens' work in transformative research theory, a quest for research and evaluation theory and methods that contribute to human rights and social justice. The theory associates itself within a historical perspective, drawing from many other schools of research and closely linking with Paulo Freire's work in transformative education in Brazil. (Mertens 2009:14). Although my topic is not directly related to such issues, some of the ideas regarding marginalized communities, power, equality of all participants, and "the development of social relationships that embody a principle of equality for all participants" (Mertens 2009:9) resonated with my goal of finding a more "multicultural and interculturally sensitive approach to strategy" (quoted from my Purpose Statement).

One of the three key problems I address is that of the cultural biases of traditional strategic planning and the lack of global or multicultural focus. This aligns with the transformative paradigm's "valuing of transcultural and transhistorical stances" (Mertens 2009:11). Several elements of this research relate to the transformative theory: the variety of voices heard through our journey survey; our drawing of attention to the importance of inclusion and the richness of the contributions of our languages and cultures; the challenging of the status quo (Mertens 2009:19). The Wycliffe Global Alliance puts major emphasis on polycentrism and polyphonic leadership. Many of the individuals connected with Alliance organizations work closely with marginalized peoples (minority language communities).

For the Alliance, the transformational perspective may look somewhat different from what Mertens describes, but it is no less applicable. We may focus less on our own ability to transform, but we are fully assured of God's ability to transform. Readers of this thesis will note that the transformative perspective is applied in numerous ways, including something as basic as referring to those who took the journey survey as

“participants”, not “subjects”. This reflects the relational nature of qualitative research and a transformative perspective

“How do we create research spaces that allow our stories to be told and heard? How do we use research to destabilize existing power structures that hold us in the margins?” (Smith 2014:20). These questions point out why the research methodology is critical. The second question also encourages us to ask, in our own context, how have Christian organizations and churches around the world been marginalized, limited in their true potential, because they have followed the power structures and constructs of the corporate environment?

1.6 RESEARCH DESIGN

Research design is the plan for answering the research question/s. There are numerous ways to make such a plan, but Spickard’s steps will serve as our basic outline. Spickard (2009:1) advocates six steps for research:

- Develop a good research question
- Choose a logical structure for your research
- Identify the type of data you need
- Pick a data collection method
- Choose your data collection site
- Pick a data analysis method

This section will address these steps.

1.6.1 Revisiting the research questions

Step one was covered in 1.5.1., because the research question/s are core to discussing overall research methodology, not just the plan and methods. We will state the focused research questions here as well, to serve as a reminder.

- Can the concept of a journey provide a more biblically and missiologically aligned, helpful and effective basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations?

- Could the journey concept help address organizations’ desires to flourish in and respond to the complex local and global environments of today and tomorrow?

- Could the journey concept be effective in multi-cultural and global contexts?

1.6.2 Research structure

Because this research is qualitative, there was no linear process to the structure. The research was structured around key topics that would contribute to answering the research questions. These included: metaphor, strategic planning, journey, plus corporate, organizational, and global contexts. To address all three questions above, it was also important that culture and missiological/theological thinking were considered threads that ran through all the research. At all points, considerations of culture—personal, multi-cultural, and intercultural—need to be prominent. Missiological/theological thinking was also critical to all facets of the research as pertained to mission of God, ethics, and reflection and practice.

1.6.2.1 Metaphor

A portion of the research focused on gaining understanding of *journey* as metaphor. This included research concerning:

- Metaphor in general, its history, use, influence, and power
- Metaphors used in the context of strategic planning
- Journey as metaphor

1.6.2.2 Strategic planning

Integrated in the research on metaphor, there was also exploration of strategic planning, its history, current context, and related metaphors.

1.6.2.3 Journey

Journey was explored as metaphor and reality. Research was also carried out to learn more about cultural and linguistic concepts and contexts of journey. Further work was done to investigate the concept of journey in Scripture and in other literature, including historical perspectives.

1.6.2.4 Corporate, organizational, and global contexts

Without gaining understanding of past, present, and potential future contexts in which people and organizations carry out daily life and ministry, there could be no valid discussion of the journey concept. Research needed to include historical

glimpses of all the topics listed here and also included the topic of leadership in these contexts.

1.6.3 Data type

What type of data could best contribute to the research? Spickard lists fourteen types of data (2009:56, 57). Of those, this research includes:

- Acts, behaviors, or events (first order phenomena, direct observation)
- Reports of acts, behavior, or events (second order phenomena)
- Self-identity
- Cultural knowledge—the things 'everyone knows' in a given society
- Expert knowledge'
- Shallow and deeply held opinions and attitudes
- Personal feelings

1.6.4 Data collection method

Details of the data collection methods will be covered under 1.7., Research Methods. In this section we will simply list the types of data collection that were the best fit for addressing the research questions and that would best accomplish the purposes of the data types.

Data collection methods included:

- Literature Review—Spickard emphasizes the importance of consulting scholarly literature, stating that we need to ask, "What do we have to answer to answer the central question?" (2009:224) He also comments, "You need to find out what other people have already found out about your topic, so you can build on their work" (2009:14). Boote and Beile also emphasize the importance of literature review, saying, "A researcher cannot perform significant research without first understanding the literature in the field" (2005:3). According to Neuman (1997:89), a literature review is based on the assumption that knowledge accumulates and that we learn from, and build on, what others have done. Neuman (1997:89) indicates that the goals of a literature review are to: demonstrate the researcher's familiarity with a body of knowledge that already exists about the research subjects and establish the credibility of such knowledge; show the path of prior research and how the current project is linked to already completed research; integrate and

summarize what is known in and about his/her area of research; learn from others; and stimulate new ideas.

- Survey and Interview—According to Spickard, survey is most suitable for producing quantitative data. Spickard, however, describes surveys primarily as forms that have “check the box” or “single word” responses (2009:187). This explains why he regards survey as capable of obtaining only “shallow” data. He points out that a researcher can reach more “subjects” but will receive “shallow” data through the use of surveys, whereas interviews usually obtain deeper data but involve fewer subjects and take more time. Spickard does, however, say open-ended qualitative research can give people the opportunity to say things in their own words (2009:117). The survey developed for this research could be considered a hybrid, as it is an informal survey with questions that invite written responses of any length. I also chose to do several interviews and offered interviews (online) for those who preferred this over the written survey.

- Case Studies—Case studies observe and interpret the research topics, focusing on finding meaning and understanding in one or more specific contexts. Yin (2003) stated, “You would use the case study method because you deliberately wanted to cover contextual conditions—believing that they might be highly pertinent to your phenomenon of study” (2003:13). Creswell, Hanson, Plano Clark, & Morales describe the process as investigation of a case or cases over time “…through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports)” (2007:245). This researcher was privileged to develop four case studies as a part of this research. Two of the cases included documents, reports, and the researcher’s presence and participation throughout the course of the case studies. The other two were primarily based on reports and interviews. The inclusion of case studies was valuable to the research because they provided an opportunity to observe and interpret how the journey concept worked in various contexts and cultures.

1.6.5 Data collection site

As mentioned in the Delimitations (1.5.3.), data obtained by survey and case studies took place in the context of the Wycliffe Global Alliance. The surveys were conducted with 53 Alliance leaders from around the world. Their diverse backgrounds and experiences added great value to the research. The case studies

involved groups of leaders, organizations, and individuals serving with the Alliance. They were chosen so that the compilation of studies would include a global, regional, national, and individual study. They also represented diverse parts of the world: global, Americas, South Africa, and Australia. It can also be noted that there were two women and two men among the four primary leaders involved in the studies. It would be informative, in future research, to do similar research with other organizations, but the diversity of the Alliance, plus this researcher's connections as part of the Alliance leadership, afforded opportunities and provided data that would not have been available elsewhere. The literature review, as previously mentioned, included literature from numerous disciplines. Resources included books, magazine and journal articles. The literature review is not contained in any one section of the thesis but is distributed throughout, accompanying the appropriate key topics.

1.7 RESEARCH METHODS

Research methods are the means by which one carries out the plan established in the research design. As mentioned above, data collection was done by means of literature review, survey and interview, and case studies. The following information covers the details/methods related to each of these.

1.7.1 Literature review

This includes literature study of relevant topics (including metaphor, strategy, planning, journey, and change) viewed from various perspectives (literature, Scripture, history, the Wycliffe Global Alliance contexts, and the contexts of specific Wycliffe organizations) and within a missiological and theological framework. The goal of this part of the research is to connect and integrate thoughts and developing ideas to address the research problem. Given the diversity of the topics under consideration, this research provides some interesting perspectives when the topics are interconnected.

1.7.2 Case studies and interviews

As a part of the Wycliffe Global Alliance leadership team, I was able to observe the organizational context worldwide (visiting more than 40 Alliance organizations over the past 10 years) and also observed or participated in several of the events/situations that were developed into case studies. As mentioned above, I had first-hand observation of the Alliance board during the entire case study sequence. I also benefitted greatly from the official board reports and from my own notes. I conducted the Americas Area review sessions that were developed into the

Americas case study. This research was made possible thanks to the excellent note-taking of a colleague during the meetings.

The Wycliffe South Africa case study data was obtained through reading reports and presentations, attending reporting sessions, online conversations with the director, and face-to-face interviews with the director. The Wycliffe Australia leader's case study was developed from a reflection document the leader had shared with the Alliance leadership. I then followed up with him through online conversations. These case studies include documentation of the participants' expectations, experiences, and opinions, followed by a set of descriptive analyses. Each case study, including the researcher's observations, was reviewed for accuracy by parties involved.

In addition to the interviews already mentioned, I intended to interview several professors of pilgrimage study. While the first interview was helpful and extremely informative, I determined that further interviews would not take me in the direction I needed to go for further research.

1.8 DESCRIPTON OF KEY TERMS

Alliance

"A union or association formed for mutual benefit, especially between countries or organizations. A relationship based on an affinity in interests, nature, or qualities." (Oxford Living Dictionary 2019)

Christian organizations

For the purpose of this research, reference to Christian organizations refers primarily to mission and church organizations (including denominations). While much of the thinking will be applicable to both, survey research undertaken was confined to member organizations of the Wycliffe Global Alliance (see Delimitations in 1.5.3.).

Institution

"A complex of positions, roles, norms and values lodged in particular types of social structures and organizing relatively stable patterns of human activity with respect to fundamental problems in producing life-sustaining resources, in reproducing individuals, and in sustaining viable societal structures within a given environment"

(Turner 1997:6). Institutions are focused on preserving values and standards often by means of structured guidelines.

Journey

The act of traveling from one place to another; A long and often difficult process of change and development (noun). Travel somewhere (verb).

(Oxford Living Dictionary 2019)

Journey Concept/Journey Model

This researcher's proposition that Christians and Christian organizational bodies can benefit from the realization that they are on both a literal and a figurative journey as participants in God's mission, and that, through an ongoing, growing awareness of living within this concept, they can apply it to all areas of life, including how they approach strategy and planning. This researcher began by using the terms *concept* and *model* interchangeably, but, as the idea has spread and as the principles have been applied during the course of this study, *concept* has become preferable as it communicates a more flexible, adaptable approach. People often had expectations of numbered steps or an *exact* model to follow when we used the term *model*.

Metanarraphor

"…a *metanarraphor* is an expanded narrative that includes or is conveyed through metaphor" (Kok & Jordaan 2019: loc 252).

Missio Dei

Mission of God, "God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate" (Bosch 1991:10).

Mission

"Our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation" (Wright 2006:25).

Missional

"Adjective denoting something that is related to or characterized by mission, or has the qualities, attributes of dynamics of mission" (Wright 2006:24).

Missional intent/Strategic intent

Missional intent is about setting direction. It refers to the concerns, contexts, and/or causes an organization (group, or individual) believes God has called them to. The intent is clear, but the strategies and actions are flexible and constantly attuned to God's leading. Missional intent is the connecting of our identity (who we are) to God's purpose of blessing the nations, focusing our hearts and minds on a specific purpose or purposes (*how* we approach vision and mission) according to his leading.

Mono, multi, and intercultural

- Monocultural—focus on one culture or one type of culture.
- Multicultural—recognition of multiple cultures, each considered individually.
- Intercultural—appreciation of multiple cultures, with permeable boundaries that allow a variety of cultural approaches and perspectives to be applied, blended, and/or integrated (Van Wynen 2009:27-28).

Movement

Often contrasted with *institutions* (which sometimes leads to unfortunate binary thinking), a movement is characterized as a voluntary group of people and/or organizations committed to a common cause, often informally structured and networked.

Strategic planning

"A disciplined effort to produce fundamental decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why it does it. …A set of concepts, procedures and tools designed to assist leaders and managers with these tasks" (Bryson 2004: loc 61).

VUCA

A commonly used acronym (Volatile, Uncertain, Complex, Ambiguous) describing the state of the world today.

Wycliffe Global Alliance

“The Wycliffe Global Alliance is a community of more than 100 diverse organizations and networks serving together in Bible translation movements around the world. The Alliance serves as a part of the worldwide Church and the global missions community, seeking to glorify God through participation in His mission of redemption and reconciliation. The Alliance organizations have a common commitment, believing all peoples should have access to God’s Word in their preferred languages and formats” (https://www.wycliffe.net/about-us/).

1.9 OUTLINE OF CHAPTERS

Chapter 1—Introduction. Chapter one establishes why this research is important and who can benefit. It offers the research problem, background, hypotheses, description of research methodology and framework, description of terms, and other information critical to understanding the research and its goals.

Chapter 2—The Power of Metaphor. Chapter two prefaces further discussion of the concept of journey. Recognizing journey as both metaphor and reality, this chapter delves into the importance of metaphor in general: what it is, what it does, background and history, metaphor theory (with particular emphasis on conceptual metaphor theory). Based on literature review and analysis, the chapter also explores metaphor in context and culture and looks at metaphor related to truth and to power. Understanding metaphor will help build understanding of the influence of metaphor on strategy and highlight the potential of journey as a metaphor suited to organizational contexts and compatible with missiological and theological contexts.

Chapter 3—Strategy and Metaphor. This chapter, also based on literature review and analysis, looks at metaphor as specifically related to strategy. Chapter three connects the topics of strategy and the mission of God, also introducing the idea of missional intent. In addition, it offers research on the history of strategy. The chapter then introduces three metanarraphors commonly related to strategy: war, game (competition), and the “big machine” (empire-building and industrialization). The focus then shifts to journey as metaphor as we explore what sort of metanarraphor a Christian organization or church might want to “inhabit”. The research reveals that

the journey metaphor offers possibilities not found in the other metaphors discussed. This includes compatibility with missiological and theological principles concerning the mission of God.

Chapter 4—Journey Perceptions. Chapter four begins the process of observing and evaluating the journey survey conducted by the researcher. In this chapter we look at journey perceptions, including descriptions of journey, key themes, and key factors. Given the survey input from participants with a wide range of experiential, cultural, and language backgrounds, there is evidence in this chapter that journey is both a near-universal metaphor and a part of common, literal experience.

Chapter 5—Journey Influences. Chapter five continues the process of observing and evaluating the journey survey responses. The chapter focuses on journey influences, looking at the stories, literature, and history that have influenced perceptions of journey. These examples include history, personal experiences of survey participants, cultural proverbs and sayings, life perspectives, and literature. A literature review provides insights from stories cited by survey participants and the researcher. Emerging patterns are identified and three types of journeys highlighted: round trip, one-way, and flight. The participants, with their diversity of cultures and experiences, provide rich insights and great variety of material. But for all the variety, there is much common ground. Participants demonstrated a natural affinity for sharing journey stories and experiences, providing further evidence that the concept of journey is highly relatable, shareable, and understandable.

Chapter 6—Journey and Scripture. If the journey concept is going to serve within a missiological and theological context, it is important to observe how journey is featured in Scripture. Chapter six looks at data from journey survey participants concerning journey-related Bible stories and passages that have influenced them. Several of these are related to the examples of specific Bible characters such as Moses and Paul. The chapter also highlights the topics of sojourners and strangers, pilgrims and pioneers, with observations from Scripture and insights regarding these topics, the church, and the world at large. There are also brief overviews of *Derekh* and *Hodos*, Hebrew and Greek words that represent *journey*, *path*, or *way* in Scripture. The chapter concludes with an overview of Jesus' activities and behavior while walking. This study points to the power of the metaphor of journey, and of walking the journey together. Relationships are a key factor of the journey, as portrayed throughout Scripture.

Chapter 7—Journey of Missional Intent in Action. Chapter seven features four case studies demonstrating the application of the journey concept. The case studies include: the Alliance board's journey from thinking predominantly in terms of quantitative to qualitative; the Alliance Americas Area "journey thus far", an exercise in reviewing changes and progress in the work of Wycliffe Americas Area; Wycliffe South Africa's journey from traditional recruiting and sending organization to regional consultant; and the journey of a former Wycliffe Australia Director to working and thinking differently with colleagues in other countries.

Chapter 8—Journey of Missional Intent in Leadership. Chapter eight offers a sampling of how the journey concept can influence and change how leaders think and act. It also emphasizes the importance of recognizing God as leader and human leaders as followers first. This establishes the context in which leaders lead. The chapter then continues with a discussion of how a journey mindset can influence how leaders think and act when facing a VUCA world. Other key leadership considerations discussed from the perspective of the journey concept include change, complexity, urgency, and success. The chapter includes literature review and analysis.

Chapter 9—Conclusion. Chapter nine includes a summary of each previous chapter and thoughts on the ideas and patterns represented in the whole thesis. It also includes reflections on the journey concept and the results and implications of the research, plus recommendations for further reflection, study, and action.

1.10 CHAPTER SUMMARY

The concept of a journey, as both metaphor and reality has the potential for helping multi- and intercultural mission and church organizations develop theologically and missiologically grounded, intercultural approaches to organizational strategic thinking and planning.

Why the journey concept? The researcher has chosen to explore the concept of a journey for several reasons. The journey concept includes metaphor but is more than metaphor. It is a reality in that life *is* a journey. The Christian's life is a journey with God, and the life of a Christian organization is (or should be) about discerning what path or paths should be taken to best participate in God's mission. The richness of the journey concept in Scripture, in church history, in Christian literature, and in a multitude of cultural contexts offers a new way of looking at strategic thinking and planning. It offers a different starting point for approaching problem solving, discernment, decision making, and direction in Christian organizations.

Contemplating a journey urges us to consider calling rather than control. A journey is a holistic undertaking. We must consider purpose, leadership, followership, climate, terrain, context, resources, time, space, milestones, and history. Many metaphors have been used to energize and motivate organizational planning, but the *reality* of the journey requires a new kind of commitment and a new way of seeing and being. And so we begin, A Journey of Missional Intent: Organizational Strategy in the Context of God's Mission.

Chapter 2 – THE POWER OF METAPHOR

2.1 OVERVIEW

Why is it important to understand the value of metaphor in order to discuss the concept of journey as applied to missional intent and strategy? Though it can and will be argued that the journey is real, it is also important to explore journey in the realm of metaphor. Understanding the value and use of metaphor can help us better evaluate and maximize the potential of the journey concept.

The use of metaphor has shaped and continues to shape how we think about ministry, mission, organizations, and strategy. Metaphors influence and shape how we think and behave in *all* facets of life. In this chapter, through the process of a literature review, we will look at the value and impact of metaphor in general, including a brief overview of metaphor history and theory. We will also look at some of the controversies regarding metaphor and metaphor theory and will present information on the conceptual metaphor theory in particular. In doing so, we will gain a better understanding of metaphor in context and culture. This, in turn, will have bearing on our later evaluation of the "universality" of *journey* as concept and metaphor.

Finally, looking at the issues of truth and power as related to metaphor will help prepare us for more specific discussions regarding the journey concept. In the next chapter we will look at the use of metanarraphor, specific metaphors, and other figurative language frequently used when talking about organizations and strategy. From there we will delve into why a journey metaphor and concept are worth further exploration as related to missional intent and strategy.

2.2 WHAT IS METAPHOR?

For the purpose of this paper we will use a broad definition of metaphor. "A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable" (Oxford University Press 2019). The word *metaphor* comes from the Latin and Greek *metaphora*, "a transfer" or "a carrying across" in the sense of one word to a different word or one idea to another. The Arabic word for metaphor is *isti'ara,* meaning "loan" (Geary 2011: loc 193). A number of other languages use words for metaphor that back translate as "parable", "comparison", "illustration", or "example".

2.2.1 Description

In the process of defining metaphor, many authors offer excellent examples of metaphor. For instance, “Metaphor is the bridge we fling between the utterly strange and the utterly familiar, between dice and drowned men’s bones, between I and another” (Geary 2011: loc 3772). This description also explains the title of Geary’s book on metaphor, *I is An Other*. Geary states, “A simile is just a metaphor with the scaffolding still up” (2011: loc 170). In English, it is that small word “like” that often creates the bridge left invisible in classic metaphor. One can say, “A metaphor is like a bridge” or remove the scaffolding and say, “A metaphor is a bridge”.

Aristotle said similes, all proverbs, and the best hyperboles are metaphors (Aristotle 1954: lll,11). By these definitions above, all similes are metaphors, but not all metaphors are similes. We will include both in our definition of metaphor and also speak of proverbs and parables as being, sometimes, metaphors as well. We will include and reference them, though focusing primarily on classic metaphor as in “life is a journey”.

2.2.2 What does metaphor do?

Hills brings the two words/ideas to the middle of the bridge and says, “When we resort to metaphor, we contrive to talk about two things at once; two different and disparate subject matters are mingled to rich and unpredictable effects” (2017:32). Metaphor joins the uncommon with the common, the less understood with the understood to create a new understanding.

A bridge, a link, a mingling, a lens… “Metaphor is a lens that clarifies and distorts. It focuses our attention on a specific set of associated commonplaces, but in so doing also narrows our view. Once a metaphor aligns the stars in a specific constellation, we are primed to see things from exactly that point of view” (Geary 2011: loc 2464). This trope of “metaphor as lens” reveals the potential of metaphor to not only enhance and clarify, but also to obscure and even manipulate. Therein lies great power.

As implied in Geary’s statement above, metaphors are inherently reductionist. They only convey a certain level or perspective of meaning. Something else is always left out. So, while often considered elaborative additions to rhetoric, metaphors can also be precise, economical short-cuts. Metaphors communicate meaning. That meaning, however, is moved in a certain direction by the choice of metaphor. So, in a sense, you can both reduce (how many words are needed to communicate) and expand (how much meaning is conveyed) when you use a metaphor. Compare what you would think of this woman as she is described— “Her lips are a blushing rose” or

“Her lips are a seething volcano”. The use of metaphors opens up potential not found by just saying, “Her lips are red”. The choice of metaphors both opens and closes options. You will now probably have trouble picturing the woman with the seething volcano of a mouth singing a lullaby to her child or gently kissing the cheek of her ailing grandfather. One’s choice of metaphor can lead thoughts down very different paths and can also cut off certain paths.

As Schön (1993) points out, metaphors can be dangerous, particularly because of their reductionist nature. He warns against oversimplification saying that we need to take time to understand the metaphor by “renaming, regrouping, and reordering […its new] features and relations” (1993:156). If we do not do this, we risk limiting ourselves to certain aspects of what we are trying to understand or the problem we are trying to solve. It might hinder the process that could bring new understanding and, thus, new solutions. On the other hand, it is the metaphor’s ability to simplify that often helps us begin to understand complex ideas or even life in general.

2.3 BACKGROUND/HISTORY

How has metaphor been perceived and used? The long and colorful history of metaphor spans the globe and can add to our understanding of the perception and use of metaphor today. Columnist David Brooks has said, “Metaphors are things we pass down from generation to generation, which transmit a culture’s distinct way of seeing and being in the world” (2011:A25). Our challenge is to learn enough about metaphor to determine if and when it also has the potential to reach across cultures.

2.3.1 From the beginning

While we cannot pinpoint their very first use, metaphors have a long history worldwide. Examples of metaphor in literature appear in the earliest surviving literary works around the world. Exploring such metaphors introduces us to the richness and complexity of metaphor found in various languages, contexts, and cultures. This is relevant to our research because our observations of historical metaphors will help us understand some of the challenges we also face in understanding and using contemporary metaphor.

2.3.1.1 The Bible

The New Testament’s depiction of the Spirit “descending like a dove” (Mt 3:16; Mk 1:10) recalls the Genesis 1:2 description of the Spirit of God as “hovering” over a formless world. This would indicate that figurative language has aided our comprehension from the literal beginning. Also from the Old Testament, Jacob’s last

words to his sons in Genesis 49 provide a wealth of metaphors and tell of the future as he depicts his sons: unstable as water (v4), a lion's whelp (v9), a haven for ships (v13), a strong donkey (v14), a serpent (v17), a deer let loose (v21), a ravenous wolf (v27). Jacob also speaks of the coming Christ as Shepherd and Stone (v24). The extensive use and consistency of metaphorical imagery in Scripture gives us a clue that God designed our minds to include metaphors as an integral part of our thought processes. If God speaks in metaphors, they must be worthy of our attention and contemplation. The consistency of metaphor in Scripture plays a major role in drawing the strands of Scripture together across the centuries and in speaking truth through the generations, "…bringing with them the whole weight of the biblical witness" (Richards & O'Brien 2012: loc 921).

Van der Watt explores the metaphors found in the Gospel of John, saying, "It is clear that John makes extensive use of metaphors on the macro-level of the Gospel, creating a network of metaphors primarily related to ancient family imagery" (2000: xvi). Van der Watt follows the strands of imagery through the Old and New Testaments, pointing out the significance of these strands in that they make it necessary to interpret the metaphorical language within the context of the whole of Scripture, rather than freely interpreting a single occurrence. The imagery used is often related to family, to God, to vineyards, vines, branches, and fruit. These symbols were common in other ancient literature as well as in Scripture, so the meaning had instant contextual associations even when the message was new. Van der Watt also talks about metaphor's capacity to 'carry' the reader into the figurative or spiritual world (2000:151). This aids the process of transforming realities. For example, Jesus can be portrayed as human in the ordinary world, but also seen outside the earthly realities that are commonly understood.

Rock, Shepherd, Bread of Life, Lion, Lamb, Cornerstone, Foundation, Light of the World, Vine—if God speaks even and especially of Himself through metaphors, we can be assured metaphor is not mere adornment, but a valuable and intended part of how we are meant to comprehend and communicate concerning that which we can and cannot see. In chapter six we will look at how the concept of journey, as metaphor and reality, is portrayed in Scripture.

2.3.1.2 Other early literature

The *Epic of Gilgamesh*, originating in ancient Mesopotamia, is considered the world's oldest known literature, its earliest form dating to the eighteenth century, B.C. This Sumerian text is rich with metaphors which are often part of continuing themes. One of the themes is that of gateways and doorways. This passage from Mason's

twentieth century translation (resourcing numerous historical translations of the various tablets) is just one sample. The phrase “As if some faces could be doorways into life…” is an exemplary metaphor.

> The eyes of Utnapishtim seemed so full
> Of hospitality
> When Gilgamesh awoke
> From his exhaustion.
> As if some faces could be doorways
> Into life one has an image of
> But never sees. The vista was
> A strange and beautiful
> Release.
> Utnapishtim was the only one whom he had met
> On his journey who did not add to
> His fatigue.
>
> (Mason 1970: loc 506)

The oldest known Western literature, Homer’s *Iliad*, dated to the eighth century B.C., is particularly known *for* metaphors and similes that go to considerable length comparing characters to objects or animals. The following gives a decidedly clear and graphic picture of how Achilles felt about Agamemnon. “’Wine-bibber,’ he cried, ‘with the face of a dog and the heart of a hind….’” (Homer n.d.:128). And so, the story of the *Iliad* begins…

The *Shijing,* or *Classic of Poetry*, is China’s oldest known literature, dating from the eleventh to seventh centuries B.C. It, too, makes extensive use of metaphor. Here are just a few choice lines from Guan Ju, Odes of Zhou and The South, with two different translations into English. The first was translated by British poet William Jennings, the second (in italics and cited below as Confucius) by James Legge:

> 关关雎鸠 Waterfowl their mates are calling/*Guan guan go the ospreys*
>
> 在河之洲 On the islets in the stream/*on the islet in the river*
>
> 窈窕淑女 Chaste and modest maid! Fit partner/*The modest, retiring, virtuous young lady:*
>
> 君子好逑 For our lord (thyself we deem). /*For our prince a good mate she*.

(Jennings 1891: loc 37; Confucius 2015: loc 72)

In the first translation, much is lost in this celebratory wedding poem when the metaphorically significant osprey is replaced by a generic waterfowl. Jennings, apparently, was not aware of the depth of meaning conveyed by the osprey, a bird known for loyalty, for choosing its mate carefully, and for staying with its mate for life. Legge kept the metaphor intact. This is just one of the challenges of translation. Chinese poetry is rich with metaphor that is particularly easy to miss if one does not know the culture and context well. This could be said of the literature of any culture, though the Chinese excel in their poetic expression and its subtleties.

Looking again at the Bible, we realize that our translations, however excellent, may not convey the richness and depth found in the original. Even in reading the original, we still lack the cultural context to fully appreciate or even recognize all the figures of speech. As Richards and O'Brien (2012) repeatedly point out, our own cultural biases and orientation skew our worldview and interpretation. Examples of translation and interpretation gone awry also speak to the power of metaphor as it can clarify and confuse, elaborate and obfuscate.

2.3.2 "Perfect cheats" – the detractors

Though firmly established in literary tradition, the metaphor has often been under suspicion. Geary reminds us that, historically, metaphor was often considered a devious use of language, a linguistic trick, used by "charlatans, faith healers, snake oil salesmen, and poets" (2012: loc 322). Many philosophers thought metaphorical language was, at best, a harmless diversion and, at worst, dangerous.

A few unsuccessful movements sought to ban metaphors. Often betrayed by their own rhetoric, the anti-metaphorists eventually disappeared over the metaphorical horizon and are largely known for other contributions to history and society. Berkeley, Aristotle, Plato, Descartes, Hume, Leibniz, and Locke have all been cited as being metaphor-unfriendly. But the more one reads regarding these gentlemen, the more curious one becomes. Many of these men of renown, who were theoretically opposed to metaphor, wax eloquent and perhaps break all records in the use of metaphor. Samuel Parker, Bishop of Oxford in the 1680s, is often quoted in this regard. He said theories of philosophy expressed "only in metaphorical Termes" are not real Truths,

> …but the meer products of Imagination, dress'd up (like Children's babies) in a few spangled empty words…Thus their wanton and

> luxuriant fancies climbing up into the Bed of Reason, do not only defile it by unchaste and illegitimate Embraces, but instead of real conceptions and notices of Things, impregnate the mind with nothing but Ayerie and Subventaneous Phantasms
>
> (Parker 1666:33)

A man as clever as Parker was surely aware of his own excessive use of extravagantly descriptive metaphors in his denunciation of metaphor. And those who quote him often do not give the context. Parker was referring to Platonists, most likely very particular Platonists of his day whom he was railing against for having no substance to their scientific, philosophical, or theological works. Interestingly enough, some who quote this paragraph also leave out the word “only” from “only in metaphorical terms”. That “only” says a lot. If those he was speaking against were purposely burying meaning in metaphors rather than helping bring clarity through metaphors and “only” communicating in a style meant to challenge rather than provide clearer communication, Parker had good reason to fuss.

It seems to come down to several key issues—how one defines a metaphor and who is using it to what purpose. There is also the matter of historical context. The writers of old tended to wax eloquent about a great many things, including metaphor. They often played devil’s advocate and, not unlike our own contemporaries, they also often had political motivations. Quotes from these authors regarding metaphor are frequently taken out of context. Michael Srigley (1988) points out the complexities of the seventeenth to eighteenth century era (complexities exist in all eras, though in different guise) and how various factors must be considered as the bridge was created from Renaissance to Age of Reason. These writers were often writing in response or reaction to the scientists and scholars closest to them who were choosing a particular allegorical style, a “deliberate, hermetic obscurity of style” (Srigley 1988:179). They were not necessarily lashing out at the metaphor-using general public but were addressing particular people and specific situations.

Like philosophers, scientists, and your colleagues who blog, these men of old thought, talked, and wrote about many topics, not always intending to make a final statement. They might take an idea only so far and not develop it further, never intending that generations to come would take their word as law or base entire theories on some possibly passing musings or on rhetoric addressing one particular audience or set of circumstances. These possibilities are matters for a different paper and a different author. But it is important to note that there are numerous

views on metaphors, their definition, and their use. While some thought metaphors frivolous, there are probably more instances in which they were considered dangerous. This points less to rejection of metaphor and more to strong belief in the power of metaphor. And, in all situations, context and culture had great bearing. Philosophers, authors, and men of science and religion (along with poets and charlatans) have long understood that metaphors can shape and sway a message and an audience.

Those studying metaphor often seem obligated to begin with Aristotle. Almost every history-related article read for this research on metaphor placed considerable blame on Aristotle. His "undervaluing" of metaphor and his relegating it to the oft' shamed linguistic realm of ornamentation are supposedly what influenced the anti-metaphorists down through the centuries. But after reading the "proof-text" anti-metaphor quotes from Aristotle, Plato, Hobbes, and Locke, and then reading some of their surrounding context and/or other writings, it was obvious there had to be more afoot. They made profuse use of metaphor in their own speeches and writings. These philosophers were actually metaphor supermen! As for Aristotle himself, as philosopher and author Umberto Eco pointed out, despite the many thousands of pages written about metaphor since the time of Aristotle, his theory has never been eclipsed (1984:88). Aristotle noticed that metaphors revealed something fundamental about the human mind. But he did not pursue this line of thinking any further. He acknowledged that metaphorical language was psychologically powerful but declared it was, in essence, an ornamental or stylistic option to more basic literal ways of thinking and speaking. So, for centuries, people have focused on the "ornamental aspects" of metaphor and have given little thought to the deeper aspects intimated in Aristotle's writing.

James Edwin Mahon, in his chapter entitled "Getting Your Sources Right" (1999:72), urges students and scholars to look at the *context* of Aristotle's statements. Aristotle gave special attention to metaphors, so much so that he went into great detail concerning when, where, and how to use them. He also gave advice on how to create better metaphors. Referring to metaphors in his work *Rhetoric*, he said "…we are attracted by those things which we understand as soon as they are said or very soon afterwards, even though we had no knowledge of them before, for then there is a learning process or something very like it, but in the case of the obvious or the unintelligible there is no learning at any time" (Aristotle 1954:89). Aristotle was speaking in recognition of the power of metaphor to communicate. He warned his audiences concerning the use of metaphors and gave instruction as to who should or should not create them. These warnings were more in recognition of the metaphor's

potential power than they were an effort to devalue it. If anything, he was perhaps "devaluing" the people he did not think capable of creating or using metaphor to its best advantage.

Musolff (2005), in a similar fashion to Mahon's observations on Aristotle and *Rhetoric*, looks at Hobbes' *Leviathan* to reassess the accusations that Hobbes was another, later, arch-detractor of metaphor. Musolff emphasizes Hobbes' focus on the "dangers" of metaphor use in political theory and practice. Musolff interprets this focus as a warning and acknowledgement rather than a denial of the conceptual and cognitive force of metaphor (2005:110). On the contrary, Hobbes' concerns demonstrate that he did, indeed, see the power and potential in metaphor. Like Aristotle he advocated using metaphors with care. And as the first major philosopher of the English Enlightenment, his influence spread widely.

Taking another example from the Enlightenment era, John Locke, also a so-called decrier of the metaphor, had the reputation for promoting "plain speech". In *An Essay on Human Understanding*, he states, "…[A]ll the artificial and figurative applications of words eloquence hath invented, are for nothing else than to insinuate wrong ideas, move the passions, and thereby mislead the judgement; and so indeed are perfect cheats" (1700: n.p.) And yet, Locke famously described the mind as a blank sheet of paper, a wax tablet, an empty cabinet. So, not only did he admit to the power of metaphor (whether he liked it or not), he also put it to much use that would certainly not be considered frivolous.

2.3.3 Window dressing – the decorators

For centuries, metaphors were categorized as ornamental additions, flowery accessories, creative expressions…or dangerous traps. But almost all these discussions of metaphor stayed in the realm of language/linguistics/words. One thought, wrote, and then added metaphors to dress up one's thoughts or draw attention to one's ideas. This is still considered a major role of metaphor. School children are taught to use "vivid" metaphors to keep their writing from being boring. College students are taught to avoid "dead" metaphors, lest their papers also appear lifeless. The next step in learning about metaphors is usually building some awareness that metaphor cannot only enhance your writing, but also help you make your point. As seen in the bit of metaphor history noted above, there were glimpses of a more complex role for the metaphor, but no one seemed prepared to delve deeper.

2.3.4 Meaning of meanings – going deeper

In the eleventh century, Persian literary theorist, grammarian, and rhetorician Abd-Al-Qaher Jorjani (d. circa 1078) wrote extensively in and about the Arabic language. One of his major works, *Asrar al-balaga,* explores the nature of metaphorical thinking. Jorjani proposes that metaphorical expressions convey a meaning that does not in itself represent the ultimate statement made by the expression. But, after analysis and interpretation, it generates a second, non-immediate meaning or a meaning of meaning. Jorjani saw imagery as a distinct act of creation and a distinct process of communication. He did not consider it to be a decorative device to ornament already expressed meaning nor a substitute for a literal statement, theories commonly held for centuries in both Arabic and Western studies (Abu-Deeb 2014:134). This would indicate that some understanding of conceptual metaphor existed long before the more recent conceptual metaphor theory became popular. Perhaps a Middle Eastern, traditionally holistic mind was more open to connecting with metaphor at multiple points, whereas the more compartmentalized mindset of the later European Enlightenment era held back western thinking and kept metaphors confined to the file labeled "Purely Linguistic*"* for an exceedingly long time. In more recent years, new theories and ideas have brought metaphor discussions into other arenas beyond the linguistic. As we saw with Aristotle and Abd-Al-Qaher Jorjani however, there were always glimmers of something more.

2.4 CONCEPTUAL METAPHOR THEORY

What is the conceptual metaphor theory and why is it important to this research? If metaphor is a part of thought processes, this also implies the need for more serious consideration of context and culture when choosing metaphors. In the next chapter we will be applying this to the journey concept and to some of the more often used business and strategy metaphors. In this section we provide an overview of the theory.

2.4.1 Description

Metaphors are conceptual in nature. They are among our principal vehicles for understanding and have a central role in construction of social and political reality. Yet they are typically viewed within philosophy as matters of "mere language" (Lakoff & Johnson 1980:159). "Mere language" is a step above "ornamentation", but a small one. Cognitive linguists and philosophers Lakoff and Johnson's 1980 publication *Metaphors We Live By* was the beginning of the popularization of conceptual metaphor theory, sometimes also called cognitive metaphor theory. The fundamental tenet of this theory is that metaphor operates at the level of thinking. This is a major

shift from regarding metaphors as “accessory” words to dress up speech or writing, or even the consideration of metaphor as language meant to help explain something. Previous major theories labeled metaphor as Referentialist (comparison) or Descriptivist (interaction) (Leezenberg 2001). Metaphors were in the realm of language techniques but not thought.

Conceptual metaphor theory claims we do not just choose to communicate with metaphors, but that metaphors are a primary part of our thought process. Until Lakoff and Johnson, there was little discussion of the conceptual nature of metaphor, its contribution to understanding, or how it functions in cultural reality. As Lakhoff and Johnson approached metaphor from within the cognitive sciences, they applied the conceptual metaphor theory to politics, literature, philosophy, and mathematics. As we apply this to our own study of journey, we can explore how the concept of journey is not just a communication tool for talking about strategy. If the metaphorical concept of journey is a part of people’s thought processes, the impact and applications of its use go much deeper.

2.4.2 Role of the metaphor in conceptual metaphor theory

“The essence of metaphor is understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson 1980:5). The authors claim metaphor is not just a matter of language or merely words, but that human thought processes are largely metaphorical. According to the conceptual theory, metaphors link two conceptual domains, the “source” domain and the “target” domain. The source domain consists of a set of literal entities, attributes, processes, and relationships. These are semantically linked and stored together in the mind. They are communicated in language through related words and expressions that are organized into groups. The target domain tends to be abstract, taking its structure from the source domain, through the metaphor link or “conceptual metaphor”.

Hungarian linguistics professor and prolific author on the topic of metaphor Zoltan Kovecses emphasizes the research done that shows how we are actually “wired” for metaphor. Neuroscientific studies show that when we understand concepts metaphorically the neurons fire in two places, source and target, and connect by neural circuitry “neurons that fire together wire together” (Kovecses 2005:337). These connections are critical. For proponents of conceptual metaphor theory, thought has primacy over language. They argue that few, or even no, abstract notions can be talked about without metaphor. They claim there is no direct way of perceiving these concepts, and that we can only understand them through the filter or connecting points of directly experienced, concrete notions.

If it is true that abstract subjects are generally talked about using metaphor, it becomes all the more important to carefully consider what metaphors we use. Lakhoff and Johnson say that metaphor plays a significant role in determining what is real for us because much of our social reality is understood in metaphorical terms, and our conception of the physical world is partly metaphorical (1980:146). Metaphor takes on a much larger role than being merely a feature of language, as the theorists declare it actually structures our whole conceptual system (Lakoff & Johnson 1980:145). Metaphor is primarily a matter of thought and action and only derivatively a matter of language.

Metaphor plays a much larger role in our lives, not only in our language, than was understood, or at least expressed, in times past. According to Kovecses (2015), an analysis of experience indicates that ideas in our minds are of two different kinds, namely “simple” and “complex”. A simple idea arises from a single act or experience. A complex idea arises from a grouping of simple ideas into a useful complex idea. Our brains organize knowledge about the world through conceptual systems. Kovecses explains it like this. “The concepts that make up a conceptual system should cover the entire range of immediately accessible human experience, including sensory experience in all system modalities (visual, tactile, auditory, olfactory, and gustatory) and proprioceptive (run) and introspective (think) experience” (2015:145).

Metaphor cognition is drawing from and speaking to all our senses. “[M]etaphor is pervasive in everyday life, not just in language but in thought and action …Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff & Johnson 1980:3).

Lakoff and Johnson take it a step further, claiming that metaphors become like a sense, in that a metaphor may be the only way to perceive and experience much of the world. “Metaphor is as much a part of our foundation as our sense of touch, and as precious” (1980:240). Lakhoff and Johnson believe a given metaphor may be the only way to highlight and coherently organize aspects of our experience. “Metaphors may create realities for us, especially social realities. A metaphor may be a guide for future action. Such actions will, of course, fit the metaphor. This will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies” (1980:156). We will talk about journey as metaphor and reality in this research, but in a sense the two perspectives can’t be separated. As Lakhoff and Johnson emphasize, we understand much of reality in metaphorical terms (1980:146).

2.4.3 An opposing view

Although conceptual metaphor theory has gained wide acceptance, there are those who do not agree with the theory. We will be referencing this theory as we focus on the journey concept, but here we will also offer a sample of thinking from a different viewpoint so we remain aware that various perspectives do, indeed, exist. German professor of philosophy Nikola Kompa (2017) argues against the conceptual metaphor theory and specifically against the idea of metaphor comprehension being embodied. She does not believe we understand abstract terms by means of metaphors or in the embodiment of metaphor comprehension (2017:196). Kompa says the theory claims that "language comprehension crucially involves recruitment of the sensory-motor system" and that the "Embodiment Claim" implies "simulation is necessary for language comprehension" (2017:`97). She appears to take these concepts more literally and concretely than they are presented by Lakoff and Johnson, which would, in itself, demonstrate how they part ways. Lakoff and Johnson appeal more to the intuitive aspects of metaphor as thought process, claiming that it works naturally. Kompa seems to believe that there is something more physical but not necessarily natural, or more intentional rather than intuitive about metaphor as a part of thought process. It makes sense that Kompa's concrete perspective would interfere with her acceptance of the theory, as the theory does require an acceptance of a more natural, intuitive process.

Kok and Jordaan (2019), in support of conceptual theory, point out the intuitive and interconnected nature of metaphor use and understanding when they discuss the "relatively open" nature of metaphors and the importance of looking at cohesion within a body of literature or discourse structure. They mention thematic relationships, repetition of words, stylistic features, and contextually related coherence, and refer to the emotional meaning a metaphor can carry (2019: loc 482). This demonstrates further how a literal interpretation of the conceptual theory's hallmarks is actually at odds with comprehending the theory.

Kompa appears to put great weight on some of the quotes she excerpts from proponents of the conceptual theory. I cannot claim expertise in this field, but from my brief evaluation, I am not sure she keeps the quotes in context or treats them fairly. One person she quotes had said, "One way to understand…for example" but Kompa then goes on to claim this author has said "all that is needed" (2017:200), which is actually very different from "one way to understand…" Where authors give examples of scenarios that are effective and helpful, Kompa claims they have said the given scenario is necessary and the only thing needed. But that does not seem

to be what the authors were saying. In the end she emphasizes the importance of context (2017:207), which is also a major point in the work of those she opposes. They, too, believe in context. Others who oppose the conceptual theory usually do so on the basis that much of the research has been based on intuitive science rather than empirical science. This also supports my theory that Kompa struggles with the intuitive. One can speculate, however, that as more data, like that mentioned earlier concerning how the brain is wired to connect metaphors, becomes available, there will be fewer people objecting to the theory's ability to make a valid contribution to philosophy, linguistics, and other fields of inquiry.

American philosophy professor William Lycan seeks peace among metaphorists, pointing out that, in the end, it may not be possible to have one unified theory of metaphor as "it may be harder to get the taxonomy right than to give a decent theory to any of the taxa" (2013:32).

2.4.4 Three examples of conceptual metaphor

To provide substance to all this discussion of theory, we will now take a brief look at three examples of conceptual metaphor theory at work. Keep in mind that this entire discussion of metaphor will aid us in our exploration of the journey concept and its validity.

As previously mentioned, conceptual metaphors include a source and a target domain. Kovecses offers examples of source (more concrete) domains, including *building*, *war,* and *journey*. The accompanying target (usually more abstract) domains he provides are, respectively, *theory*, *argument,* and *life.* This means that the concepts of theory, argument, and life can be comprehended through the concepts of building, war, and journey, respectively (2015:20).

Though Kovecses offers numerous additional examples, these three choices of source domains are particularly interesting to our current discussion because building, war, and journey all can be, and often have been, applied to corporate strategy. As mentioned in the introductory chapter of this paper, the language used to talk about strategy has had a major impact on how people think about and do strategy. *Warfare*, *building*, and *sports* have probably been the most common source domains. *Journey* has been used to some extent but primarily in more recent years and not to the extent or intensity of the other domains. The frequent use of *warfare, building,* and *sports* in both metaphors and idioms has shaped the minds, attitudes, and actions of generations and has contributed significantly to the cultures of the corporate world. We will look at these examples further in the next chapter.

Coming back to *journey*, *war,* and *building* (more on *sports* later) Kovecses summarizes the foci of these three metaphors, saying that *journey* focuses on progress and content, *war* on control over argument, and *building* on the construction and strength of argument (2007: loc 2000). He also provides examples of the mapping of the journey metaphor, looking at changes as movements, action as self-propelled motion, progress as motion forward, and means as paths (2007: loc 3587-3633). These provide a sampling of what goes into forming the larger groupings, metaphor systems. In other words, one good metaphor leads to another.

So, given the wide use of military, building, and sports terminology used in strategy discussions, what would it look like to maximize their impact through broader sensory applications as suggested by the theory's view (Kovecses 2015:32) that all senses contribute to creating metaphor systems? What sights, sounds, smells, tastes would be associated with those concepts? Screams, the smell of blood and sweat, the taste of earth—be it battlefield or football pitch? Or, would the concept of a journey be better suited to such exercises? Perhaps it would depend on the context. If a Fortune 500 company is struggling to survive, high drama might seem appropriate. But are military terms the best possible motivators or metaphors for encouraging church partnerships today, or for helping global mission organizations discuss principles of generosity?

Lakoff and Johnson use the example of a*rgument is war*, applying language such as attack, target, win, lose, shot down, etc. They then ask the reader to imagine a culture where arguments are not viewed in terms of war, but rather in terms of dance. The participants would be performers, the goal to perform in balanced and aesthetically pleasing ways (1980:4). This type of thinking challenges the reader to look at argument differently and with some stretching (or smashing?) of their conceptual framework, particularly if the reader is from a culture (such as the U.S.) where even the word "compromise" has negative connotations and vigorous competition is praised. This reimagining exercise is a good introduction to envisioning a way forward in a current and future context that requires greater interconnectedness, flexibility, and response time. The metaphors we choose and the ways we think about and express our ideas can either help shape our response to our context and prepare us for the future or leave us at odds with our context and the larger world as well. As linguist and organization leader Susanne Krüger stated, metaphor "…can bring deep-seated convictions to the surface; convictions that we might not even be aware we hold. Metaphor can show how we view and define the reality around us" (Krüger 2019:15).

2.5 METAPHOR IN CONTEXT

What is important about context and metaphor as relates to this study? With the rise of conceptual metaphor theory there has also been an increasing interest in the nature of context and a recognition that the construction of meaning is heavily context dependent. Kovecses, however, believes "…the by now dominant view of metaphor—conceptual metaphor theory—still suffers, in general from a lack of integrating context into its model of metaphorical meaning making" (2015: loc 101).

Consideration of context is essential to understanding metaphor as relates to the themes of this research—journey, missional intent, and strategy. One of our primary goals is to discover if depicting missional intent and strategy as a journey is of benefit to global teams. If a commonly used metaphor cannot be commonly understood in multiple contexts, it will be of little use in a global environment. Consideration of context is critical to the exploration of how metaphors work or do not work across cultures and languages. This recalls the examples I have heard of well-meaning people exporting their pastor's sermons which are filled with U.S. football terminology. Overseas listeners may very well glean something from the Scripture and the message (if they know the language being used), but they will have to sift through the punts, plays, and other unfamiliar sports references and metaphors.

A metaphor may have great impact in one context and be totally useless in another. For example, in my reading of the *Shi Jing* poetry for this research, I was acutely aware of my lack of ability to fully appreciate the poems even though I can admire them for their beauty (when well translated) and what they communicate to me at a superficial level. I know very little of the symbolism found in Chinese metaphor, nor am I familiar with the historical and political contexts they so often referenced metaphorically. Because metaphors are often language-dependent as well as culturally-based, a metaphor in one language may not even be possible to duplicate or construct in another.

There are, however, some metaphors that are considered to be "near-universal". That is the closest we can get to "everyone grasps a similar meaning from this metaphor" without testing the metaphor in every cultural and language community in the world. Commonality of human experience gives us many of the conceptual metaphors considered to be near-universal or potentially-universal (Kovecses 2015:6). Familiarity with context increases comprehension of particular metaphorical expressions. "Conceptual metaphors can be based on our general knowledge (in the

form of propositions) in connection with an area of expertise and the images we have of various domains on the world" (Kovecses 2015:3). Globalization, global communications, and widespread use of majority languages can, of course, be credited with some of the extent of common understanding of some metaphors. These factors may contribute to the "near universal" status of some metaphors. For the purpose of this paper and research, however, we will not focus on these factors because they can also lead to assumptions of common understanding that are not true. Or, while there may be seemingly common understanding, there may be very different and diverse emotions, experiences, and history connected to that understanding.

Kovecses purports that the correlation with or influence of bodily experience and context both serve as sources or origins for the emergence of metaphors (2015:14). This bodes well for the general acceptance of journey as metaphor as most people have experienced journeys and have a context for thinking and talking about journeys. But *what* experiences and *what* context? Halstead remarks, "Metaphors are both motivated by and constrained by common patterns of bodily experience and experience of the physical and natural environment" and are thus "a fusion of the imagination and embodied experience" (2003:83). Metaphors are meant to explain the unfamiliar by way of the familiar but, as has been mentioned, culture, context, and experience influence how metaphors are interpreted. And even when you *think* you have a "common pattern", you may be surprised. When Dave offers to get Jack a date with Claire, whom Dave describes as "a gazelle", Jack may be picturing a lithe, tawny-haired beauty. But Dave may be referencing the fact that Claire snorts when she laughs. If you have only viewed a gazelle from the zoo tram or in a photo, you may not be aware of this graceful creature's less gracious way of communicating. How does history, geography, culture, and personal experience impact the way you process a metaphor? That will be part of our exploration as we begin looking at the Journey Survey responses in the following chapters of this paper. What does the metaphor of a journey represent in various contexts and cultures?

In chapter eight, we will also explore how the metaphor and reality of journey relate to change. But it is important to establish here, in our discussion of metaphor and context, that there is a direct link between metaphor and change. UK psychotherapists Lawley and Tomkins claim that change requires a context, a metaphor landscape, from which to emerge. "Living systems always change—even if just to stay the same…In response to a universe in constant flux, living systems are forever adapting, learning and evolving" (2013: loc 851). The authors' psychotherapy

model uses a client's metaphors and widely accepted metaphors of time, space, and form to help ask questions using their metaphor landscape so they can understand, in a safe and familiar way, what is preventing them from change. For example, if a client says, "It's like I'm hitting my head against a brick wall," the therapist would say "and is there anything else about that brick wall?" in an effort to get the client to open up through looking at his/her own metaphors. While I am not advocating for this model of therapy (or any other), it is an excellent example of the need for context and the power of metaphor as it relates to change.

The speaker/writer/signer creates the metaphor; the hearer/reader/viewer makes its meaning. Making meaning of metaphor is a collaborative, cooperative effort. Since sign language has been mentioned here, it is also an opportunity to make at least a brief mention of the Deaf contribution to metaphor research and understanding. In *Language from the Body,* author Sarah F. Traub relates iconicity and metaphor in a cognitivist framework. The author shows how metaphor is central to normal language use. The book rebuts linguistic theories that separate form and meaning, and demonstrates the importance of a cognitivist or related approach in which meaning can influence form (Traub 2001:5-6). In short, the conceptual theory of metaphor helps explain how and why Deaf metaphors work, and Deaf metaphors give further credence to the conceptual theory. *Science Daily's* Research News, sharing materials from the Linguistic Society of America, gives an overview of the challenges and learnings in studies on sign languages and their use of metaphor. "Sign languages, then, are instrumental in getting better understanding of metaphors and the forces that shape them" (Linguistic Soc. Of America 2010:1). If we are looking at global contexts and organizations, inclusion of the Deaf perspective is critical. The organization with which I serve, the Wycliffe Global Alliance, includes Door International, a Deaf organization ministering to the Deaf. Additionally, the Alliance is involved in Bible translation ministry in some of the approximately 400 Deaf languages worldwide.

For metaphors to work, the sender and receiver must understand the metaphor in the same way. The metaphor studies related to Deaf languages point out a common factor within any multi-language communication effort. The translation of almost anything requires an understanding of metaphor in context. Professor and semantic scholar Esther Fraile Vicente wrote on the complexity of business idiom translation, referencing Dobrzynska on translating metaphors (2007:69). When adopting a metaphor to a new context, a translator can choose among three possibilities. He/she can: use an exact equivalent of the original metaphor (M→M procedure); seek a different metaphorical phrase to express a similar sense (M1→M2

procedure); or replace an untranslatable metaphor of the original with its approximate literal paraphrase (the M→P procedure) (Dobrzynska 1995:599). But often the translator does not really have these choices. The words or ideas to express the original metaphor may not even exist in the second language. Because of the ways languages and cultures vary, literal translation is largely a myth. And, even if you can find an "exact equivalent", will you understand the metaphor the same way I do? Earlier in this chapter we talked about two translations of a Chinese poem, "Waterfowl their mates are calling" and "Guan guan go the ospreys". Even when the more accurate translation "ospreys" is used, I still missed the significance. I would not have known the metaphorical meaning of the osprey had I not read a commentary.

Vicente notes that, as relates to translation, metaphor has not received enough attention. Past translation helps have considered metaphors merely as a way of speaking. Vicente emphasizes that, "Metaphor is recognized as the most important rhetorical procedure of business discourse, which perceives the world as an abstract complex model explained thanks to the concrete images of metaphors" (2007:69). In the business world, metaphor is vital to success. In today's globalized context, understanding and being able to meaningfully translate metaphor is critical. As mentioned earlier, it is too easy to make assumptions. Vicente ran a test using student translators who were instructed to analyze a particular text on economics. Her desire was to prove the inadequacy of lexicographical helps when, for example, dictionary entries do not consider conceptual metaphors when describing linguistic metaphors (2007:70). Idioms were the most problematic of the translation challenges. This category of metaphor is difficult for people unfamiliar with them, even when it is their own language. Even if you know all the words that make up the idiom, the meaning must be learned. With standard metaphors, however, if you know the words, they create an image in your mind that usually reveals the meaning. Vicente's student translators struggled with idioms such as "let sleeping dogs lie" and "strong medicine will be required". Neither guesswork as to meaning nor literal translation proved to be helpful. However, these idioms are certainly more than just "a way of speaking". They are meant to communicate critical information in the business context. Vincente concluded that different kinds of translation helps were needed to help translators cope and provide appropriate metaphor variations (2007:84).

Differences in languages is one obvious reason for metaphor variation. There are, however, numerous other reasons that you may not understand me when I use what I consider to be a common metaphor. Why don't you "get it"? According to Kovecses,

the reasons can include our differences in experience, cognitive preferences, or styles. It could be related to natural and physical environments, social context, power relations, social pressure, cultural context, history (2005: loc 978-984). Kovecses talks about the dimensions along which metaphors can vary, including cross-cultural and within culture. These are all related to context, but it is worthwhile spending a little more time looking at culture in particular.

2.6 METAPHOR AND CULTURE

Metaphors are a key component of how we conceptualize and understand our world. But even near-universal conceptual metaphors display variation in their specific details because of culture, frequency and manner of use, history, etc. (Kovecses 2015:13). Bodily experience leads to metaphors that may be universal but that may be overridden by both culture and cognitive process (Kovecses 2005: loc 147-148).

“I believe it has required several intellectual revolutions for us to recognize that metaphor is a many-sided phenomenon that involves not only language, but also the conceptual system, as well as social-cultural structure and neural and bodily activity” (Kovecses 2005: loc 193). In *Metaphor in Culture*, Kovecses asks if conceptual metaphors can demonstrate both universality and diversity from culture to culture and within cultures. He defines culture, in line with some current thinking in anthropology, as “a set of shared understandings that characterize smaller or larger groups of people” (2005: loc 111). The metaphors that characterize groups and individuals are coherent with their cognitive preferences and styles. Kok and Jordaan also remind readers that different cultures embody different values, and that these are often expressed in both deep and surface metaphors (2019: loc 378).

Kovecses references Lakoff and Johnson’s point that metaphors do not occur primarily in language but in thought—that we understand the world in metaphors, as well as communicate with them (2005: loc 114). Given that thinking, metaphor and culture would be deeply connected. So, to what extent do people around the world share their understandings of aspects of the world in which they live? Universal experiences would produce universal primary metaphors, but there are also a great many non-universal metaphors.

Gordon, Hobbs, May, and Morbini approach metaphor from the technological perspective as they look at how to map metaphors for multilingual programming. “Computational research on metaphor is important: If natural language systems treat metaphors at face value, meanings can be missed, resulting in absurd or trivial

claims" (2015:50). They go on to emphasize the importance of metaphors for recognizing attitudes of different cultures, individuals, and groups.

Lakoff and Johnson talk about the variety of cultures and of physical and social environments. They say that metaphor plays a significant role in determining what is real for us because much of our social reality is understood in metaphorical terms and our conception of the physical world is partly metaphorical (1980:146). This goes against those traditional views of metaphor that viewed metaphors as mere language rather than as a way to structure our whole conceptual system (1980:145). Conceptual theory supports the idea that metaphor is primarily a matter of thought and action, and only derivatively a matter of language. "The primary function of metaphor is to provide a partial understanding of one kind of experience in terms of another kind of experience" (Lakoff & Johnson 1080:153). Our conceptual system is grounded in our experiences in the world. Some of those experiences may be universal, others vary from culture to culture. Metaphors allow us to understand one domain of experience in terms of another, demonstrating that understanding takes place across entire domains of experience, not just isolated concepts (Lakoff & Johnson 1980:117-119).

When people speak or write, they naturally draw from social cognitions or mental maps, using the shared and assumed knowledge from their cultures to communicate meaning, often through metaphor (Fairclough 1989:119). The metaphors, however, are open to interpretation. To aid effective communication across cultures, it is helpful to evaluate the cohesion of the structure of discourse or of a body of literature. Clues and nuances to meaning can be found in thematically related words, repetition of words, stylistic features, and contextually related coherence (Van der Watt 2009:313). This is an important factor of all metaphor use, but particularly when considering multicultural communication. In the next chapter, when we look at metanarraphors (a collection of metaphors that tell a story), we will consider more regarding the importance of metaphor choice from a multicultural stance.

Complex metaphors are more important to cultural considerations than primary. Kovecses contrasts the metaphor examples: "purposes are destinations" versus "life is a journey". He says that "life is a journey" is a much richer metaphor with more possibility for cultural sensitivity. Journey as a source domain has the idea of progress. One can then explore how a community sees progress…or journeys (Kovacses 2005: loc 220). Walking on a path is understood as an elementary universal experience (Kovecses 2015:50), thus providing a starting point for considering journey as a concept that is widely understood and accepted. From that

basic experience, various schema can be imagined depending on the diversity of experiences among cultures and individuals. Kovecses has graciously, if unknowingly, started us on a path we want to take. In later chapters we will be looking at potential cultural commonalities of a journey experience that can help support the idea of applying it globally to missional intent and strategy development.

2.7 TRUTH AND METAPHOR

Why is the topic of truth important to this discussion of metaphor? For many years, the typical philosophical and linguistic conclusion was that metaphors do not directly state truths, and that if they can state truth at all, it is only indirectly via some non-metaphorical "literal" paraphrase. Recalling the discussion of metaphor history, it is apparent that metaphor was often suspect. Metaphor offered ornamentation or obfuscation, but the power of metaphor to point to truth was downplayed or overlooked. This basic understanding of metaphor has changed, but metaphor's power to convey truth is still overlooked…or, perhaps, purposely ignored.

Lakoff and Johnson (1980) have done monumental work in moving metaphor from peripheral view to spotlight in both linguistics and philosophy. Their work and broader philosophy, however, includes the rejection of the possibility of any objective or absolute truth. "We do not believe that there is such a thing as objective (absolute and unconditional) truth, though it has been a long-standing theme in Western culture that there is" (1980:159). "A statement can be true in a given situation when your understanding of the statement fits our understanding of the situation closely enough" (1980:177). Lakoff and Johnson say truth is always relative to one's conceptual understanding. And since understanding is always partial, we have no access to the "whole truth" or to any definitive account of reality (1980:180).

Their development of an experientialist approach puts human experience and understanding at the center, replacing objective truth (Lakoff & Johnson 1980:54). So, perhaps the metaphor, or at least the research thereof, is dangerous after all? However, Lakoff and Johnson certainly did not invent these views. Speaking metaphorically, it is a well-worn path. Metaphor is not to blame for Lakhoff and Johnson abandoning absolute truth. Science, society, and human nature led these authors down this path. We are benefitting from much of their research and are applying the concepts of conceptual metaphor theory in this paper. But since the researcher disagrees with the authors on this crucial point regarding truth, it needs to be mentioned here.

The leap to rejection of objective truth seems extreme to me, though not unusual in either twentieth or twenty-first century thinking. Lakoff and Johnson's reasoning reminded me of the familiar story of the blind men describing an elephant. Each bases their description only on the part they touch, be it tusk, tail, or trunk. This ancient story, told in numerous versions around the world, depicts the danger of declaring absolute truth based on limited knowledge, and warns against ignoring others' claims to truth. Lakoff and Johnson, however, rather than looking further, or admitting humankind's limited knowledge, or even seeking to sort and compile what is known, have decided just to toss out the whole elephant. If each person experiences or perceives "the truth" differently, whether through metaphor or otherwise, then there must be no objective truth? Just because I, personally, cannot hold or comprehend all truth, truth does not exist? This seems to be their reasoning. And, their mindset, perhaps still a bit on the radical side when they wrote of it in 1980, is quite commonplace today. Experiential, subjective thinking and attitudes are hallmarks of Western society.

As a child, I saw trees as a child might draw them—a brown stripe of trunk topped with a somewhat circular blob of green. Does my experience mean this is the true nature of trees (and, if so, where do those leaves on the ground come from?!), or does it mean that trees do not actually exist? At the age of seven, prescription glasses sorted me out. I am glad I did not cling to my previous perception of trees and miss all the lovely details of God's creation. I am also glad I did not dismiss the existence of trees. And I am not ready to dismiss the existence of absolute truth, either, but I do believe Lakoff and Johnson's work regarding metaphor can be used to better understand how people comprehend their experience of the world. One need not buy the whole package.

Questioning the nature or probability of truth is nothing new, nor is the connection with metaphor. Theories such as Logical Positivism (also known as Logical or Neo-Empiricism) challenged the use of metaphor back in the early twentieth century. Logical Positivism promoted a systematic reduction of all human knowledge to logical and scientific foundations. Thus, a statement was considered meaningful only if it was purely formal (essentially mathematics and logic) or if it could be empirically verified. Imagine if what qualifies as human knowledge was restricted to what was known to be logical and scientific in the early twentieth century. This would present serious limitations. Logical Positivism sounds remarkably similar to earlier enlightenment discussions. And, interestingly enough, metaphor always seems to come into the discussion. But if truth is only what I can see, touch, and prove, it is a small thing, indeed.

Experientialism says truth is always relative to understanding (Lakoff & Johnson 1980:226). Lakoff and Johnson see truth as based on understanding, and metaphor as a principal vehicle of understanding (1980:159). “To understand a sentence as being true, we must first understand it” (Lakoff & Johnson 1980:166). Yet many things are true without me either experiencing or understanding them. Imagine if understanding was a prerequisite for something to be true. If it was based on *my* understanding, the world would be shrunk to a crayon drawing of a lopsided circle of blue with brown clumps of continents…a small and scribbled perspective of the truth of our immensely complex and beautiful planet. How many things and concepts do any of us fully understand?

Metaphor can bring clarity to otherwise fuzzy concepts. A good metaphor also invites shared experience. Although Lakhoff and Johnson seem to find it necessary to replace objective truth with experientialism (their thinking fits well in the philosophical climate of the twenty-first century), it also seems that shared experience can often point toward the sharing of objective truth. Our shared experiences of Christ as Shepherd, Rock, Light, Bread, bring us closer to the truth of who He is. We may not know Him fully, but what we do know of Him is truth.

In this brief look at truth and metaphor, we again see how metaphor is more than an aesthetic accessory as was taught for many years. No mere ornament would cause such commotion or stir such intellectual discussion. In his essay with the intriguing title *Bluspels and Flalanferes*, C.S. Lewis also spoke to the issue of the truth of metaphor. “If our thinking is ever true, then the metaphors by which we think must have been good metaphors” (1939:11).

And such is the power of metaphor.

2.8 METAPHOR POWER

How does the power of metaphor relate to our research? Geary, in *I is an Other*, claims we utter a metaphor about every 5 to 25 words, or about six metaphors a minute (2011: loc 119). That would indicate that a large percentage of our communication is metaphor. So, if there is power in numbers, metaphors have great power in our thinking, conversations, and writing. How else, beyond sheer quantity, do metaphors exhibit their power? Robert Frost wrote, “[Metaphor] is all there is of thinking” (1931). Geary wrote, “Metaphor is a way of thought long before it is a way with words” (2011: loc 94). The further we look into metaphors, the more we understand their presence and their power. We will look at a few examples: the power to influence, the power to bring focus, and the power to help create new

ideas. But, as metaphors permeate our thinking and our lives, the idea of the power of metaphor will permeate the rest of this thesis.

2.8.1 Influence

Psychotherapy might not be the first arena you would think of, but Lawley and Tomkins center much of their methodology around metaphors. “Most metaphors are so pervasive, so familiar and so embedded in thought and body that their metaphorical nature is often overlooked” (2013:528). They cite metaphors such as “hitting a brick wall” and “knot in my stomach” as just two of the many phrases heard every day in therapy sessions (and elsewhere!). The authors use the concept of metaphor as a part of Symbolic Modelling, based on David Grove’s Clean Language technique (Lawley & Tomkins 2013: loc 100). This modelling method is used by psychotherapists to help clients talk and think through their concerns. The authors talk about “trialogue” (2013: loc 623) where a therapist, client, and metaphoric information come together with the goal of transformation. A line of non-threatening questioning takes the client from “hitting a brick wall” to considering what that brick wall looks like, feels like, etc. The influence of a client’s own metaphors can help in discovery and healing.

Metaphors are also a key consideration in negotiation and can help or hinder the process. Kok and Jordaan point out the importance of knowing if a metaphorical frame is adequate or if it is limiting to negotiation or leadership processes. They go on to say that, “…by becoming aware of the dynamics of metaphor, leaders, mediators and negotiators could use insights from metaphor theory to build rapport with discourse participants and also steer the direction of discourses in the negotiation process in a more informed (and sophisticated) manner” (2019 : loc 375).

Marketing is another domain that maximizes the influencing power of metaphor. Harvard Professor Emeritus Gerald Zaltman of the research and consulting firm Olson Zaltman Associates spent several decades researching which associations, positive and negative, most influence and affect consumers. Claiming that most market research does not delve deep enough, he developed a technique to elicit metaphors, not just words, when doing customer surveys. Twelve thousand interviews in more than 30 countries resulted in these seven metaphors: balance, connection, container, control, journey, resource, and transformation. Zaltman claims these seven “deep metaphors”, or metaphor motifs, provide critical insights into how customers think and behave (Geary 2011: loc 1114). As mentioned earlier, metaphors are an essential part of marketing strategies. They are a part of the art of

persuasion. Marketers who learn to apply these metaphors appropriately can increase their chance of influence, as well.

"…[A] metaphor is no argument, though it sometimes be the gunpowder to drive one home and imbed it in the memory" (Lowell 1868). Professor, poet, and diplomat James Russell Lowell modeled a knowledgeable use of metaphor himself with lines such as, "Democracy in its best sense is merely the letting in of light and air" (1868). The metaphors used in politics and military rhetoric and discourse have long contributed to shaping thinking and actions. Andrew Gallagher, on his website *Metaphors in American Politics,* lists more than 50 categories of metaphors used in politics. They range as broadly as circus to insects, agriculture to romance. Reflecting on the ongoing issue of immigration, Gallagher discusses the broad spectrum of metaphors used, some metaphors' potentially negative influence, and other metaphors' ability to communicate more neutrally. Metaphors related to nature can take either path—*flood, avalanche, tsunami* versus *wave, stream, or ripple effect* (Gallagher 2018). These metaphorical descriptions shape the message as catastrophe or movement. Other negative examples such as *infestation* demonstrate what Lowell says above, metaphors can be gunpowder. They have the power to inflict pain or incite a revolution. But metaphors can also serve as a powerful balm, contributing to the healing of peoples and nations, contributing to understanding of what has transpired and what can be. Note the use of metaphor in Czech leader Vaclav Havel's 1990 New Year's speech as he describes the communist regime from which they had just emerged:

> The previous regime - armed with its arrogant and intolerant ideology - reduced man to a force of production, and nature to a tool of production. In this it attacked both their very substance and their mutual relationship. It reduced gifted and autonomous people, skillfully working in their own country, to the nuts and bolts of some monstrously huge, noisy and stinking machine, whose real meaning was not clear to anyone. It could not do more than slowly but inexorably wear out itself and all its nuts and bolts.
>
> (Havel 1990)

Havel continued his speech, challenging and encouraging the people to take responsibility for their future and closing with, "People, your government has returned to you!" (1990).

2.8.2 Focus

“Metaphor permeates all discourse, ordinary and special, and we should have a hard time finding a purely literal paragraph anywhere. This incessant use of metaphor springs not merely for the love of literary color but also from an urgent need for economy” (Geary 2011: loc 232). Metaphors are actually a very precise, economical means of communication. And, as mentioned earlier, they can focus the participant in a particular direction. Acting as a sort of shorthand, they eliminate certain avenues of thought while clarifying another. “A metaphor is both detour and destination, a digression that gets to the point” (Geary 2011: loc 255).

This directive quality of metaphor demonstrates a great amount of power. Metaphors create meaning and define your reality. When you accept a specific metaphor, you align your thinking with what it conveys. And you shut out the other possibilities of what might have been. Consider how different your focus would be as you choose between these two metaphors: “education is a gift to treasure” and “education is a barrier”. Following the first path, your focus would be on valuing and making the most of your education. Following the second, you might find yourself scheming how to find a detour or shortcut so you can “get on with your life”. Your choice would most likely affect not only your current focus but your focus for the rest of your life. The first choice would quite likely find you focusing, even later, on being a lifelong learner. The second choice might find you in a less-than-satisfying job because you continue to avoid training opportunities. One cannot truly predict the future since we have no idea what other metaphors or other factors might influence us along the way, but this does give a general picture of metaphor’s power to guide our focus.

2.8.3 New ideas

Editor and professor Jack Hart recalls an anecdote regarding authors Hemingway and Fitzgerald playing a metaphor game as they raced about the Spanish countryside in an open car. One would point to an object as it came into view. The other would generate a figure of speech based on that object. If he succeeded immediately, the other took his turn. If he failed, he took a drink from a jug of wine and tried again (Hart 2007). Fresh air, new scenery, a bit of competition (wherein no one really lost) were undoubtedly a powerful combination in spurring both authors on to new ideas.

Geary (2011) makes frequent mention that our brains are always prospecting for patterns. Metaphor is not just detection of patterns but also creation of patterns. Jack Hart, journalism professor and editor of *The Oregonian,* said, “Metaphor was the clay the great physicists used to mold new theories of the universe. Einstein first talked of

trains and clocks, then expanded the images to weave time and space into a single fabric" (2007). Metaphors allow us to connect known with unknown and see something we have never seen before. New creations and inventions can emerge from the creation of new patterns.

Geary focuses on the disruptive nature of metaphor, the "…jumbling of abstract with concrete, physical with psychological, like with unlike—reorganizing into uncommon combinations to shape our view of the world" (2011: loc 80). There are so many creative possibilities. For example, say you have told me you are a dog-lover but do not like cats. But then I tell you my cat is a dog. Your mind may first process the fact that cats and dogs are two different species. Then you may wonder if I have literally substituted a dog for a cat in my home, or you can ponder the many doglike qualities my cat might possess. But wherever your mind goes, you will probably have a bit more of a liking for my cat as I further explain that he comes when called, follows me everywhere, and sits up and begs for treats. You have now formed new ideas about cats…or, at least, about my cat. The disruptive nature of metaphor can help inspire minds and change minds as new ideas emerge from the jumble. This can be of tremendous value in strategic thinking and planning.

As mentioned earlier, Kok and Jordaan discuss the benefits of metaphor in mediation and conflict management. They point out how the interaction of source and target domain leads to a creative process bringing elements together in unexpected ways and creating a "new force of meaning" (2019: loc 511). New solutions and new ways of thinking can emerge from the reorganization and connection of concepts and thoughts, leading to new possibilities in mediation…or any other situation.

I purposely titled this section "New ideas" but it could as easily have been titled "Innovation". Metaphors can contribute to innovative thinking. However, innovation is one of the key business buzzwords of our era, so is often abused and misused. In glancing through numerous articles on the importance of innovation, I noted that the authors all agreed innovation was critical, but they disagreed on what it is. Some feel it is what fosters new ideas and others believe it is the implementation of new ideas. Either way, it is often considered the miracle pill for corporate health—or perhaps the better metaphor is patent medicine (an historical but not quite dead metaphor as people still seek something that is "good for whatever ails you"). Based on my reading, innovation births new opportunities, products, and services, boosts staff morale, provides competitive advantage, encourages teamwork, positively influences strategic planning, gains new and satisfies old customers, leads to improvements,

efficiency, and wealth creation. Consulting firms report that “studies have confirmed” all businesses want to be more innovative and ninety percent are making innovation a priority. Their conclusion is that the importance of innovation is increasing. And they just happen to make their money by consulting regarding innovation (Deloitte 2015; Caprelli 2018; Bush 2019).

So, just what is being innovated and what prompts the innovation are topics for someone else’s thesis. For our purposes it suffices to say new ideas and innovation are important to leaders and organizations, particularly as relates to both continuous and discontinuous change. Well-chosen metaphors can play a part in encouraging the needed creativity. As Niemandt states, “Metaphors allow leaders to draw pictures of possibilities” (2018).

2.9 CHAPTER SUMMARY

Robert Frost voiced these thoughts on metaphor. “[U]nless you are at home in the metaphor, unless you have had your proper poetical education in the metaphor, you are not safe anywhere. You are not at ease with figurative values. You don’t know the metaphor in its strength and its weakness. You don’t know how far you may expect to ride it and when it may break down with you” (1931: n.p.).

Because the concept of journey can be seen as metaphorical and as literal, it is important to investigate and identify the value of its metaphorical sense as well as its literal implications and applications. In this chapter we have described metaphor and have briefly discussed its purposes, importance, and history. We have acknowledged that there are numerous metaphor theories, but have particularly focused on conceptual theory because of its increasing acceptance, broad impact, and applicability to our journey theme. We have also looked at four important considerations related to metaphor: context, culture, truth, and power. Each of these will have a critical relationship to our study of the journey concept. In the next chapter we will look at several specific metaphors and metanarraphors and see what it means to be “at home” with them as they relate to missional intent and strategy. And we will see where each ride takes us.

CHAPTER 3 – STRATEGY NARRATIVES

3.1 OVERVIEW

In this chapter, we begin to relate metaphor to strategy and strategic thinking. As we looked at metaphor in context and culture, we saw the importance of mutual understanding. A metaphor is only as effective as its comprehension by those who hear or see it (in the case of sign languages, or symbolic visual metaphor in photography, film, illustration, etc.). And, that comprehension must match the intention of the person who used the metaphor. Truth and power in metaphor were also critical to the discussion in chapter two. The metaphor's power to communicate truth, to influence, to focus thinking, and to spur new ideas makes it powerful indeed.

We have noted, thanks to Lakoff (1980), how metaphors are embedded in a particular frame of reference and are the result of an embodied experience. This demonstrates how metaphor not only enhances but permeates how we think as well as how and what we communicate. Robert Frost (1931) spoke of being "at home in the metaphor". Niemandt (2018:192) speaks of narrative and new language as "primary building blocks". As we now look at metaphors and narrative, we could think of it as making a home *of* metaphors, or creating a metaphor landscape or setting in which we can make meaning. We will see how strategy has found a home in metaphors as some of the strategy metaphors have connected and expanded to create metanarraphors. These metanarraphors have had tremendous influence on organizations and how they go about their business or ministry.

We will look first at strategy and the mission of God, then at metanarraphor and strategy, and finally, we will explore four key strategy metanarraphors. Three of these metanarraphors are among those most commonly related to strategy. The fourth is our journey concept which this researcher perceives as both reality and metaphor and as a better alternative to some of the more commonly used strategy metaphors. We will examine if and how these metanarraphors connect with strategy and the mission of God. How can metaphors and an accompanying narrative better serve organizations and churches that are focused on God's mission? We also want to evaluate what means of thinking about and creating strategy are best suited to today's contexts and global environment. This helps prepare us to study the concept of journey as both metaphor and reality as it relates to strategy and missional intent.

3.2 STRATEGY AND THE MISSION OF GOD

To set the context for further exploration, we will briefly explore the topic of strategy and the mission of God. This is critical to our reflection because we are addressing the issues of strategic thinking and planning in a Christian context and seeking to establish a theological and missiological perspective. We start from the premise that God has a mission to redeem and restore His creation, and that He has invited and called those who follow Him to participate in that mission. With this understanding, churches and Christian organizations should have a different perspective from the average corporation when contemplating strategy.

"The starting point of missions must be the *missio Dei*. Missions must first and foremost be about what God is doing in the world, not what we are doing. Missions must step back from the competitive, market-driven impulses, which tempt us to think about missions in anthropocentric or institutional ways" (Tennent 2010:487). Tennent also reminds us that the word *mission*, though not found in the Bible, was originally used exclusively in reference to the doctrine of the Trinity. It is about God sending his Son and the sending of the Holy Spirit by the Father and the Son. It is about God and his redemptive, historical initiative on behalf of his creation, "…quite apart from any actions or tasks or strategies or initiatives the church may undertake" (2010:54-55).

As we look at the privilege and responsibility of the church to participate with God in his mission, we come to see that listening, watching, prayer, discernment, relationships, and obedience take precedence over any attempts at organizational strategy or planning. Any strategies or plans that might emerge from these reflective practices would have the goal of alignment with God's leading and direction. This is where we want to introduce the concept of missional intent. Rather than leaping into strategic planning, discerning missional intent is perhaps a better step.

In this thesis, we use the term *missional intent* to describe the fruit of an ongoing discernment process. Missional intent is about listening, learning, and living the journey under God's direction and discerning how he wants us to participate in his mission. It is essential to really see what *he* is doing and then determine how he might want us to be involved. The process of discovering an organization's missional intent is one of exploration, prayer, reflection, and discernment to identify areas of focus and concentration. Goals and action steps related to the missional intent are developed along the way. There is a constant observation of context and a requisite flexibility to adapt, change, and adjust as needed. This ongoing process is usually the responsibility of a team of leaders who are attuned to God's leading, work well

together, exercise accountability, and have a good participatory communication network with the broader body of their church or organization.

Through the centuries, God calls His people the church to participate with him. But this privilege is neither an invitation nor a command to “take over”. Mission is not our “task”. It is God’s mission and it will be accomplished according to his will and ways. Tennent (2010) states that missiology has been dominated by the social sciences and that, while the social sciences provide many helpful insights, missiology is a part of Christianity as a whole. It has an entirely different worldview and foundation. However, “…churches and mission agencies have increasingly taken their cue from the *business* world rather than biblical models rooted in Scripture and arising out of theological reflection” (2010:410). Tennent continues, emphasizing how this has led to consumer-driven, competitive churches and mission agencies that favor customer satisfaction over theology, social sciences over missiology, and pragmatism over biblical reflection. He says this enterprise is then “sprinkled with Christian jargon to give it a thin veneer of theological and biblical plausibility” (2010:410).

Tennent is not alone in this thinking. Bosch (1991) details how the church, conservative and liberal, premillennialist and postmillennialist, those of almost all labels in Christian society from the twentieth century onward, adopted the business practices of secular corporations. He cites the spirit of capitalism, institutionalization, individualism, American enterprise, and denominationalism as all contributing to the secular business demeanor of missions (1991:313-345). He follows this discussion with a chapter on “The Emergence of the Post-Modern Paradigm”, in which he calls for a major reorientation. This includes moving away from a mechanistic view of mankind, a re-evaluation of power and of technology, a reaffirmation of the indispensableness of commitment and conviction, and the retrieval of togetherness and interdependence.

Both Bosch and Newbigin address the mentality of the church and language used in the church and mission organizations. Bosch referred to what he called the hawker's mentality. "The optimism and the military terminology that were, for so long, typical of the missionary enterprise of both Roman Catholics and Protestants, are indicative of this mentality. At the World Missionary Conference in Edinburgh (1910) to take but one example, the terms that were used again and again included the following: soldiers, forces, advance, army, crusade, marching orders, strategy, planning, and many more. And even when we do not (today) use this terminology, our conduct often reveals a comparable mentality" (1979:31). The military terms multiplied, understandably, as the globe faced World War I and when many of those who

served in World War II became the new wave of missionaries in the 1950s. The language spread quickly through the business world, as well. Newbigin points out, “Significant ‘advances’ of the church have not been the results of our own decisions about the mobilizing and allocating of ‘resources.’ This kind of language, appropriate for a military campaign or a commercial enterprise, is not appropriate here…for the mission is not ours but God’s” (1995: loc 889).

So, here is where we see the convergence of our topics—God’s mission, strategic thinking, metaphors, and (eventually) journey. God’s mission, our participation. What narrative, what landscape, are we creating for our participation in God’s mission? Our concern is for the choices made in this context and the potential impact of the metanarraphors in a Christian organization or church. The words and the stories matter.

3.3 METANARRAPHOR AND STRATEGY

Having established the purpose and importance of metaphors, we now ask, “What is a metanarraphor…and what does it have to do with strategy?” The word *narraphor* is credited to professor, theologian, and futurist Leonard Sweet. Sweet explains, “At the subcellular level, we don’t crave a tablet full of values and principles and props; at the core of who we are, we crave a *narraphor* (a story with metaphors that help us understand the world, ourselves, and God better)” (2015:3). A meta-narrative is an expanded narrative. So, a *metanarraphor* is an expanded narrative that includes or is conveyed through metaphor.

Kok and Jordaan explain and use the term *metanarraphor* in their article on leadership and mediation in Kok and van den Heuvel’s book on leading in a VUCA (volatile, uncertain, complex, ambiguous) world (2019). They talk about the need to look at cohesion in a body of literature or discourse by looking at: words which are thematically related, repetition of words, stylistic features, and contextually related coherence (2019: loc 482). “We continually construct our identity inter-discursively on macro-meso and micro levels by telling narratives about ourselves in relation to the world at large and the groups we belong to and use metaphors to bind these narratives into coherent meta-narratives about the self-in-the-world” (Kok & Jordaan 2019: loc 521). This is the source of “metanarraphor”.

Niemandt states, “Metaphors allow leaders to draw a picture of possibilities. Narratives shape and form reality, give context and imagination to language and are vital for transformation” (2019:193). The possibility of metanarraphors opens the way

for creating entire new landscapes where leaders and followers can come to new understandings and new, shared points of view.

Metanarraphors are readily visible in the sustained observation of the promotional media of organizations and corporations because promotion begs for a story. The fictitious example below describes the communicative power of a metanarraphor: Organization M provides resources to facilitate after-school activities for inner-city children. They could just talk about the sports, crafts, tutoring, and snacks they provide. But because their real interest is in children, not just activities, they talk about people and they talk about hope. That is their narrative: providing quality after-school care to children offers them hope for a promising future. Over the years Organization M has communicated what that hope looks like through images of happy families eating together as children tell their parents about their day; children growing healthier, stronger, and more confident; children paying attention at school and succeeding with their education; children being kind to and helping each other. That is their metanarrative: children succeeding in life. But Organization M wants their message to stay with you, to stand out from the many other good causes about which you might read or hear. So, they use the imagery of a garden throughout their promotion as well. The garden is tended, watered, cultivated. Plants sprout from seeds, grow as seedlings, blossom, and bloom. Donors are asked to "nurture the garden" by providing funds, healthy snacks, craft supplies, etc. Gardening is Organization M’s metanarraphor.

Not all metanarraphors are born in a marketing greenlight session. Metanarraphors can also be traced or developed in individual lives, in the history of nations, in the recounting of grand causes. Many emerge from history, bearing a strong resemblance to their context and marked by the era in which they were formed. Strategy and its related activities have been subject to numerous metanarraphors. These metanarraphors have contributed to the shaping of industry, commerce, science, theology, ministry, and about any other field or worldview that has ever taken strategy into consideration. As mentioned in the first chapter, numerous factors led this researcher to question how we should approach strategy and strategic thinking in the Wycliffe Global Alliance. Recognizing the power of metaphor and the necessity of narrative in making sense of our vision, mission, and purpose, it also made sense to consider some of the metanarraphors of strategy. Deconstruction and analysis can lead to a better understanding of if and why the journey concept could be the better alternative.

We will look at four metanarraphors that have been or could be related to strategy and strategic thinking. Most of these metanarraphors can be clearly connected to specific historical contexts and cultures, so we will also look at the culture and context of our time and as pertains to the Wycliffe Global Alliance. Although we are using the Alliance as the key example of an organization in this thesis, our discussions and discoveries can apply to many organizations and churches.

3.4 STRATEGY AS WAR

The first metanarraphor we will look at is “strategy as war”. This is a good place to begin because it takes us to the historical roots of organizational strategy. In his book *Strategy: A History* British military historian Lawrence Freedman tracks strategy’s etymology back to classical Greek, saying the common reference, on through the Middle Ages and into the modern era, was the art of war (2013: loc 130). Over the course of many chapters, Freedman shows the influence of the military metaphor in policy and practices throughout the history of strategy. He covers 4000 years of history with warfare metaphors shadowing strategy from the battlefield to the boardroom. Near the conclusion of his writing, Freedman focuses on the importance of story. He tells countless stories in the course of his epic book and obviously realizes the impact of story on strategy. We will touch on this later in this section.

Mintzberg, along with Freedman and many others (Terry & Payne 2013: loc 136; Gaddis 2018; Greenwald & Kahn 2005), cites the military origins of strategy. He mentions that there was a “director of strategic planning” 2400 years ago, according to a loose translation of Sun Tzu’s *Art of War* (Mintzberg 2013:5). For whatever good it does or does not do, the metanarraphor construct of strategy as warfare is extensive. There are targets, tactics, ground to be taken, troops to be rallied, turf to be defended, beachheads to be established, shares to be captured, and strategies to be executed.

> Strategy’s etymology goes back to classical Greek. Through the Middle Ages and into the modern era, however, the relevant reference tended to be to the ‘art of war.’ The sort of issues that later came firmly under the heading of strategy—the value of alliances, the role of battle, the respective merits of force and guile—were firmly in view. The word strategy only began to be used in Britain, France, and Germany in the late eighteenth century, reflecting Enlightenment optimism that war—

> like all other spheres of human affairs—could benefit from the application of reason
>
> (Freedman 2013: xiv)

Classic strategist Michael Porter's idea of competitive advantage has often been taken to mean "crush the competition", although Magretta, in *Understanding Porter*, is quick to point out that it is not a weapon for "trouncing rivals" but about creating superior value (2012:63). Practitioners, however, are likely to run their tanks over the finer details of Porter's methodology and go for the "crush the competition" slogan. In the minds of many, competition quickly escalates to all-out warfare.

Strategy consultant Mark Chussil (2016) tells the story of fifty executives at an executive-education program. One mentions that a competitor had deliberately tried to damage his company. The facilitator asks the executives how many of them think a competitor had at some time tried to hurt their business. Fifty hands go up. Then the facilitator asks how many of them had worked for a company that tried to hurt a competitor's business. Fifty hands are lowered. Each of these executives had taken their battle position, even when there were no wars, only rumors of wars. And they believed the stories they had long been told or that had been not-so-subtly implied through metaphor, though their reality begged to differ. They were trained, culturally conditioned, and now entrenched in strategy as warfare. It was the metanarraphor they inhabited.

Audebrand points out, "While various metaphors have waxed and waned in popularity over the years, the war metaphor still guides strategic management theory, research, and education" (2017:1). He states that a reappraisal of the metaphor is long overdue, particularly in light of all the sustainability-related issues businesses now deal with (energy consumption, endangered species, water supplies, air quality, etc.). Audebrand's concern is that these current reforms in business will not create deep or lasting change if the root metaphors remain unchanged. "Metaphors are integral to the way we act, interact, and think about the world" (2017:1). This is a striking statement on the power of metaphor and particularly the warfare metanarraphor. Audebrand is saying reform is not sustainable if the metanarraphors around the goals or around reform are not compatible or supportive.

Jay Conrad Levinson's *Guerilla Marketing* was a highly influential book in the 1980s and is still a strong seller in its fourth edition (2007). It spawned a remix and numerous spinoffs, including *Guerilla Marketing Attack* (1989). The resource series

and workshops, etc. built around the concept play off the definition of guerilla warfare (a non-tactical, loosely organized army fighting a bigger, more organized enemy). Given that Levinson's methodology uses the element of surprise and low-cost non-traditional marketing interaction, he could have named his book *Surprise Party Marketing on a Budget*, but he did not. Once again, the warfare metanarraphor shaped the message and the marketing and did so quite successfully.

Militaristic and war metaphors are promoted in the imagery and models throughout strategic management textbooks. Copenhagen Business School professor Robert Strand pleads for a re-evaluation and encourages the use of cooperative rather than competitive metaphors (2014:8). He is not alone in his appraisal. Marketing professor A. Rindfleisch confronts the warfare mentality typically found in marketing. He notes some movement toward cooperation over competition and says there is an "uneasy tension" among the marketing scholars. He claims this is because the traditional warfare metaphor is based on assumptions that no longer necessarily hold true in present-day contexts (1996:3-10).

Although twenty-first century business gurus have been made well aware of at least some of the issues related to using militaristic terms, they continue to perpetuate them. The metaphors are often mixed, but the military presence is still very much at the forefront. In Rita Gunther McGrath's influential book, *The End of Competitive Advantage* (2013), she talks about flexibility, transience, and waves as she describes today's business world. McGrath talks about firms still relying on strategy tools of the past and about existing frameworks no longer working. She claims that competitive strategy, innovation, and organizational change, once disparate fields, are all coming together. As a reader, you begin to wonder where she's going with this. What new story will she tell? But she goes on to say that, while some of the "well-entrenched" (note military term) practices will still work, new "frameworks and tools" (see later section on the Big Machine) are needed (2013: loc 136-150). In fact, a whole new "strategy playbook" (see later section on the Game) is needed (2013: loc 167). She says the goal is no longer to have sustainable advantage, but to catch the next wave. "The job of orchestrating how these waves are managed is increasingly a crucial part of the CEO's challenge" (2013: loc 408). "Managing waves" will certainly be a challenge. This is our clue that McGrath, while using yet another metaphor, is not switching to a surfing metanarraphor. It just would not offer enough capacity for supposed control.

Having wandered through a landscape of classic business metaphors, McGrath comes back to the war. The strategy may have changed, but the battle rages on.

She proceeds to develop the “arena concept” using a military analogy of battles fought in particular geographic locations with particular equipment to beat particular rivals. Keeping in mind that the point to her book was how to “win in the ruthlessly competitive market” (2013:77), she does an admirable job of addressing the topic and going for the win. But those of us who have a different mindset or desired experience might do well to seek other stories.

Freedman (2013) references Taleb’s (2010) “black swans”, those unexpected and random events that are out-of-line with past experiences and, yet, will significantly shape the future. Freedman also warns of the illusion of control as expressed in strategy stories that over-simplify, making every decision look like a matter of rational choice. These stories are found in both military history books and business management books and talks. That idea of control, an illusion (“managing the waves”), surfaces again and again in strategy literature and other resources. Freedman talks about both the danger and the importance of story and the power of metaphors (2013: loc 12193). This discussion brings to mind our exploration in the previous chapter as we learned about the early philosophers’ fear of and regard for metaphor.

Freedman points out that much of strategy is about getting to the next stage rather than reaching an ultimate destination (2013: loc 12435). He then compares the dramatist and the strategist. Coming full circle to the Greeks, Freedman speaks of their key distinction between comedy and tragedy, pointing out that it came down to two ways of resolving conflict. Comedy ends with a satisfactory resolution and hope for the future. Tragedy ends with a negative prospect. “The dramatist knows from the start whether she is writing comedy or a tragedy; the strategist aims for comedy but risks tragedy” (2013: loc 12452). Strategy, however, needs to do more than resolve conflict. Michael Porter said, “The essence of strategy is choosing to perform activities differently than rivals do.” He said that strategy was about making choices and “deliberately choosing to be different” (1996). Rivals aside, strategy itself should be done “differently” in Christian organizations.

How does the warfare metanarraphor align with God’s mission, missional intent, and today’s global context? Certainly, warfare metaphors are used in Scripture, so it is possible, if nothing else, to proof-text warfare metaphors into Christian organizations’ strategies. And, in some situations, the biblical texts with warfare references are exceedingly helpful. The Apostle Paul’s many military references and use of military metaphors reflect the context of the Roman Empire (Nell, 2019:90). The people were constantly aware of the Roman soldiers. Many of Paul’s references were to the

ethics of military unity and loyalty, not warfare in particular. There was no more obvious model of unity, discipline, alertness, and consistency at that time in history than the Roman soldiers. Nell gives the example of Galatians 5:25, which in the original Greek contains a metaphor that translates, “If we live by the Spirit, let us stand in close ranks in a spiritual manner, advancing in a closed battle-line (or phalanx)”. A literal translation of στοιχῶμεν would be “to be drawn up in a line”, which speaks to the idea of conformity (Danker 2000:946). English translations usually use “in step with” or “walk by”.

Other uses of military or warfare metaphors in Paul’s writings are in the context of spiritual warfare. For example, the passage on “the full armor of God” in Ephesians 6 clearly states, “our struggle is not against flesh and blood, but…against the spiritual forces of evil” (Eph 6:12), and the instructions are to “be strengthened in the Lord” (Eph 6:10), “stand firm” (Eph 6:14), and “pray” (Eph 6:18)! There is nothing here of command and control or “crushing the competition”. These are just a few examples of how warfare and military metaphors are used in the Bible. This neither advocates for or against warfare as a metanarraphor for Christian organizations, but shows the complexity of the issue and notes that warfare looks very different in ancient Israel, the Roman Empire, and on the spiritual battle field than it does in the corporate literature that has influenced churches and Christian organizations. Imagine that landscape you are creating through metanarraphor. Do you want it to look like a battlefield? Battles may need to be fought, but is that the overall image and tone you want to set your organizational culture? Is that other church down the street the enemy? Are the organizations you hope to collaborate with the competition? Will a warfare mentality help you in a multicultural, multilingual, global environment? Probably not.

We have seen that strategy as warfare is a dominant metanarraphor. We have learned that even many secular leaders and business experts would like a different option but tend to slip back into the military mode because it is so deeply ingrained. Reading Freedman (2013), one sees how strategy as warfare may not only be inappropriate, outdated, and/or ineffective much of the time, it can also be extreme. Looking at the history of warfare, one sees the various options available. Options on the warfare spectrum include the strategy of exhaustion and the strategy of annihilation (2013: loc 2224). You can either wear out or wipe out your enemy. Desiring neither annihilation nor exhaustion, let us move on to another metanarraphor.

3.5 STRATEGY IN THE GAME

As Rindfleisch (1996) indicated, it is difficult to move from competition to collaboration. So, we are not there yet. It is, however, just a short, athletic leap from warfare to sports. The narraphor of organizational strategy as a sport, competition, or game is among the most common and almost as popular as the warfare narraphor. Game-changing. Disruptive. Innovative. Transformational. Any string of corporate buzzwords would be incomplete without the ever-popular "game-changing". So, what is the game, and who is playing?

Freedman (2013), who traces the origins of strategy through two possible accounts—evolution and the Hebrew Bible—connects strategy, story, and conflict with game from the very beginning. He mentions how many stories of the Bible feature conflict and also still influence how we think and talk about strategy. He says the best strategic advice in the Bible is to always trust God and obey his laws. “God might allow others to shape the game, but he was always the biggest player. When he withheld support, the result was often disaster. But when he came in on the side of his people the result was never in doubt” (2013: loc 351). While this researcher agrees with the Bible’s strategic advice, there is some question as to Freedman’s thinking regarding “the game” and God’s participation.

In everyday life, sports metaphors are often connected to national pastimes. These terms may or may not resonate cross-culturally, let alone in a spiritual context or universally. Not everyone, even within a given culture, follows the much-acclaimed pastime, whatever it might be. Yet, leadership and management consultants often consider sports to be the ultimate leveler. Numerous websites purport that using sports metaphors will make you a better leader, or a great manager. If you are not rallying the troops with military metaphors, you might want to “inspire your team to bring their A-game every day”. Insider clue— “be a cheerleader, not just a coach” (Rodgers 2019).

Strategy as sport or game is a popular metaphor that reaches metanarraphor status in the U.S. and in at least some of the other Western nations. Other nations are affected as well, given the popularity of Western business literature and education. Professor of International Management and Business Strategy Martin J. Gannon (2011) states that baseball may have been an effective business metaphor earlier in the twentieth century as it reflected a link to U.S. agrarian origins and offered a way to talk about figures and data, given baseball fans’ focus on statistics. But he purports that American football is the more appropriate and common sports metaphor of recent years. He finds correlations to business in the

independence/interdependence, aggression, high risk, many rules, and strategic pre-season training and during-game huddles that characterize American football.

Executive coach Winsor Jenkins (2005) advocates for a switch from football metaphors to soccer, to better suit today's global context and the need to be more collectively rather than individually focused. He also cites William Bridges who stated that football was too position-driven a game and no longer a good metaphor for today's organizational world where jobs did not follow precise patterns (Bridges 1994). One could say these strategy gurus were trying to stay ahead of the game. And yet, decades later, the metaphors persist.

Sports-related metaphors have been around for thousands of years. Many have been connected to business and the corporate world for at least a century. Football, baseball, golf, cricket, rugby, horse-racing, dominos, card games, chess, and boxing are just some of the sports and games commonly referenced. This researcher once counted sixty sports references in a one-hour meeting with marketing consultants and some of the leadership team I served with at that time. The meeting composition was all male, except for myself, from marketing backgrounds, and all from the USA. If the number of sports references sounds excessive (which it was), keep in mind the wide range of sports metaphors commonly used in English and particularly (but not only) in American English: The ball is in their court; full-court press, slam dunk; under the wire; down to the wire; horses for courses; on the bench; bush league; in your wheelhouse; knocked it out of the park; ballpark figure; covering the bases; touch base; step up to the plate; dropped the ball; goal posts; fumble; game plan; kickoff; level the playing field; end run; beaten to the punch; let your guard down; pawn; stalemate; checkmate; below par; bowling googlies; playing with a straight bat; twelfth man. It is all about strategy, scoring, and winning. As the saying goes, "you can't win if you don't score".

Bill Taylor (2017), cofounder of Fast Company magazine, wrote an article "Why Sports are a Terrible Metaphor for Business" in which he stated that sports can teach us very little about competition and success, talent and teamwork, value and values. He claims the logic is completely different because it is not at all important to think about "crushing the competition" but it is all important to think about delighting the customer. He says the dynamics of talent and teamwork are also completely different from each other. "Most important, 'teamwork' in the NFL means teamwork among players whose careers are absurdly short and whose loyalties to any one team only last as long as the duration of their contracts. According to The Wall Street Journal, the average length of an NFL career is 2.66 years" (Arthur 2016).

Finance journalist Bourree Lam (2016) echoes Taylor's negative view of sports metaphors, stating the winners-losers dichotomy at the heart of sports metaphors can be more detrimental than helpful. She states that character counts for more than stats when recruiting team members. Lamb also points out that metaphors reflect cultural values, with the more individualistic cultures favoring sports metaphors and those with "tighter supervision" favoring military or family metaphors. All of these metaphors carry clues of how managers expect employees to act. Citing sports journalist Josh Chetwynd, Lamb points out that managers are more likely to use sports metaphors than are CEOs because the former is trying to motivate staff while the latter is more engaged in big-picture, visionary thinking. Most sports activities are more one dimensional as compared to creating a great organization (Lamb, 2016).

Maurice Hamington, Executive Director of University Studies and Professor of Philosophy at Portland State University, lists four potential "harms" derived from the business-as-games metaphor: "compartmentalized morality, truncated ethics, trivialized stakes, and the privileging of adversarial relationships" (2009:477). Hamington says game rules have no allowances for generosity, helping, etc. but only see adversaries, creating an us-and-them dichotomy. Game metaphors can reinforce a Hobbesian view of human nature that discourages having a common cause. And with their clear beginnings, middles, and ends they encourage short-term thinking (2009:578-581). Hamington clarifies that he is not saying one should never use any of these metaphors, but that one should be attentive to language because words matter. He also suggests developing alternative metaphors. *Journey* is one of his suggestions (2009:483).

Author Lucy Kellaway (2009) expresses frustration with most metaphors used in business, citing music, sports, science, and animal behavior metaphors. She claims most of them are useless. Her point is that metaphors are helpful for "grasping something when the thing is terribly complicated" but that the theory of business is actually "terribly simple". She states common-sense actions necessary in most business decisions—cut costs, take fewer risks, etc. Kellaway's article appears in the Opinion section of the Financial Times, and may be a bit simplistic itself. But her call to evaluate why or why not certain types of metaphors can help or harm is worth listening to and heeding. Her writing brings to mind another Op-Ed columnist's views. New York Times columnist David Brooks wrote on metaphor, "Metaphors help compensate for our natural weaknesses. Most of us are not very good at thinking about abstractions or spiritual states, so we rely on concrete or spiritual metaphors to (imperfectly) do the job" (2011: A 25). He says we pass down metaphors from

generation to generation, transmitting “a culture’s distinct way of seeing and being in the world” (2011: A 25).

In recent years, strategy has also become linked to electronic gaming. One no longer has to head for the playing field, track, or game table. The growth of online and video strategy games has been phenomenal. Professor Simon Dor cited a figure of 10,796 games in 2015 in the strategy genre (one of eight genres) in the Mobygames database (2018). Dor writes at length about the challenges of defining strategy in the gaming world, but makes a number of connections back to strategy as it relates to warfare. This is, in part, because many of the video games are war-related. But he also relates the idea of strategy to having many choices. In gaming, not all strategy is long-term or even forward-thinking, but in all of it there are many elements of choice. He delineates between strategy *in* games and strategy games. He says that “although war is clearly predominant in strategy games…rethinking the history of strategy gameplay would allow the inclusion of histories where war is not prominent” (2018). He cites SimCity, a “civilian game” as playing a significant role among strategy games.

We will not do further investigation of this field at this time, but it is important to keep the topic in mind. Computer/video games will continue to influence the minds of those entering the corporate world. If strategy gurus are asking for a switch from football to soccer as a more representative metaphor in these times, inclusion and a switch to videogame metaphors cannot be far off. There are 2.5 billion gamers in the world (Wijman 2019). The thousands of different games played may, in many cases, display a warlike, or at least a competitive spirit, but the desire to tell a story is also a key quality in videogames. This combination of game and narrative will certainly have something to add to the corporate conversation. Are video-game metaphors a “game-changer”? There is already a good bit of research in this field. An example would be Sebastian Martin Möring’s dissertation *Games and Metaphor – A critical analysis of the metaphor discourse in game studies* (2013).

So, how does a game metanarraphor match with God’s mission, missional intent, and today’s global context? There are enough reasons listed above to discourage the thought—the lack of a universal connection (which game?), the competitive spirit, the “us and them” winners-and-losers mentality. As Hamington (2009) said, it is not that you should never use these metaphors, but you should think about why you are using them and if they are serving well. It is hard to imagine a church or Christian organization spending all their time on the playing field competing with others. There may be the occasional friendly match, but one does not live in the game. This is the

challenge. Most metaphors are good for something, in limited and specific contexts. And many different narraphors can boost a project, a new effort, a team event.

A narraphor can be good for emphasizing a certain point you will return to. It can also be useful in specific contexts or circumstances—wars, parties, circuses, rat races. But you want to think very carefully about metanarraphor. You are creating the landscape you will live in, perhaps not forever, but long enough for that metanarraphor to serve its purpose. A narraphor may be suited to a portion of or phase in your life. But a metanarraphor might be something you could apply to much, or all, of your life. What metanarraphor would you be willing to call home? What would a holistic, missional metanarraphor look like? We are not there yet.

3.6 STRATEGY AND THE BIG MACHINE

In the interest of time and space, this section covers several related metanarraphors. As the science of strategic planning came into prominence in the business world in the mid-twentieth century, it took on the nature of the context into which it was born. It was still the industrial age, an era of powerful new machines, production lines, city skylines on the rise, ever faster and wider-reaching transportation and communication, streamlined processes, and sweeping social change.

Strategy metaphors often reflect the era and context in which they were created. Building and construction metaphors tell the story of burgeoning brick and mortar financial empires. Production line metaphors tell the story of automation and efficiency. Traditional power metaphors convey the images and strength of steam engines, steel, electricity, money, and men. While these contexts may conjure retro-visions of Ayn Rand novels or old movies filled with fedoras, smoke-filled boardrooms, and secretaries in sweaters and heels, the metaphors they birthed are still with us. Many people continue to live and work under the influence of strategy and the big machine, particularly if they serve in institutional organizations.

Just as warfare and game strategy metaphors reflect philosophies of conflict and competition, machine metaphors reflect a philosophy as well. They grew out of an age of extreme rationality. There was a process for everything and that process was enacted according to reason. Reason was often taken to be one’s only source of knowledge, judge of values, and guide to action (see Ayn Rand). Reason was based on logic and science and was considered the only way to accomplish one’s goals. It was integrally connected to self-interest and the survival of the fittest.

Pre-dating the rise and popularity of strategic planning in the mid-twentieth century, Fredrick Taylor, known as the Father of Scientific Management, took an increasingly rationalistic approach to management in his early twentieth century efforts to develop the “one best way”. Manage time, waste no motion. Production lines were perfected, workers were used-up and exhausted. (Lepore 2009). Morgan, in his classic book *Images of Organizations* (1996), lists the machine metaphor as one of his eight key organizational metaphors. He writes about the metaphor encompassing Taylor’s scientific management theory, Weber’s bureaucracy, and views of organizations that emphasize closed systems, efficiency, and mechanical features of organizations.

By the 1960s, much of Western society took self-interest to mean “do your own thing” and tuned in to rock n’ roll, civil rights, and miniskirts, but the business world continued to apply its principles of reason to building the empires begun earlier in the century. Mintzberg states, “an emphasis on formal *rationality* permeates the literature of planning” (2013:13). Structured, systematic, objective, and logical are all key words for big machine strategy. Mintzberg continues, “In fact, the key, if implicit, assumption underlying strategic planning is that analysis will produce synthesis” (2013:13). He argues that this is the “old ‘machine’” assumption. If every component was produced by a machine and assembled in proper order, an integrated product would appear at the end of the line. “This analogy has influenced some of the most important thinking in the field of planning, and has proved to be patently false. Organizational strategies cannot be created by the logic used to assemble automobiles” (2013:13).

And yet…the big machine metaphors live on. Command and control are still major factors in this mechanistic approach as projects are supposed to move sequentially from one clearly defined stage to the next. We have blueprints, foundations, frameworks, and platforms. We have planning cycles, supply chains, and we climb the corporate ladder. People speak of “structures” and “architecture” that have nothing to do with the office building in which we might be sitting. Organizational charts are the equivalent of blueprints, departments are the equivalent of components. Add the elements of input, output, and outcome and we have ridden the whole production line. Employees are cogs in a well-oiled machine. Wheels, gears, pipelines, and conduits keep things rolling, turning, and flowing.

While many leaders and managers have turned away from the big-picture thinking of business as machine in favor of more human, humane, and organic images, the machine metaphors still haunt the corporate hallways and cast an illusion of control. “Planning is an activity by which man in society endeavors to gain mastery over

himself and shape his collective future by power of his reason" (Dror 1971:105). These machines will choke and sputter when thrown into the VUCA world (see chapter eight). Most organizations are more concerned with developing agility, coping with disruptive change, and developing creative diversification. Innovation takes precedence over oiling the machine.

Innovation and disruptive change are the business buzzwords of choice as leadership gurus, corporate leaders, and social scientists unfold the VUCA world picture before us. Leadership and management websites authoritatively pontificate about the three, five, eight, (or is it ten?) definitive types of organizational change. The very nature of big machine and building metaphors speaks of substance, structure, stability, and sustainability. Metaphors that use building terminology, as well as machine metaphors, struggle in the current climate. Change in the building and machine context meant adding another floor to the high rise, or another lap to the production line.

Mintzberg talks about the challenges of doing creative planning when plans are built on already existing structures and systems (2013:177). McGrath discourages a focus on stability, saying, "The assumption of sustainable advantage creates a bias toward stability that can be deadly" (2013:301). Her concern is not so much with the actual existence or non-existence of stability but rather that "the presumption of stability creates all the wrong reflexes, allows power and inertia to build up along the lines of an existing business model" (2013:303). She states that this can lead to routines and habits of the mind, turf wars, and rigidity.

Rumelt, seeking to stay with the times rather than sink with the past, talks about exploiting a wave of change by understanding the likely evolution of the landscape and then channeling innovation and resources toward positions that will become high ground. He is looking for the "valuable and defensible" (2011: loc 2941). But he also continues to believe in stability, saying most industries are still stable and that to believe today's changes are extraordinarily high reflects an ignorance of history (2011: loc 2944).

Can a big machine or empire building metanarraphor be compatible with God's mission, missional intent, and our global context? There are building metaphors in Scripture:

"For no one can lay a foundation other than that which is laid, which is Jesus Christ" (1 Cor 3:11).

“The household of God [is] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit” (Eph 2:19-22).

“‘Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.’ . . . ‘The stone that the builders rejected has become the cornerstone'” (1 Pt 2:6-7; Is 28:16; Ps 118:22).

“You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pt 2:5).

None of these passages seem compatible with the empire building mentality. These passages and many others focus on what God is building, not whatever we might build. There are certainly many good opportunities to use building metaphors like foundation, building on rock rather than sand, etc. As you can see from the Scripture, however, it is *we* who are being built. We are not empire builders but children of the King who is building his kingdom. Nor will machine metaphors serve very well. Their inability to express the organic nature of life and relationships is enough of a limitation to set them aside for anything but occasional use. We would not want to make our home in a machine.

People gravitate toward the idea of stability, look to structures for safety, and seek sustainability. But security is found in God, not in things of our own making. So how do we lead a church, an organization in a way that helps people move forward into the unknown but trusting the One who is all-knowing? What comes to mind is Timothy Tennent’s reference to the church living out “its witness in the ongoing tension between the ‘already’ and the ‘not yet’” (2010:309). How does an organization or church, committed to God’s mission, find a metanarraphor for strategic thinking that will provide encouragement and sustenance whether it encounters stability or volatility or when it feels suspended between both?

3.7 STRATEGY ON A JOURNEY

“Why are metaphors so important? They undergird every way you see the world. You may not recognize your metaphors, but all of us live by metaphors that inform what we think and feel. If you want to change your life, you need to first change your metaphors” (Sweet 2019).

Geary describes metaphorical thinking as essential to how we communicate, learn, discover, and invent. “Metaphor is a way of thought long before it is a way with words” (2011: loc 94).

The concept of journey is actually a common metaphor. Its use is widespread. It may even be a near-universal metaphor. It is difficult, at times, to distinguish when it is a metaphor and when it is reality, as you can see from definition four below. Common understandings of the word *journey* include:

- a traveling from one place to another, usually taking a rather long time; a trip
- a distance or course traveled
- a period of travel
- passage or progress from one stage to another
- to make a journey; travel

Journey can be a noun or a verb. Other English words or phrases that relate to how we talk about the concept of *journey* include pilgrimage, following a path or a way, a trip, or, a less common word today, peregrination.

Perhaps the most commonly used example of journey as metaphor is "life's a journey". You can find it in greeting cards, university lectures, sermons, and fortune cookies. But for those of us who are Christ-followers, it is also our reality that we journey together through life with God. The concept of journey, both metaphorical and literal, though common, is rich enough to merit further reflection.

The journey metaphor is not used in business or strategy discussions with the intensity of warfare and sports metaphors, but it is frequently used. It is often just tossed out as, "We're on a journey" to sum up, downplay, or explain situations not quite under control or that are going through change or are in question. It buys time for figuring out more concrete answers. It normalizes uncertainty, while leaders scramble to give “real” direction. But the irony is, the journey metaphor may be one of the most helpful, realistic, and truthful means of helping people relate to their context and situation. It’s not a stop-gap space filler but a description of our ongoing reality.

While some use the metaphor of “journey” to cover vagueness, others use the metaphor in very concrete ways. In strategic planning resources, the journey is often assumed to be linear, to have a specified timeframe, and a distinct destination (and many other specifications, as well). It is part of project-planning speak in some

circles and sets up tidy schedules with goals, milestones, and the final destination in clear progression.

But the metaphor of journey, like the other metaphors we have mentioned, is also analyzed and criticized in business circles. The most common criticism is what some consider to be the linear nature of a journey. “It is easy to see why executives use this language. People like journeys that are destination-orientated. It is reassuring. For a leader it makes sense to be able to say: ‘This is where we’re going’. People don’t like mystery tours, journeys of exploration where they have no idea where they are going, or when they will arrive” (Oswick 2013). In his article in *Economia*, Oswick also states that it is “implicit in the metaphor…that the journey is both linear and progressive” (2013). The author speaks of the hazards of missed routes, delays, and people abandoning the journey. So, while he sees the allure, he is not a fan of the metaphor. *Economia* is a publication for chartered accountants, so, at risk of stereotyping but out of respect for their profession, it is easy to understand their fear of “mystery tours”. Accounting is a profession of preciseness, which also explains the precise definition chosen for the journey metaphor. Oswick, the author, however, is not one hundred percent accountant. He is a professor in organization theory and deputy dean and head of the Faculty of Management at Cass Business School, City University, London. He closes his article with references to the importance and power of metaphors and the need to choose wisely and accept that it will take time to introduce new metaphors. This is just one example of criticisms of how the journey metaphor is considered to be too linear and may prove to disappoint when the destination does not look like what was promised. And, in the context from which the authors speak, these are valid concerns.

Others praise the use of journey as metaphor; its popularity does indicate it is a metaphor many feel comfortable with and also find motivating. What we are suggesting in this research, however, is not the need to cast a vote for favorite metaphors, but the need to understand the mission of God, the identity of our organizations, and what it means to follow. The business world produces volumes on leadership, but very little on followership. If our journey is to follow God’s leadership as he accomplishes his mission and allows us to participate, that is a very different picture than what is seen in the business world. And, if we are a part of a multicultural, multilingual body or organization, we also need to explore the potential of our metaphors across borders. We have seen some of the limitations, particularly with the warfare and sports metaphors.

What does a journey metanarraphor look like? Common connections come to mind—paths, compasses, maps, companions, gear, weather, etc. We will see how some of these can be very useful. But there is a much wider variety of possibilities. An example of this can be seen in Niemandt's article (2019) "*Narraphors" in missional transformation of South African denominations*. In his research, Niemandt asked denominational leaders, "Can you recall/mention any narrative or metaphor used by leadership to facilitate this transformation?" (Niemandt 2019:193).

Those mentioned included: Kingdom of God, taking light to the community, footsteps of Christ associated with the washing of feet, narratives of the traditional missionary (called, sent, preaching, etc.), the road/journey together. Other less common narraphors mentioned were a sailboat, a bridge, complexity and simultaneity, the narrative of an agent (James Bond) with a clear mission and focus, a house with a heart and symbol of the Trinity, and a herd of buffalo. Of these eleven narraphors, eight have clear connections to journey. What a rich metanarraphor of the church on a journey could arise from such variety of expression. One can imagine how most of these narraphors could be used by leaders, but the buffalo story was particularly interesting and particularly contextual.

For the Cape Buffalo of Kruger Park, South Africa, life is a life on the move. There is no domestic herd line marching or moseying single file to graze. The herd is always on the move, some grazing, some ruminating. Calves are suckling, young bulls playing, drinking, exploring, moving slowly. The leader who provided this narraphor was comparing the buffalo to people in the church, some focused, some not, but all moving in the same direction as a church (Niemandt 2019:193-195). Niemandt cites Keifert who comments on the fact that missional change is not linear change, but rather follows a fairly unpredictable path and enjoys multiple causes for each event (Keifert 2006:51-59). This speaks to the journey as a metanarraphor being capable of dealing with the complexity of change, growth, and surprises. While some have used the metaphor to simplify, this researcher believes the development of the journey concept as a metanarraphor could be of benefit in living with and understanding complexity.

Niemandt reported that one denominational leader had shared that the narraphor of "with Christ on the road" played an important part in creating a new language and had ignited their imaginations to new possibilities. Another leader spoke of metaphor as making new ideas more understandable and palatable, impacting momentum, making importance of change evident, and highlighting the dangers of stagnation (Niemandt 2019:197). This is what we seek.

3.7.1 What the journey is not

In the next few chapters this research will investigate the concept of journey as a potentially near-universal metaphor capable of being shaped into a metanarraphor that is aligned with God's mission, missional intent, and today's global context. In this chapter we have established that the journey concept is already, in the context of this research, a resource for Christian churches and organizations. That does not mean it is not potentially useful to others, but it does mean there are underlying principles of what the concept is and is not in the context of this research.

The journey concept is not just another way of talking about a business plan or strategic planning model. Traditional business plans, now more often called *models*, continue to take a linear approach and seek command and control. The journey concept acknowledges the mission of God and is a means of talking about and participating in that mission. Following him are his people in various configurations (organizations, churches, etc.) with various human leaders who seek, along with colleagues, to discern what God is doing and how they can participate with him.

There are no roadmaps. Roadmaps may seem an essential part of a journey. Strategic planners often use the idea of roadmaps to help visualize the assumed future and urge people onward. But in the context presented in this research, there is no roadmap, because we have never been this way before. But the God who leads knows the way. This is a major difference from traditional organizational thinking. The word *planning* comes from Latin *planum* meaning "flat surface". Planning has long been identified with maps and blueprints, drawn on flat surfaces (1969:5,15). These "flat plans" were considered formal plans to be followed rather than living documents to be adapted and adjusted. The focus of the journey concept, however, is not about documents at all but about a way of being and doing life with God and finding purpose as an organization.

As strategic thinking has shifted away from the more traditional models, leaders and experts, in the business world also, are seeking to find more organic, integrative, and responsive ways to strategize and plan. They are looking for ways to meet the needs of today's and tomorrow's multicultural and multilingual global societies, ways to move from competition to collaboration. We will see how the journey concept can be applied and what it might look like as a metanarraphor for meaningful engagement in God's mission and the world at large.

3.8 CHAPTER SUMMARY

In this chapter we began to explore strategy metaphors. Before digging deeper, we spent time on strategy and the mission of God and learned about missional intent. We described missional intent as listening, learning, and living the journey under God's direction and discerning how he wants us to participate in his mission. This is an ongoing and very different process than traditional strategic planning. We have noted how churches and Christian organizations need to find ways of being and doing that are more attuned to God's ways than to business models. This is less a critique of business models than of the void in finding truly biblical, theologically sound, missional ways of being church and of Christians serving together.

We then turned to metanarraphors and strategy, describing metanarraphors as a way to create a potential landscape wherein we can find meaning to help an organization grow and move forward. We looked at four metanarraphors that are often related to strategy and explored some of their history, use, and context. We also heard various opinions people have of these metanarraphors and considered how these metanarraphors would align with God's mission, missional intent, and today's global context. The four metanarraphors covered are: warfare, games/sports, big machine/building, and journey. Acknowledging that most metaphors can be useful in some situations, we also came to understand that creating a metanarraphor and then "inhabiting" it or living in that landscape should make us very cautious of the metaphors chosen and the metanarraphor created.

We have determined that the concept of journey is worthy of further exploration as a metaphor, potential metanarraphor, and as our reality. We will now move on to the next chapter and begin to delve into perceptions of journey from around the world.

CHAPTER 4 – JOURNEY PERCEPTIONS

4.1 OVERVIEW

The next two chapters will present and discuss the findings from the Journey Survey, conducted as part of the research on the journey concept. The chapters will be divided as follows:

Chapter four, Journey Perceptions—covering survey questions 1-4 and 7-10

Chapter five, Journey Influences—covering survey questions 5, 6, and 11 and additional reflections on journey, history, and literature

Kovecses (2015) cites commonality in human experience as one of the major forces shaping metaphors and credits that force with giving us many of the conceptual metaphors that are near-universal or potentially universal. Most of humankind has experienced journey as reality. Some may travel no further than the next town or village, while others wander the world or even venture into space. But nearly everyone has some experience of a physical journey. This common experience and understanding implies that journey as metaphor could be in that near-universal category.

The research questions posed in this thesis asked if the concept of a journey could:

- be "…a helpful and effective basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations"
- "help address organizations' desires to flourish in and respond to the complex local and global environments of today and tomorrow"
- "be effective in multi-cultural and global contexts"

The Journey Survey was designed with the following in mind:

- to test the concept of journey as near-universal metaphor
- to learn more about how people from diverse cultures, contexts, and language communities interpret the concept of journey as metaphor and as reality
- to learn what emotions, thoughts, and influences impact people's understanding of and response to the journey concept

- to gain insights concerning if and how people's understanding can help shape the concept of journey as a viable means of approaching strategy and planning

Over a period of three months, the survey was sent to seventy-one potential participants, representing forty-four countries. The potential participants included leaders from the Wycliffe Global Alliance, Wycliffe Organizations, and Wycliffe boards. One-third were women, two-thirds were men. Fifty-two people from thirty-four countries participated in the survey. This is a response rate of seventy-three percent. According to Baruch and Holtom (2008), the average response rate for studies that use data collected from individuals was 52.7 percent with a standard deviation of 20.4. Normally a higher rate does not necessarily improve the data, but because the survey questions were of a subjective qualitative nature, the increased participation greatly increased the diversity and richness of the data.

Most of those who were contacted but who did not take the survey declined because of travel or workload. Only one person, a North American, stated a lack of connection with the topic. "I took it with me on my recent travels to think about from time to time. I haven't really come up with anything that might be helpful. I don't typically think much about the image of a journey…" Though this person travels a great deal, and was traveling at the time he/she wrote, he/she just did not connect (or choose to connect) with the topic. From all those who did participate, there were no indications that they were puzzled by, or questioned, or did not connect with the journey concept. The participants answered all or almost all of the questions. Their responses indicated that they clearly relate to the concept of journey. (See Appendix 1 for a copy of the survey and the actual survey responses.)

The survey was conducted by email and included a brief letter, an introduction of the topic, a list of twelve questions and the requisite consent form. I am personally acquainted with all but two or three of the participants, so chose not to use an online survey tool. The goal was to encourage participants to share broadly and deeply. I wanted the survey process to be as relational as possible and to produce the best possible responses. I also offered to do the survey orally on Skype. One person chose that medium as he/she felt more comfortable speaking English rather than writing it. The quality and depth of the participants' responses are excellent, particularly considering that the survey was in English and English is not the primary language of most of the participants.

Most of the participants were somewhat familiar with the idea of journey as a metaphor for the Wycliffe Global Alliance's history and progress over the eleven years since the Alliance was formed. This may have increased their desire to participate in the survey and their interest in and ability to respond to the topic in general. If I had surveyed people with less exposure to a journey metaphor in their work life, responses may have been somewhat different and those surveyed may have not connected with the topic as well. But the near-universality of the metaphor, and the fact that most people are familiar with both literal and figurative journeys, indicates that the majority of people would be able to relate to the concept.

For the purpose of this research we looked at the survey responses in any of three different configurations: individually, grouped according to like responses, or grouped by region of the world. The Wycliffe Global Alliance includes five geographic regions—Africa, Asia, Pacific, Americas, and Europe. (Asia and Pacific are considered one administrative Area in the Alliance, but we are considering them separately in this study.) There were nine participants from the Americas, thirteen from Europe, fourteen from Asia, eight from Africa, and six from the Pacific. Because identification of regional and/or cultural patterns and preferences can be helpful to our research, we often looked at the participants' responses according to the five geographic regions listed above.

4.2 WHAT IS A JOURNEY?

Determining the viability of journey as a near-universal metaphor is a critical step to determining the use of the concept in global, intercultural, and multicultural contexts. Equally important is an increased understanding of how people from various contexts and cultures think about the concept of a literal journey. The Journey Survey gathered information to help determine the viability of a journey of missional intent as an intercultural approach to strategic thinking and planning. The first step was to learn more about how people of various cultures and language backgrounds talk about, think about, and perceive the concept of journey.

4.2.1 The journey expressed—addressing survey questions 1-3

Question #1: How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Question #2: What do you think of when you hear the word *journey* or hear the words that express the concept in your language?

Question #3: What feelings and expectations do you have when you think about the concept of a journey?

The first question in the survey may have been the most difficult for many participants. One of the greatest challenges in this exercise was for the participants to think about the concept of journey in their language, culture, and context, and then write about those thoughts in English. They rose to the occasion and communicated a wealth of information. In the first three questions they reflected on the concept of journey in their language/s and culture/s and also on the ideas, feelings, and expectations related to the journey concept.

4.2.1.2 Pacific

The prevalent themes in the responses of Pacific participants included purposefulness, journeying with others, and returning home. There is a solemnity to the Pacific responses with a primary focus on literal/physical journeys, often for the purpose of finding food.

“In hunting, fishing and harvesting trips—the main purpose of this journey is to bring back meat and food for the family and/or community” (PA-B).

Other responses from the Pacific also reflected the communal nature of a journey. “In Bahasa we say ‘Perjalanan’ which means traveling to one destination place that we already know before or agree to reach together”. PA-C continued, explaining that the word indicates traveling a great distance and always traveling with others.

It’s not surprising that a number of people from the Pacific identify boats with journeys. It is water that connects them. Pacific participant PA-E shared vivid word pictures of canoes with determined, hardworking paddlers, and sailing boats with the wind in the sails. But again, there is focus on a specific destination and the somber nature of a journey, “…no journey is undertaken for leisure”.

PA-D’s response represents a wider context. Though born in an island nation, he/she has lived much of his/her life in Asian contexts. But still, PA-D emphasizes that one never goes alone. “It’s always with someone or a group”. However, unlike some of the other Pacific participants, PA-D views journey as leaving a place of comfort and going somewhere new to gain experience, knowledge, and/or

understanding. Historically, his/her people were navigators, so it makes sense that PA-D would envision a journey as going beyond known destinations.

PA-B spoke of journeys as also being connected to death and referenced the rituals that go with it. “When someone dies, he/she is beginning a journey into another realm; from the physical to the spiritual. This is a journey of no return. It invokes a lot of deep emotion. That person is going to another village”. The somber nature of a journey is apparent in all of PA-B’s responses. He/she once told me that before there were Christians in their region, no one traveled unless they absolutely had to. There was great danger and much fear.

Researcher’s Comments: Several participants from the Pacific are leaders living in and accustomed to rural settings. Like the majority of the survey participants, each speaks and uses several languages. The urban dwellers of the Pacific tend to use a majority language, including English in two cases (PA-F and PA-G). Those who function in a primarily urban context jumped more quickly to journey as metaphor and a broader picture of journey. “Life is a journey” and “…life’s adventure” were how they described the concept of journey in their language and culture. They recognized the ups and downs, twists and turns, but expressed an overall enthusiasm for journeys, both figurative and literal. They spoke of excitement, enthusiasm, new people, new places, new experiences, and new opportunities to see God at work.

4.2.1.2 Africa

In Africa, personal and geographic context also played a major role in determining how survey participants answered the first question about the concept of journey in their languages and cultures. AF-B pictured journey as going from one town to another, having new experiences. His/Her parents moved from town to town because of the father’s job. The towns were mostly within the same cultural group, but there were always new experiences connected to making these journeys. AF-I grew up in a cultural environment different from that of his/her parents but was educated as he/she would have been in their home country. So, as a “third culture kid”, AF-I grew up with the concept of journey as movement from a familiar zone to somewhere less familiar but with a strong emphasis on remembering where you came from.

AF-C spoke of the hope of returning home from a journey but expressed his/her culture’s acceptance of uncertainty and voiced a preference for traveling with others. AF-D expressed the anticipation and excitement of new experiences as well as acknowledging the idea of the unknown, of risk, and the possibility of either success

or failure. AF-E also spoke of excitement, anticipation, and the unexpected. A journey in his/her language and culture meant traveling to one or more destinations and an eventual return to the departure point.

In AF-F's primary language, the root of the word for journey is "walk", so "journey involves the idea of walking or movement, and distance". AF-F also spoke of new discoveries and new cultures as a potential part of the journey. AF-G covered a broad spectrum in his/her thoughts on the concept of journey as expressed in his/her language. Difficulties, challenges, risk, danger, benefits and rewards, new knowledge and discoveries were among the ideas shared. And, again, there was the focus on excitement, expectation, and adventure, along with fear of the unknown.

AF-H presented a concise view of journey. "It is a process of moving from one point to another to fulfill a certain purpose."

Researcher's Comments: African survey participants overall presented a balanced view of the concept of journey, recognizing risks and challenges but with an optimism that the journey was still worth taking and that there was the possibility of benefits and gain.

4.2.1.3 Asia

Many of the Asian survey participants provided detailed explanations of how the concept of journey is communicated in their languages. Several speak Cantonese along with numerous other languages. They expressed a variety of ways one can talk about journey in Cantonese. AS-B and several others shared these characters for journey. "旅程 is usually used to describe a physical travel from one geographic location to another one. 旅 means travelling and 程 means distance." AS-I also offered the same characters and mentioned, "旅 is a word originally used to describe a military unit of 500 soldiers, like a brigade". This word was used to describe other journeys as well, including tourist and business. Soldiers were always moving or traveling so were closely associated with the idea of journey. "The second symbol, 程, carries the meaning of progression, progress as you move forward. Other characters can combine with this second one to convey journey. These concepts include: 行程 emphasizing schedule, 歷程 emphasizing experience, 旅行 (travelling and walking), and 旅遊 (travelling and wandering)." AS-K offers the same characters for journey, but translates the second character as *procedure/mileage/itinerary.*

AS-M said, “In Chinese, journey means leaving your original place, moving to a certain destination…It means you have a certain period of time, usually a long time that you leave your home, for going to a certain destination. But journey, the concept, refers or focuses on the process of going to that destination”. AS-I also talks about journey as a chance to learn and be exposed to new things, saying there is some anxiety beforehand but once underway there is excitement and adventure, fun, learning and growing, challenges, a new place, new experience, and new friends.

AS-C commented that there are also common Chinese idioms, such as “one sails with favorable winds”, meaning: “may your voyage go according to the winds” or “may the winds blow in the direction of your voyage”. Another idiom is translated as “may your journey (literally ‘one road’) be peaceful”. Relational aspects come into the journey as well, with words for fellow sojourner and also for veteran sojourner or one who has gone on ahead. AS-C also spoke of the importance of purpose for a journey and emphasized the need for a process in order to effectively reach the destination and its purpose.

Another person of Chinese heritage AS-D focused on the importance of purpose and unity. “(Journey) has a beginning and an end. There must be a purpose to achieve in the journey. It may be undertaken by one person or involve others. If others are involved, they must want to achieve the same purpose. Usually there should be a leader if it is in a group.” And yet another participant of Chinese heritage AS-E said, “It’s about being together. Doing things together for a period. Sharing each other’s joy, surprises, burdens. There is a starting point and an ending point”.

AS-K references the symbolic nature of journey. “It can be symbolized as a journey of life, political/economic/spiritual development, often in retrospect”. AS-M was one of several participants of Chinese heritage to mention that, traditionally, Chinese are not a transient people, “For ancient Chinese culture, people have a close relationship with land. For people to stick to their homeland, therefore they do not want to leave their home, family or clan. So journey is only last option. Why do people make journey? Only because of a higher goal…” AS-B commented, “As traditional Chinese are territorial, gregarious and non-nomadic, in ancient times journey was not a favorable idea. This word usually carried a negative feeling. Somehow people are being forced to take journey and be away from family. In modern days, this word is usually associated to leisure and entertainment, but is still confined to a time-limit trip. It is unusual for journey to be interpreted as a long-term concept”.

Koreans borrow from the Chinese 旅程**.** The loan word in Korean is 여정, *yeojeong*. AS-O explained that it means “the course of travel”. He/she describes it as “passage of life, process towards destination, itinerary, etc.”, and sees it as purpose-driven, an opportunity for maturation and eventual return to home.

In Japanese, the concept of journey is used broadly, both literally and as metaphor. AS-J explains their use of the character *tabi* which is the same as the Chinese character 旅. “There are numerous books, songs, tanka/haiku which talk about our life as one *tabi*” (journey). Another character, *michi*, 道 (which can also be read as *do*), is used to express the idea of a journey to perfection. “Flower arrangement, calligraphy, incense, *jyudo*, *kendo*, etc. are all perceived as a way to perfection. One never reaches perfection in this life, but pursuing perfection is very important.” AS-J relates this to his/her own life, being on the journey to perfection, following Jesus Christ. He/she mentions the importance of the process and the encounters of a journey, and also accepts that a journey may not have a fixed destination.

AS-F, from India, said, “When we talk about a journey, we use the Sanskrit word *Yaatra*, which describes a long travel, mostly to a distant place. This word is compounded with other nouns to make the purpose of the journey clear—pilgrimage, fun, mourning, etc.”. AS-G quotes the idiom learned when growing up: “The journey of a thousand miles begins with the first step”. For AS-G, this expresses that a journey has a beginning and though you may not know what will happen during the journey, there is a sense of progression. He/she also spoke of the excitement and adventure of a journey but made it clear that there was a destination involved. “[There is] a sense of meaning. A journey is different from wandering aimlessly in the wilderness. There is a destination and excitement in journeying with a mission”.

Bangla speaker AS-H offers three different words expressing different facets of journey. He/she said a journey can be going from one place to another, a process, or a pilgrimage. *Jatra* is traveling from one place to another, an outing. *Vroman* refers to a single travel experience or when talking about a series of journeys that have already been done, recently or in the more distant past. *Shafour* refers to doing a tour that has a purpose, such as a school educational tour.

From the Philippines, participant AS-L responded much like those in the Pacific group, relating journey to community. “Journey is *Paglalakbay* in Tagalog. It is a meaningful word that includes family and/or friends”. AS-N, also from the Philippines, offered further insights. “There is another word embedded in *Paglalakbay*, the word

Akbay. It means to put an arm on a companion's shoulder." This creates a lovely picture of journeying together.

AS-N continues, "*Paglalakbay*…came from the Tagalog root word *Lakbay* which means travel or take a trip. The word *Paglalakbay* is seldom used in conversation, perhaps due to the influence of other languages used in Manila, also brought about by the pop culture. [But] it is rich in meaning. It is often used in literary pieces, documentary movies/short videos and songs that express deep thoughts about life's joys and pains, triumphs as well as challenges". AS-N goes on to talk about how "it involves the process of thoughtful thinking on how to move from one place both literal and figurative such as a state of mind to *Paroroonin* (a specific direction or destination)". Other words he/she related to this process included *Layunin* (goal), *Naisin* (wishes), and *Pangarap* (dreams).

Paglalakbay is also associated with adventure. AS-N stated the adventures can be exciting, dangerous, or even sad journeys. And he/she uses the term to consider the future. "*Paglalakbay* may simply mean going from one place to a specific destination. But I use this word when I think about life in general, reflecting mostly on my 'now' and how 'now' came to be. It is wondering how the future will look based on what I am now doing." AS-N shared phrases that help express this in Tagalog. *Lakbay isip* (travel mind) means imagining the end goal of your journey. *Lakbay tanaw* (travel to view) means going back through the paths you've taken since the time you started the journey.

Researcher's Comments: The survey participants from Asia presented quite a range of perspectives which may reflect something of their cultural heritages and perhaps, to some extent, individual personalities. The concepts that particularly stand out include, from the Chinese and Korean—purpose, from the Filipinos—relationship and reflection, and from the Japanese—growth, learning. The Asian perspectives presented both literal and figurative examples and offered a glimpse of the richness found in each culture's experiences and interpretations.

4.2.1.4 Americas

Moving on to the Americas, we continued studying survey participants' responses to the first three questions which ask how they talk about the concept of journey in their language/s and culture/s, the words they use, and the thoughts and feelings these expressions evoke.

In Spanish, one of the major ways to talk about a journey is with the word *peregrinaje,* which translates as “pilgrimage” in English. AM-B stated that *peregrinaje* denotes action and relates to a trip, voyage, or travel. He/she thinks of it as an opportunity to learn new things and said, “It is something dynamic that may change during time and may take you to different places where you will encounter different situations and meet different people”.

Several Latin American colleagues have explained to me in conversation that the word *peregrinaje* is closely associated with Catholicism and its pilgrimage traditions. For some, this is not an issue, though survey participant AM-G referenced the challenge. “For Spanish we do not have a word that provides the precise similarity as in English. A word that can be approached is pilgrimage (*perigrinage*) but since it has more use in Catholicism, it is not used freely in an evangelical environment.” He/she offered other words to convey the idea that could be translated more closely as trip or route. Yet there is a distinction. “Pilgrimage (or *perigrinage*) I can describe as a life experience that involves life, places, time and people. On the other hand, travel or route, I understand [as involving] places.” AM-G in his/her own description portrayed the broad scope of the journey, saying, “It is an experience that involves emotions, fatigue, joy, recharging batteries, it is an experience that involves responsibilities and burdens”. He/she makes the most of bilingual understanding by going deeper into the concept. “Since I have an understanding of the English language, when I hear the word journey and place it in my Spanish cultural context, I think of the following: it is a story that has past, present and future; it is an experience that is experienced both in the dimension of the personal and community.” One of the goals of this paper was to explore and share the richness and diversity of thought around the world. The above quote from AM-G exemplifies the benefits and richness of multi and intercultural thinking, understanding, and sharing. It also brings out the idea of past, present, and future being a part of the journey. Several other survey participants make similar connections. This aspect of time is something explored further in chapter eight.

AM-I also reflected on the challenge of using or not using *peregrinaje* to talk about journey, saying it “…refers to a pilgrimage, a journey or search of moral or spiritual significance”. His/her own concept of journey is influenced by the pilgrimage idea, “[A journey is] a group walking together towards a specific place. The process is not necessarily fun, compared to going on a trip. It means walking usually”.

As in many languages, in Spanish there is more than one way to express the concept of journey. AM-E said, “I use the word *camino,* which literally means road,

path…". AM-E goes on to explain that, in certain contexts, it is also understood as journey. He/she uses the example, "I can say, 'I know your *camino* has been full of challenges'". He/she also quotes a popular song, "*caminante, no hay camino, se hace camino al andar*" (walker, there is no journey, you make a journey as you walk). "It gives the idea of a pilgrimage." AM-E added, "[An]other word used to describe journey is *vida* which literally means life". He/she also explained that the journey would usually evoke the past or point to the future, rarely referencing the present, and it usually indicates a timespan of more than a year, perhaps a lifetime. This presents a different perspective than AM-G, who saw past present and future as part of the journey.

AM-E used words like "expectation" and "happy anticipation" when describing feelings about his/her journey and also mentioned it being associated with "significant people, never alone". AM-H shared another perspective from his/her Spanish-speaking culture. "We translate journey as *viaje*. We love to use metaphors, and for us life is a trip, so we greet people saying '*como andas'"* (how do you walk? How are you walking?). He/she said that a journey is a trip made with other people. "We 'walk' together sharing the same, understanding each other, helping others to succeed…. A journey is an activity of life, it is life in itself." AM-H emphasized the need to keep moving to reach the goals you have set for life. "…stopping or sitting or resting may mean sickness or unwillingness to 'go on walking'."

Survey participant AM-D stated that the Portuguese equivalent of journey is *jornada*. He/she described it as follows: "A long process of maturing…Most journeys are [a] positive, life-changing collection of experiences that bring a person to a new unimaginable self".

From North America, participant AM-J said he/she thinks and speaks of journey as "individual experiences, and the progression of experiences, that comprise my life. These experiences are either observed and responded to, or internalized subconsciously". The concept of journey "evokes feelings of excitement or concern, anticipation, the need to plan and think ahead. It also brings expectations of potential change, challenge, pain, sadness, hope and joy". AM-J said, "I think of travel and movement, whether physical travel, emotional or spiritual travel, educational travel—something that involves moving in a direction, usually forward, but not always".

AM-C, another North American participant, stated, "I use the concept of journey when referring to where I've come from (physically, spiritually and emotionally) and where I am going". He/she said it is "a string of experiences that shape worldview".

He/she sums up feelings and expectations in one word, “growth”. Again, here is a participant whose journey focuses on past and future.

“Always there is the strong component of ‘return’,” wrote North American participant AM-F, referencing *The Hobbit* and the return home, but as a changed person. “It also includes the sense of adventure, some unknowns and some risk…” AM-F reflected concerning a journey of some length. A journey of shorter timeframe, he/she thinks of more as ’taking a trip’. For AM-F the concept of journey evokes “anticipation, the need to be prepared, some trepidation”.

Researcher’s Comments: Survey responses from the Americas often tied journey to history and to vision for the future. That, plus the sense of adventure often expressed, and an occasional streak of individualism, may be a reflection of national histories, recalling nations founded by explorers and entrepreneurs, pilgrims, and immigrants.

4.2.1.5 Europe

Turning to European survey participants, EU-B defined journey as “to move from one place to another” and his/her first thought on the concept was, “I must prepare and do the packing”, followed by the thought of “being tired while traveling, afraid of unknown situations, busy roads, but also excitement of new things”. The excitement was expressed as EU-B wrote of “interest in meeting new people, excitement to see new landscapes, and probably the most—learn new things and ideas, see new solutions/ideas/ways for my life. I always expect the journey will bring a refreshment to my life and enlarge my horizon”.

Survey participant EU-C reflected on the possibilities in his/her Danish language and culture. “A journey is usually a travel where you move physically from A to B. It has a beginning and an end. It is measured in time and distance. We have different words for journey which indicate the length, duration and purpose of the journey as well as different words describing the means of transportation combined with the word for journey”. EU-C also talked about the spiritual journey or journey of life and said these, too, are measured in linear concepts like duration/time. “There is a sense of growth, change and maturing tied to the concept of a spiritual journey which can be done alone or in fellowship with others.” He/she distinguished between a spiritual journey as being deliberate and the journey of life that just “happens” to everyone. EU-C shared some thoughts similar to those expressed by a number of participants. “I think of going to a different geographic place and experiencing something new. Probably meeting new people. The journey may have a purpose like a visit, vacation,

study, business, etc. And upon return you may have changed or at least have had a new experience." Words that came to mind for EU-C included freedom, adventure, growth, and encountering different perspectives of the world.

EU-D said that the Norwegian word *reise* was the closest to journey and that it could be either literal or metaphorical. It serves as both noun and verb for a journey or can mean 'to travel'. In some dialects, it is also used to talk about something that disappears, such as melting snow. He/she stated, "It refers to movement of persons (usually), either in a physical sense, from one place to another, or it could refer to moving up the social ladder (*kalssereise*—class journey), or changing viewpoints dramatically—political, religious or other". EU-D said the concept of journey has positive connotations and is associated with adventure, new experiences, seeing/learning new things, new opportunities, meeting new people, opportunities for growth.

German speakers also use the word *Reise* and use it literally and figuratively. EU-E mentions other travel-related words including *Ausflug* (out-flight or outing, something you do to have a good time on the weekend or holiday with family or friends), *Trip, Expedition,* and *Exkursion*, all of which are similar in meaning to their English counterparts. There is also the phrase *Sich auf den Weg Machen* (to make oneself of the way). Usually used figuratively, it means to start off and go on a way (or path). EU-E elaborated on the concept of journey, saying it involves distance and leaving one's normal surrounding and routine. There will be both comfort and discomfort, leaving normal responsibilities but also normal routines. "All in all a very positive feeling because it is something special…[it is] about doing something I enjoy and want to do….It also makes me think of new things and new experiences but also of rest, relaxation and just doing what I feel at the moment."

EU-I "hates status quo" and likes change, so is positive toward the concept of journey, personal or organizational. He/she explained that the most commonly used word for journey in Swedish is *resa*. This has the same roots as the Norwegian and German mentioned above. EU-I explained that, in Swedish, descriptive words are added before or after and offered the example of *tjänsteresa*, meaning 'business trip'. Historically, according to EU-G, the word involves moving from one place to another geographically. But he/she credited the spread of life coaching from the US for giving them the added meaning of life journey or of being on a journey as an organization or corporation.

EU-H shared the same feelings and expectations as did many of the other survey participants. The concept of journey evokes excitement, anticipation, curiosity, but also tiredness and reluctance. He/she wrote about the positive and negative aspects of new people, places, and experiences, and also mentioned that some journeys can be laborious and tiring. EU-H offered yet another German word, *unterwegs*, for journeying.

Swiss survey participant EU-M also offered the word *Reise* for journey, but said it is "a bit old-fashioned" although travel agents are referred to as *Reise-Büros.* He/she said *Trip* has become more common. The concept of journey, for EU-M, evokes excitement, adventure, and discovery. But he/she recognizes "it's a longer/significant endeavor". EU-G offers a proverb, "'*Wenn einer eine REISE tut, so kann er was erleben'* 'When someone undertakes a REISE [journey], he will experience things/he will undergo things'; [which] also implies [the] possibility of negative/difficult experiences".

EU-F connected exploration, adventure, and danger with the idea of journey. Memories from the time his/her country was under communism make this Romanian participant's responses stand out from those of some of the other European colleagues. In his/her experience, in the past, journeys were either limited to holidays within the country or were more hazardous journeys to leave the country, possibly forever. Even later, many traveled illegally to find work or a better life. It was still not safe, and family was often left behind. Today many travel for both work and pleasure. EU-F's story demonstrates how each person's concept of journey is shaped by history, context, and personal experience.

EU-G, from England, claimed travel is now so easy and common, no one even talks about journeys much unless a trip is more involved or challenging than usual. Another British participant, EU-K, had a differing view and said that he/she thought it was common in their culture "for journeys to be considered difficult or boring, which is a reason to not to undertake them". So, apparently one group of Brits make journeys and don't talk about them unless they have had harrowing experiences, which then discourages the other group from ever taking journeys at all.

EU-G went on to speak of the process, saying, "It is more than the physical movement from point A to point B". He/she said journeys require planning, ideally should be enjoyed and that there is a level of expectation, including the expectation that "the end of the journey will result in an experience that's different to normal". EU-K noted that geography matters, and that, as an island nation, their journeys within

country are relatively short; any long journey requires a boat or plane. He/she noted that a journey of three or four hours is considered long in the UK, but not in countries such as France, Kenya, or the United States. EU-K also mentioned process, learning, and discovery, and stated that, as a product-oriented rather than process-oriented person, "…physical journeys are not that exciting and can even be very boring, but arriving at the end goal both physically and metaphorically is very exciting to me".

EU-J, along with a number of other survey participants, was privileged to have multiple cultures as part of his/her heritage. He/she described journey as "being on a trip/path to a goal and [that it] be overseeable and feasible in the near future." EU-J's emotions were primarily excitement and anticipation with an expectation of being able to reach the final destination. Like others, he/she also recognized the negatives. "Sometimes there will be a feeling of disillusionment of ever being able to reach the next 'sign post'."

EU-L saw the concept of journey as discovery, a possible solution to a situation. In Slovak the word for journey also means *way*, but would not be used for a short trip. He/she said that the book *Pilgrim's Progress* is, in their language, *Pilgrim's Way*. Speaking of a journey, EU-L said, "It will take time and I need to make an effort to reach my destination, it's not easy, requires significant involvement. It requires physical energy, preparation, transport, planning and one should expect obstacles…On my way [there may be] something new". It is positive and there is value to the journey. "Otherwise who would dare? [But it] may be tough before the sweet end. Prepare to sacrifice."

Researcher's Comments: All in all, the Europeans' relationship to the concept of journey carried a strong message of enthusiasm for learning and for new experiences, but with a realistic rather than romantic outlook. Planning and process are valued, setbacks are expected, and tiredness is part of the territory.

4.2.2 Patterns of perceptions

As we consider the input on the first three survey questions, patterns begin to emerge. And, as we evaluate whether or not the journey concept can be applied to strategic thinking and planning in and across many contexts around the world, the potential begins to take shape.

Of the 52 leaders who participated in the survey, no one questioned the topic, nor seemed confused about the concept of journey. Their responses indicated a clear

understanding of journey in the literal sense. Most participants also expressed ideas and thoughts regarding journey in the figurative sense. The majority expressed what could be considered a balanced impression of the concept of journey. Participants acknowledged that there were both positive and negative aspects. They freely used words that expressed emotion when describing their thoughts and feelings about the concept of journey. Excitement, anticipation, and new experiences were among the most commonly used descriptive words. Other commonly used words such as purpose, destination, preparation, change, transition, and return indicate serious intention and an understanding of the need to think and to plan. There was also an acceptance of the realities of cost, obstacles, fatigue, setbacks, and difficulties.

Only one person, PA-H, expressed concern that journey could be considered a “buzz word”. “It’s become an ‘in word,’ a buzz word and really hackneyed so in some ways the word has lost the depth of its meaning. Therefore, it depends on who is using the word to how much attention I give to what is being said.” This serves as good warning and will need to be considered as we continue exploring the journey concept. Yet, the richness of the survey participants’ responses, including that of PA-H, demonstrates it is possible to move past the greeting card and self-help journey clichés.

There were notable themes and patterns in the survey responses to these first three questions. Some themes, such as preparation and planning, could be classified as “universal” common sense, other themes stand out because of emphatic assumptions or diverse opinions. One such theme is that of returning home. Another theme is of journeying together. A third theme is the idea of acquisition--expectation of or commitment to learning something new or bringing something back, and a fourth theme is the focus on destination. We will look at other themes such as change and success in later chapters.

4.2.2.1 Returning home

For a number of survey participants, there was either an assumption of, or strong desire for, a journey to conclude with a return home. For some this included the idea that one would return to the point of origin (“home”), but would be changed in the process of the journey or return with something of value for one’s family and/or community. Another point for consideration is, if there is an ideal of “returning home”, what are the expectations of stakeholders and what are the possible implications for leaders when using the journey concept for strategy development?

The following is a sampling of responses from the participants who referred to returning home:

“At some point of time, that person(s) will return” (PA-B)

“Home to return” (return to home) (AS-O)

“Leaving one place to another, in most cases with the hope to return…” (AF-C)

“…eventually returning to the initial departure point…” (AF-E)

‘“There and back again…’” “…a journey includes a return home, but changed” “…always there is a strong component of ‘return’” (AM-F)

“Upon your return from the journey you may have changed or at least had a new experience” (EU-C)

“[Under communism] a few people managed to travel abroad leaving the family behind, usually without coming back” Later many traveled (for work) illegally, “Leaving the family behind and the travel was not safe, and it was difficult to return home” (EU-F)

Researcher’s Comments: The majority of participants did not reference the idea of returning home, but the theme was represented by participants from each part of the world. Among these participants, many expressed the return home as if a journey could not exist without the return home. The final response in this section reflects the thought that, even when people can’t return home, the desire is still there. For physical journeys, it may be clear where “home” is, but what and where is “home” when the journey is metaphorical? Later in this chapter we will look at the participants’ response to the question about a journey being linear or cyclical. That will give us further insights into the idea of returning home. From the participants’ reflections and the insights we gain, we will be able to consider how the idea of returning home fits, or doesn’t fit, with the concept of a journey of missional intent.

4.2.2.2 Journeying together

Journeying together is an assumption on the part of some, a desire or preference on the part of others. Yet there are also a few who prefer to journey alone, or who at least acknowledge that it is simpler to travel alone. The diversity of responses makes a great deal of sense when we look at context. One survey participant compares the

ease of traveling alone on a business trip to planning a family vacation, and another participant expresses the necessity of fellow travelers when journeying to hunt or fish and provide for a community. There is also the factor of different mindsets between individualistic and collectivist cultures. Personality may form the preference, but context usually makes the decision, and culture establishes the norms.

The following are some of the responses from survey participants who mentioned traveling together:

"…never alone. It's always with someone or group" (PA-D)

"I will go with a number of people to one destination. We will go together and reach the destination" (PA-C)

"If others are involved, they must want to achieve the same purpose" (AC-D)

"Being together. Doing things together for a period" (AS-E)

"Sharing each other's joy, surprises, burdens" (AS-E)

"It is best if you go on a journey with others. Ecclesiastes 4:9-12" (AM-B)

"There is nuance around the fact that it is better to travel with others, as opposed to doing it alone" (AF-C)

"My journey is associated with significant people, never alone" (AM-E)

"(It is a) trip that you make with other people. We 'walk' together sharing the same, understanding each other, helping others to succeed" (AM-H)

"I usually think of a group walking together towards a specific place" (AM-I)

"One or two people taking a dangerous trip across the border…A small group of people/family taking time to visit relatives…" (EU-F)

There were also a few comments referencing journeying alone:

"Knowing when to be independent and resilient and when to accept help" (PA-H)

"For business it is common to go on your own…" (EU-C)

“I actually like to go by myself. Then I can do what I want which for me is the best journey, but if I go on a journey with others I do it in order to spend time with those others. Not because I want to do the journey with others” (EU-E)

“If it’s just me, a journey is easy and I don’t often give it much thought” (EU-G)

“If it’s a personal, spiritual or emotional journey, though it’s a solitary journey, I will include everyone who wants to be a part of my journey (if they feel ‘safe’ to me), everyone who is needed, and is willing to ‘walk’ with me on my journey” (AM-J)

Researcher’s Comments: Valuing others, needing others, and sharing with others were among the ideas expressed in these participants’ comments. Many survey participants did not mention journeying together or alone; some suggested that both were options, depending on the situation. But just as with the idea of returning home, there were some survey participants who were emphatic about journeying together. Those participants often seemed to have a clear picture in their minds of a very specific type of journey.

Note, too, the multiple mentions of “walking”. Considering that many of these cultures do not consider walking their primary means of transportation on a journey, it is meaningful that the image of walking together so often comes to mind. We will further investigate the topic of walking in chapter six.

4.2.2.3 Acquisition

Journeys are undertaken for many reasons; we will examine some of those motivations in the next chapter. There was one motivation, however, that stood out among the responses to the first three survey questions—acquisition. Whether the goal is a pig or a Ph.D., journeys are often made in order to obtain something; it may be food for the community, skills for one’s livelihood, or the knowledge and joy obtained through new experiences. Survey question #2 asked participants what thoughts they had when they heard the word journey, and question #3 asked about their feelings and expectations in relation to the concept of a journey. Some participants had very practical thoughts concerning gathering food or gaining new knowledge. But many also revealed an enthusiasm that took the concept of journey past necessity to adventure.

“Bringing back meat and food for the family or community” (PA-B)

“For me, it is very much related to gaining experience and knowledge and/or understanding” (PA-D)

“…growing, learning…knowing” (AS-C)

“…many people traveled…for a better life or workplace” (EU-F)

“The end of a journey will result in an experience that’s different to normal” (EU-G)

“…a process …from one state to another usually with discovery or learning within that process” (EU-K)

“Journey is always a chance for learning and exposure to new things” (AS-I)

“I expect to learn a lot whenever there is a journey” (AS-L)

“A good outcome, conquest of new frontiers, possibility of finding something better…” (AF-C)

“…benefits and rewards, new knowledge and discoveries” (AF-G)

“…new experiences…” (AF-H)

“...it will take you to a different place and in the process you will learn new things” (AM-B)

“…’growth,’ ‘learning,’ and ‘evolving’” (AM-J)

“The journey may have a purpose like a visit, vacation, study, business, etc.” (EU-C)

“It is associated with adventure, new experiences, seeing/learning new things, meeting new people, growing as a person, new opportunities” (EU-D)

“…excitement of new discoveries, adventure and some purposeful gain as a result of the effort” (AF-F)

“It has a touch of freedom and treating myself to something” (EU-E)

“The journey can be shared such that others could learn from the experience of the journey” (AS-D)

“A solution to a situation, more solutions. Discovery” (EU-L)

” …learn many new things and ideas, see new solutions/ideas/ways for my life. I always expect the journey will bring a refreshment to my life and enlarge my horizon” (EU-B)

Researcher’s Comments: The last few comments above reveal some different twists on the “acquisition” theme. AS-D spoke of sharing the journey in a way that could be taken as being about journeying together or about sharing the knowledge and insights you learn on your own journey with others who were not on the journey with you. This is another way of including the community and is an idea that is quite common in stories about journeys. We will be exploring that idea further in the next chapter. The last two participant comments above use the word “solutions”. This is intriguing because it takes the journey concept from being about learning and growing and acquiring new knowledge to actually providing solutions. These solutions could theoretically be inspired by the knowledge gained, new things observed or heard, or could even be found in new people met or in conversations held with a variety of people along the way. The participants who offered these ideas didn’t specify that they were trying to solve specific problems, which also indicates that the “solutions” found may apply to situations and circumstances not even considered as “problems”. The acquisition theme presents many possibilities as we consider the journey concept, missional intent, and strategy. What do we seek? And why?

4.2.2.4 It’s about the destination

It is no surprise that destination comes through as a theme when thinking about the concept of journey. For many, the destination is critical. For some, the journey is inconceivable without a clear destination in mind. For others, it provides motivation but doesn’t have to be quite so specific. A number of participants acknowledged that both paths and destinations can change as one proceeds with the journey. This could be closely linked with the acquisition theme. If the location of what you seek to acquire changes, then your destination would need to change. A few people mentioned the idea of the process being more important than the destination, but far more linked the idea of destination with purpose. Almost all the survey participants made some mention of and demonstrated that they value purpose. As AS-N said, “The destination is something that gives you hope and a sense of purpose”.

“It carries the sense of…going to a specific destination” (PA-C)

“…traveling to one destination place that we already know before or agree to reach together” “…target destination” “…We will go together and reach the destination” (PA-C)

“One has a purpose in mind and (is) headed in a desired direction” (PA-E)

“In my context, I think this is a ‘Christianized’ word to me. It is more about process and what has been gone through, rather than about destination...” (AS-B)

“Destination, aim, purpose, end point” (AS-C)

“Destination, purpose” (AS-C)

“There is a starting point and an ending point” (AS-E)

“Going on a trip, even without the fixed destination” (AS-J)

“A journey is different from wandering aimlessly in the wilderness. There is a destination and excitement in journeying with a mission” (AS-G)

“It means you have a certain period of time usually a long time that you leave your home, for going to a certain destination” (AS-M)

“The destination is something that gives you hope and a sense of purpose. It helps you plan your steps” (AS-N)

“When I think about the concept of journey I feel a sense of trust, security and companionship, knowing I don’t go through life’s journey alone…someone has my back” (AS-N)

“Process towards destination. Purpose-driven” (AS-O)

“Travelling a distance over an extended period of time for the purpose of reaching either a different destination; staying over at different destinations; eventually returning to the initial departure point; or a combination of all” (AF-E)

“Arriving at the end goal both physically and metaphorically is very exciting to me” (EU-K)

“…a process of reaching a destination” (EU-J)

4.2.2.5 The downside—as expressed in questions 1-3

Survey participants showed a high level of realism in their thinking. Even though there was much enthusiasm and optimism regarding the journey, almost all participants expressed the idea that a journey is not necessarily easy, not always pleasant, nor guaranteed to meet one's expectations. We need to acknowledge the neutral and negative expressions as well as the positive. As we consider the journey concept and missional intent, we need to gain understanding of how to help people through the challenges. But it is also a positive factor that people already realize and accept that there are and will be challenges.

The following are some of the neutral, more sobering, and negative thoughts, feelings, and expectations of the journey as expressed by survey participants in their responses to the first three questions. Some have been grouped together for ease of reading and to better show similarities and differences in the responses.

4.2.2.5 a Neutral

Emotions, responsibilities (AM-G)

Long process of maturing (AM-D)

Rest (need for) (AM-J)

"…leaving a place of comfort and going into a new" (PA-D)

"Sharing burdens" (AS-E)

"Twists and turns…or a lot of routine" (AM-F)

Change (PA-H)

Planning (EU-G) (EU-L)

Need to be prepared (AM-F) (PA-B), Preparation (EU-L) (EU-M) (AF-F) (AF-E)

Packing (EU-B)

"…much depends on who is your neighbor in the train" (EU-N)

"Need for provision and equipment to sustain it (journey)" (AF-H)

“There is also a cost to consider” (AS-D)

4.2.2.5. b Negative

Fatigue (AM-G), tiredness (EU-B) (EU-H), “Sometimes when tired, I think ‘please not another one’ (journey)” (PA-G), “I don’t get pleasure from traveling. I’m very tired on the road. X is a big country” (EU-N), “many of our roads are not good and it’s not a pleasant experience to us in general. Many of our bus journeys are long and take a lot of time and are tiring” (AS-H)

Laborious (EU-H)

Burdens (AM-G)

Until the Alliance journey, it felt a journey was “…a distant future that was almost hopeless to expect improvement in the near future” “Not something people in their 30s could relate to” (AM-D) (now feels positive)

Wandering, dry spells, occasional regression, challenge, pain, sadness (AM-J)

“We need to keep moving to reach the goals you have set for life, because stopping or sitting or resting may mean sickness or unwillingness to ‘go on walking’” (AM-H)

“The process is not necessarily fun, compared to going on a trip. It means walking usually” (was relating journey to a pilgrimage) (AM-I)

Not done for leisure (PA-B) (PA-E)

Sadness and crying if a relative is leaving on a journey. “Depending on depth of relationship, there could be a lot of crying as if the person is dead” (PA-B), Grief (PA-G), “Journeys are also connected to death and the rituals involved…This is a journey of no return” (PA-B)

“Digression…frustration…” (PA-F), “…expect obstacles” (EU-L), “fears of obstacles that will disrupt the journey or (that the) journey can be delayed or thwarted” (AS-D)

“Sometimes I can feel ‘caught’ in a journey that is out of my control...” (PA-G)

“Difficulties, challenges, risk and danger…tough…” (AF-G), “…could be dangerous (one might not return) (AF-C), “…often difficult” (PA-H)

“Not being at ease…” (AF-B), “something out of comfort zone” (AS-E), discomfort (EU-E)

“Physical journeys are not that exciting…and can even be very boring…” (EU-K)

“Sometimes there will be a feeling of disillusionment of ever being able to reach the next ‘sign post’” (EU-J)

“…prepare to sacrifice” (EU-L)

Anxiety (AF-C), apprehension of the unknown (AF-E), “…some trepidation” (AM-F), “Out of anxiety, I usually couldn’t sleep well before a journey, especially if I didn’t know much about the place/people/schedule” (AS-I), “full of uncertainties, sometimes surprises, or accidents unexpected” (AS-K)

“Physical strain” (AF-F)

“In ancient times, journey is not a favorable idea. This word usually carries a negative feeling. Somehow people are being forced to take [a] journey and be away from their family” (AS-B) (also said this association is positive today)

“For Chinese ancient culture…people stick close to their home land. So they do not want to leave their home, family or clan. So journey is only last option” (AS-M)

“Could be stressful if I am the one planning and directing and making decisions throughout the journey” (AS-E)

“Journeys gone wrong (broken down car, finding the place you planned to stay is full and you have to return home) are extremely frustrating” (EU-K) (from question #7)

Researcher’s Comments: None of the survey participants expressed an escapist perspective or romanticized view of what a journey might entail. This reflects well on the maturity of the leaders who participated in this survey. It is also a significant plus for the potential of the journey concept. If people come into the discussion as reflective practitioners with a realistic perspective based on experience and insight, there is less chance of false or overly-idealistic hopes and expectations. There is far greater chance for understanding, agreement and progress.

4.3 ABOUT THE JOURNEY

Journey Survey questions 4 and 7 through 10 delve further into perceptions of the concept of journey. We again chose to share the participants' responses and let them speak for themselves. Some statements are direct quotes; others are summaries of what the participant said. This researcher's comments and reflections on their statements are included as well.

Learning more about journey perceptions can help us determine if there are barriers or bridges in some of the language and culture groups. We can also learn more about aspects of the journey concept that seem to be global or at least widely understood and accepted. The personal insights of survey participants come through as well. These are helpful in gaining understanding of how different personalities respond and react to the journey concept. As patterns and themes become apparent across cultures, we begin to see some of the other factors beyond language and culture that impact perceptions of journey.

4.3.1 Time or distance? –addressing survey question 4

Survey question #4 asked participants, "When you think of a journey, do you think of time or distance, or both, or something completely different?" The responses were as follows:

Time—8

Distance—6

Both—33

Each region of the world preferred "both", none of the Asian or American participants chose distance, none of the Africans chose time. The vast majority of participants chose "both" but often with an "and" or "but" complement. Many of these additional comments are worth noting. Some of the most pertinent to this discussion are grouped below in four categories.

4.3.1.1 It is experiential

Several participants just said or added "experience" (EU-M) (AM-C) AS-I mentioned "depth of experience"

"Relational experiences given in the context of a long time" (AM-E)

“I think of time and/or distance, but also something internal, philosophical, esoteric, perhaps something intended only for me. Even if the journey is very personal, perhaps even unnoticed by others, I think of it as something that potentially can be revealed to others, something that (even without my knowing it) may add to their own journey” (AM-J)

“I might think of time more but it is the sense of newness or experience” (AS-L)

“May mean time, but with no clock to exert pressure. A journey is an activity of life, it’s life in itself” (AM-H)

Both (time and distance) but “the ups and downs, and the lessons, make up the journey. Somehow I expect that I become a ‘better’ and ‘stronger’ person after a journey” (AS-B)

“Usually both. It is also related to the idea of growth, maturing, developing from a novice to a master” (AS-C)

“Something out of (my) comfort zone” (AS-E)

Gives you the idea of action, movement and change. It is not something static (AM-B)

4.3.1.2 It depends on context

Distance, plus geography and places (EU-H)

Distance is relative; for example, it can be uphill or downhill, and the difficulty of the path makes a difference in time (EU-L)

“I think more of the effort that goes with a journey” (AS-F)

“These [time and distance] represent the how and what, but I think of the why. What is the purpose of the journey? What is our motivation?” (AS-H)

“Both, but more temporal (lifespan) than spatial to me. Temporal elapse in proportion to spatial progress (or regress)” (AS-O)

“Time, and ups and down and change” (AS-H)

4.3.1.3 It is in the details

Both [time and distance] and food and a book (EU-N)

"…it involves both time and distance, cost and people" (AS-D)

"Time/mode of transportation, etc. are important" (AS-J)

Timing, distance, and seasons (knowing the best place and time to go for hunting and fishing) (PA-B)

"I think of something that's different to normal" plus food and drink (EU-G)

In Chinese, it is literally in the details…of the wording. Both time and distance are taken into account. According to AS-M, of the two sets of "double words" offered in Chinese, the second word of one is time and the second word of the other is distance.

4.3.1.4 It is still about the destination

"I also think of expectation, longing to arrive to the destination" (AM-I)

"I think about the process and destination more than the time and distance" (AS-N)

Time, distance, and destination (PA-C)

"…both but as a small perspective in God's vastness, otherwise it is easy to become myopic" (AS-G)

Researcher's Comments: According to the survey responses, both time and distance can be important and we again see the role context plays in determining what is most important. Another recurring feature is "destination". Again, we see how a destination provides motivation and hope for the journey.

4.3.2 Aspects of journey—addressing survey question 7

Question #7: What are some important aspects of a journey? How important is it to know the destination before you start**?**

In questions one through four, a number of people mentioned destination as being the whole motivation for a journey. Several also said it was more important than the consideration of time or distance. So, we already know that the destination is of major importance to many of the participants. The collated information will inform us

as to other important aspects of a journey as reported by the participants and will also tell us more about their thoughts on destination. Differences in personality and, perhaps, culture also come through. Some participants consider “aspects of a journey” to be, more or less, a checklist. They look at what they need to think about and what they need to do in order to proceed. Others think more “big picture”, or in relation to people and/or purpose. Still others are more introspective, concerned primarily for mental and spiritual preparation. This is an ideal example of the benefits of having diversity of thought and voices in the discussion. All of these perspectives add value and are often essential to the journey.

4.3.2.1 Well-being and mindset

“Ample rest” (AS-I)

Mental and physical health (AS-I)

It is an adventure, fun, different food, architecture, buy exotic souvenirs (AS-K)

Enjoying the journey and the process (AM-I)

Patience, open mind, and spirit (AM-D)

“Commitment to take the journey and acting on it (going on it)” (PA-E)

Curiosity, self-awareness, a heart for adventure, knowing when to be independent and resilient and when to accept help (PA-H)

“Experience and feeling—whether it be adventure, relaxation, or learning” (EU-E)

Researcher’s Comments: The comments from the survey participants offer a wide range of important considerations, ranging from health to patience and commitment to “have fun”.

4.3.2.2 Planning and resources

Duration (EU-C)

Schedule, activities (AS-L)

Budget (AS-L) (AF-D)

Who will you leave in charge while you are gone? (AF-C)

Planning process, what to take (AF-D) (PA-B)

“You don’t just get up and go” (PA-B)

“It is important to be prepared for the journey, to know where you are going and what resources you will need as well as to deal with obstacles that will appear along the way” (AM-B)

Securing resources that will enable successful completion of the journey (AF-E)

“Understanding camping grounds…the amount of supplies” (AF-F)

Expected timeframe (AS-B)

Estimated challenges (AS-B)

“Do you need to arm yourself or not” (AF-C)

Planning (EU-E) (AS-E)

“...be adaptable and flexible…work around things” (AS-E)

“Preparation for departure is given a lot of attention in my culture, saying proper goodbyes, making sure that everything needed like food, water, clothing is taken for the journey. …also carry gifts (for people at the end of your journey)” (AS-F)

Processes (AS-C)

Weather (EU-N)

Researcher’s Comments: Again, the diversity of input from “bring gifts” to “arm yourselves” reminds us of the value of various perspectives. When we consider strategy and planning within the journey concept, many of these very practical considerations will be of help.

4.3.2.3 People

“It’s more about the traveler than about the journey. What are needed are curiosity, a heart to adventure, self-awareness, knowing when to be independent and resilient and when to accept help” (PA-H)

Good companions (AS-B) (AS-I)

Travel together (AS-O)

“The important thing is to move and not failing friends” (AM-H)

Relationships (AS-C)

“So, we think of interaction with people, experience in a journey more than the travel aspects” (AS-H)

“Relationship, understanding each character in (the journey), honor each people in the journey, trust and believe they have role they can play” (PA-C)

“Who will you leave in charge while you are gone?” (AF-C)

Moving, separation (AS-M)

Researcher’s Comments: The widely held value of people helps keep the journey focused on relationships rather than logistics, hardships, or perhaps even goals.

4.3.2.4 Purpose

“Knowledge and understanding of the purpose (goal), direction and destination and the potential risk factors involved. Counting the cost” (PA-E)

“I believe the most important aspect of a journey is the reason behind it, the why of it. …Another characteristic is the sense of adventure...One more important aspect of my journey is the perseverance to complete it. That has taught me the virtue of patience, understanding others and their circumstances, adjusting to change” (AM-E)

“In history young people didn’t have a goal, [they] just went out to learn. Now when we talk about journey [it is] important to know the goal and how to get there” (EU-L)

Purpose/goal (AS-B) (AS-C) (AS-D) (AS-H) (AS-L) (EU-C) (EU-N) PA-B)

Destination depends on availability of jobs or place to start a business, or “where one is welcome” (AS-G)

Researcher’s Comments: As we’ve seen in the answers to other questions, for most survey participants, purpose is an essential factor in the journey.

4.3.2.5 Big picture

“A journey will seldom be undertaken without the concept of returning to the initial departure point” (AF-E)

The beginning and the end of the journey (starting and finishing well) (AF-G) (EU-H)

“Managing the journey while you are ‘on the road’, i.e. logistics” (EU-M)

“Start well and finish well. I don’t know if it is a saying we have in Samoa, but my Dad always said it. In the process we do our best but we do fail in the process, but we also grow more after failure” (PA-D)

“Aspects are to have a goal that is aimed to be reached, this may change along the way. A journey will not be a straight-line concept. There will be detours and improvisations along the way so thus requires focus to stay on track” (EU-J)

It is important to have “occasional but intentional pauses to look back and ahead for reflection, evaluation, and redirection” (AS-O)

“Beginning (making a start), middle (the moment by moment events, stops, re-starts, regression, progression), and end (destination)” (AM-J)

Researcher’s Comments: Big picture aspects of the journey focused on the whole process from start to finish, with time for reflection, course-adjustment, and attention to quality and intentionality.

4.3.2.6 Destination…again

Because the survey participants expressed so many views about destination, responses are grouped according to the participants’ perspectives.

4.3.2.6 a A clear destination is essential

“I can’t go if I don’t know the destination” (EU-B)

“The knowing of the destination is very important. It becomes a driving force for them to start the journey” (AS-M)

“Knowing the destination is crucial…no destination, no evaluation” (AS-O)

Knowing the destination determines how you prepare, who goes with you, if you need to bring food, if you need to arm yourself…(AF-C), “Yes, it is important to us to know the destination before we take a journey. We just don’t start a journey with no reason. So, reason and purpose are on the other hand the destination to us” (AS-H), “It is important to know what it takes to reach the destination and fulfill the journey’s purpose” (AS-C)

“Knowing the destination and the safest path to take are absolutely important” (AF-G)

“It enables people on the journey to prepare adequately” (AF-H)

“It’s very important to know where you are going…” (EU-C), “Without knowing the destination, it will be difficult to plan for time and resources required. How would I know the destination had been reached if I didn’t know it at the beginning [?]” (AS-D)

“Knowing where you are going helps in the planning process. It becomes high risk if one does not know where he is going and what to expect at that place” (AF-D)

“If the journey is constrained due to time, distance, cost, etc. much more planning will go into it. The end destination and even intermediate destinations will be important and in focus” (AF-E)

“The destination is very important. Today, being part of a culture where having information is fundamental, practically nobody undertakes a trip without knowing where to go” (AM-G)

“Usually the destination of a journey is known before the start, but the route may be up for discussion…For physical journeys the destination is central. For metaphorical journeys, it can be more vague, more like a direction, a fuzzy goal, or a vision that we seek to realize” (EU-D)

“I don’t think I’ve ever started a journey without knowing the geographical destination. But in the 90s we travelled a lot to the newly opened Soviet Union that

was unknown for us, then often we didn't know what awaited in the other end. If someone was there to meet [us] or not" (EU-I)

"In our culture, it's very important to know where you are going before you set off. Personally, I quite like aimless wandering, but most wouldn't enjoy this" (EU-G)

4.2.2.5. b The idea of a destination is helpful

"It is important to know there is a destination, but it can be an ambitious idea as there is (was) no clear map in ancient times" (AS-B)

"It is very important to know the destination. But I think of Abraham and how he stepped out in faith in his journey" (AS-L)

"It's important to know the destination before you start, but allow surprises to happen along the way, whether good or bad" (AS-K**)**

"The destination is something that gives you hope and a sense of purpose. It helps you plan your steps…helps eliminate unnecessary baggage…enables you to cope with challenges and inspires you to move on…motivates you to move forward instead of backing out" (AS-N)

"In theory, the journey is as important or perhaps more important than the destination, especially if the journey is about learning, exploring, coming to terms with oneself or one's personal situation. However, one wants to accomplish the journey—i.e. reach the destination according to plan" (PA-F)

"A destination is important. What the destination is can change during the journey" (EU-J)

"Learn about the destination as much as possible" (AS-E)

"Knowing the destination is important for most journeys, except when people are going on a wandering pilgrimage or when people set out looking for a job/means of living" (AS-F)

"How do I spend my time there, what do I do when I'm there, or what will I need to reach my objectives for the trip?" (AF-B)

"The purpose of the journey determines the importance of the destination(s)" (AF-E)

“Destination is important in one sense otherwise you couldn’t go anywhere. It gives adage to the old saying, ‘If you don’t know where you are going anywhere will do.’ I would rather describe it as you need to know ‘your posture’ as in general direction or focus because you want God’s Spirit to impart His mark on it” (PA-G)

“I prefer to know the destination before I start but have journeyed enough to know that sometimes you don’t end up where you think you will and that is fine as long as progress is made” (EU-K)

“For a journey to be a journey (and not an escape) it should have at least a general goal (geographically) and direction. Even if one does not know the exact place, there should be a general idea where one wants to go (like Christopher Columbus)” (EU-H)

4.3.2.6 c Knowing the destination may not matter as much as you think

“I never expect to know the destination—I believe, [by] faith, that’s in God’s hands. But it is important to take the journey” (AM-C)

“I do not think knowing a concrete destination is as relevant as being convinced the outcome of the journey has value. Destination is blurred, as long as you have a sense of direction, the journey is good doing it. Sometimes I have experienced a relative different outcome than I thought originally, but always in the same area. So, I would say precision is not as important as is direction” (AM-E)

“In many cases it [the destination] is unknown, especially when you go to new places, you are open for anything” (EU-F)

“In a purposeful, planned journey, the destination can be thought of and aimed for, but it’s not a guarantee. I don’t believe it’s always important to know the destination (though it does give clarity, comfort, and a sense of confidence); sometimes it’s important only to know that a journey is necessary. And sometimes not only is the destination unknown, but the fact of being on a journey may only be discovered somewhere along the way. That’s OK too” (AM-J)

“That [the destination] is not something very important for my culture” (AM-H)

“Not sure how important the destination is. For some it might be but I think *Reise* can also mean just heading off without a very clear plan. Although there would be a prepared plan to be flexible in terms of destination” (EU-E)

“One truly doesn’t know how to get there or where it is” (AM-D)

“The actual destination may be less important than why” (AS-G)

4.3.3 Preparation for journey—addressing journey question 8

Question #8: How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

For this question, responses are again organized by regions. This may help us see patterns or themes that might not be apparent otherwise. There is a large amount of information here, but, once again, it is worth hearing directly from the participants.

4.3.3.1 Asia

Ask people with experience and learn from them (AS-B)

Bring people who have appropriate equipment and skills (AS-B)

Understanding the purpose and what is expected at the destination determines how I prepare. Travel alone or with family. Think about who we meet or what we’ll do. Bring gifts for renewing relationships (AS-C)

Set the goal. Do the research, beware of pitfalls, decide how much time is required and what resources are required and available. Who can be or provide those resources? Who will go with you? Who [do] you feel comfortable with, and who is like-minded in achieving the goal/objective of the journey? (AS-D)

“Try to be as prepared as possible. Bring whatever is necessary to keep us well—physically, mentally and emotionally. Good to have company. Could be a support to or complement my weakness. But sometimes have to take the journey alone” (AS-E)

“a) Set the destination b) Set the dates c) Set budget (may go back to a and b if budget is not enough) d) book tickets as necessary e) destination research f) plan daily schedule g) prepare things to take along. If I could, I wish I could bring a good friend with me.” (AS-I)

Weather, decide what to bring. Insurance, money, visa, contingency plan. Journey alone is simpler. If traveling with whole family must consider children’s education, cultural preparation to blend into new country, language learning. Hope to make

friends with and learn from locals. Try to put on cultural glasses to see the world (AS-K)

Important to know the purpose, destination, schedule, budget, and activities. Destination. But Abraham just stepped out in faith (AS-L)

Emotional preparation is the most important. Calculating how much you are willing to sacrifice for the journey (AS-M)

“Spiritual, physical, mental, and emotional preparations are needed. Pray, be rooted in the word, and be sensitive to the guidance of the Holy Spirit…. I unintentionally neglected the triune God in my life in the past and found out that’s what’s been missing all along in this journey I’m in.” Health is also important. Also research, it will save time and free you from ignorance and “being blindly insensitive towards people”. “Have accountability partners. People whose morals are rooted in the word of God and really love God. Pay attention to their rebuke and discipline for they often speak out of love and concern. Identify these people because they are precious.” (AS-N)

Mental, emotional, spiritual preparation—resolution more important than physical material. What to take and who to go with are determined by the nature and purpose of a specific trip or portion of journey (AS-O)

Researcher’s Comments: Both detailed and holistic preparation are hallmarks of the Asian responses. There is concern for the practical and a definite connectedness to people. In just this brief list of responses, participants mentioned connecting with people for their skills, their companionship, accountability, learning, and like-mindedness. Relationships are at the heart of preparation.

4.3.3.2 Africa

“I think of how do I go there with all I need and be able to not lose my reason for going” (AF-B)

“Based on the mission I want to accomplish on the journey and exactly where I’m going” (AF-C)

Youth go in pairs or groups. One may be the leader because he has done it before and now wants to lead the others to experience what he has experienced. Rare for

someone just to get up and say he is traveling without knowing exactly where to go or having a contact as a lead (AF-D)

Purpose will determine planning. Most of the planning is to secure resources and ensure the purpose of the journey can be achieved. For some journeys you need to take everything with you, for others you can depend on resources along the way (AF-E)

Clothing, food, and lodging for the journey and at the destination (AF-F)

“Fitness for the journey— especially physical and mental fitness.” Food and sustenance, nourishment and refreshment. “[I]f you want to go far, go with other people, but if there are no people to start the journey with, others will join you on the way so be ready to accommodate new friends and sojourners with you; be ready that some of those who started the journey with you may not finish it with you—it’s life; Take a tool with you (traditionally one should not start a journey without a stick and a knife—they are a survival kit); don’t tire yourself carrying too much food or bedding, count on help along the way; but every man must carry his own sitting stool you can’t borrow one from a friend” (AF-G)

“Often you carry provision for the journey and it is done by more than one person.” More than one person (AF-H)

Objectives, how do I reach them? What activities will I do during the journey? Do I have people to see there? People to inform, to help through my journey. What clothes do I take? (AF-I)

Researcher’s Comments: Having the right supplies comes through as a theme in the African responses. In order to go properly equipped, you need some idea of what it’s like “out there” in the weather, in the terrain, in the culture. Without cultural understanding, many who journey would fail to travel well. They might bring their own (unnecessary) food but neglect to bring their own sitting stool!

4.3.3.3 Americas

“It’s necessary to understand the areas the Lord wishes to change in order to be open to begin the journey. Begin with prayer. Take much advice from those who share the same vision as well as taking them along with you together with those who are open to change” (AM-D)

“You need to make a plan before beginning a journey. You need to know where you are going to know what you need to take and what to leave behind because it isn’t useful to you or others. It is best if you go on a journey with others.” Ecc. 4:9-12 (AM-B)

Prayer is fundamental (AM-C)

I always think about the outcome. Once that is determined, many other aspects of the plan cascade. Planning to make the final scenario possible. Prayer, the plan and outcome are in God’s hands. Flexibility. People and people as resources (AM-E)

“We are in the middle of the fourth era of the industrial revolution” and have access to so much information online, but we need to know how to “select and develop criteria to analyze the information we have available, and then use it wisely...” Taking a trip requires skill development to be able to use available resources in order to have the best experience. “Preparing is very important to me” (AM-G)

“I think it has something to do with women and men. Women tend to prepare everything for the journey, but men do not worry about that. He will know how to pass every situation” (AM-H)

“For me recently it’s been more about enjoying the journey and process” (AM-I)

“It depends on the type of journey” –a literal physical journey or some other type of journey as to how I plan, what I take and who comes with me. If the destination is known. I think of what needs to happen to get there my mind is busy, always thinking, listening and clarifying each step. Listing what is needed, preparing or acquiring every item needed. Anyone accompanying is included in the process. But in a solo journey. Personal, emotional, or spiritual, it is solitary. I include others who seem safe and want to be a part of walking with me on my journey. Mostly family, maybe a close friend, but can at times include a stranger. “I try to be open and listening, to see if there is anyone or anything needed in my journey that I might not have thought of as an obvious companion” (AM-J)

Researcher’s Comments: Prayer and trusting God are important considerations in several of the Americas’ responses. There is value to planning, but reliance is on God. AM-H’s reference to the difference between men and women as regards planning and preparation may be personal or cultural, but it works exactly opposite in our household.

4.3.3.4 Pacific

“It all depends on the purpose of the journey. A journey can be made by just one man or a group of people” (PA-B)

Leading my family on our spiritual journey (wife and two children). “Each morning we start with the Lord, reading our bible as a family and praying together. Each night we tell the God story for the children and kneel down together praying to the Lord.” Also discipling people (PA-C)

“We plan as we go. We are not the type to just sit. I guess you can say we are more hands-on people therefore theory become[s] easier to understand once we know what we have done” (PA-D)

“Finding out if a similar journey has been undertaken by others and learning from their experience. Ensuring the right materials and amounts (tools, equipment, supplies) are gathered and in good condition. Getting the right kind of people (with right kind of experiences and qualifications) and ensuring they are adequately informed about their commitment to the goals and purposes of the journey and fully participate in the journey process” (PA-E)

“Some journeys need a lot of planning. If people are going with you use their strengths too. This makes the journey a shared one and for me always richer. Other journeys are more go with the flow but in every case, I try to see what God is wanting, saying, prompting or in other ways influencing for his purpose” (PA-G)

“I plan as far ahead as I can…” “I prefer to know 12 months in advance or at least 6 months at the minimum.” For a personal journey like a vacation I need to plan 6-9 months. “…to make sure I have margins before and after and space between trips to recover and regroup.” Take bare essentials, a few gifts for hosts, laptop, mobile phone and Kindle (PA-F)

“I like to plan and read about where I’m going. I take as little luggage as possible to not be encumbered. I don’t like companions who complain. Within these confines I like to look for adventure. Excitement within boundaries” (PA-H)

Researcher’s Comments: The responses from a number of the Pacific participants reflect flexibility, the importance of context, and a sensitivity to people.

4.3.3.5 Europe

“I like to be organized so preparation is very important. What I take depends on what kind of journey it is, how long, etc.” Company is very important, family or friends (EU-B)

How to get there, where to stay, weather, food, alone or with others depends on situation, business or vacation (EU-C)

“Brainstorming, planning, researching, counting the cost, seeking advice if needed, teaming up with fellow travelers, bringing resources needed, reading maps, packing etc.” Joy in thinking ahead and looking forward to traveling. Most people prefer to travel together with somebody to share the experience. “A metaphorical journey can be an individual thing, or something done by an organization of some kind which would have very different implications. An individual journey may even happen without a plan but caused by external influences in life—and mainly seen as a ‘journey’ in hindsight. For an organization it requires leaders who are open to new things, always wanting to develop, be flexible, adapt to new realities. No matter what kind of journey, it takes motivation and willingness to move (physically, emotionally, psychologically, spiritually)” (EU-D)

“Where do I go – what will I do – what will the weather be like – how do I travel (how much can I take) [?]” We need to think of passports, currencies, dictionary, money, means to get coffee in the morning, comb, toothbrush, deodorant. Secondary items hair dryer, toiletries more clothes pillow, books etc. if by car, bedding, food, sports stuff. “I actually like to go by myself. Then I can do what I want to do which is for me the best journey. But if I go on a journey with others I do it in order to spend time with those others. Not because I want to do the journey with others. I would see that different for figurative journeys” (EU-E)

Little planning, taking essential things, going with friend or family (EU-F)

When alone it is easy, I don’t have to give it much thought. “I know where I need to get to and have a rough idea of transport options but I may make changes as to how I do the journey as I travel. And if I can build in some walking time I will do/ mostly I’ll trust I can get food and drinks along the way.” Traveling with others, there is more planning, especially if with kids—food, drink, entertainment (EU-G)

“Fairly similar to any trip: get information about the trip (time spent traveling, luggage restrictions, resource requirements, traveling conditions, etc.) as well as about the destination (weather, accommodations, purpose/ activities for being there)” (EU-H)

“I travel basically in two areas, –vacation, my wife likes control and order, makes a detailed plan involving airfare hotel and things to do while there. Then I travel for my work which includes either workshops, consultations or visits to projects. All of these are well planned” (EU-I)

“Got to have a common goal common agreement on the path. Need to bring the primary needs on the journey to keep it going.” Find friends who will join you (EU-J)

“I’m a planner. I decide where I am aiming to go and the best way to get there.” Stops on the way, different route? Take some supplies…on a plane, fill water bottle ahead, possibly buy coffee, and bring some healthy snacks. “On a more metaphorical journey some research to improve knowledge before I start or early on in the journey. I always prefer to travel with others. I prefer to travel with people I know and love but I would [also] choose to travel with those I don’t know well (a new team or others with the same end goal), at the risk of facing relationship challenges, over trying to find my way alone” (EU-K)

Family journey, spontaneous. Kenya journey we needed visas, planning, orientation safety for those taking it. “Taking people with you depends on the goal. People who can help me reach the goal. Or if the goal is not for me, helping others discover and get involved. Think about who would most benefit.” What qualities are needed? You want a strategic person. It takes effort, finances, risk, want it to be worthwhile. You have to choose well. Difference between self and wife. Wife doesn’t like surprises, she thinks of all situations. I don’t think of all these things. I am very flexible. There are, always unexpected situations. Find solutions quickly when necessary. Be prepared for the expected and the unexpected (EU-L)

Plan, asking people with experience, online reading, all sources possible. What to take depends on destination in general be self-contained take everything you potentially need. Anticipate the unexpected. Can be alone or with others (EU-M)

Often travel with children lots of things and food. Choosing for weather and purpose (EU-N)

Researcher’s Comments: European responses often referenced distinctions between preparing for a work trip or a vacation, a solo trip or a family trip. The participants’ input often reflected personal preferences and experiences.

4.3.4 Cyclical or linear? —addressing survey question 9

Question #9: Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

This question was included in the survey as a result of the researcher reading several articles and books from Asia that focused on the cyclical mindset of many Asian cultures. I was curious to observe responses from the various regions. As with all of the questions, the participants' responses certainly do not fully represent any culture or region, but there are always helpful reflections and insights to be gained.

4.3.4.1 Asia

"Both are possible. Usually expected to be linear, but cyclical in a maze setting" (AS-B)

"Some journeys would be cyclical because I would be returning to the same place physically. It can also be linear at the same time because of the changes and the progress…both in personal terms and the corporate or community terms." Most often these journeys take on "a workmanlike tone" while in progress. "Often, it is only on reflection after seasons of travel that one realizes both the growth and progress or regress (linear) and also the reappearance of matters and challenges that are the same but in different forms (cyclical)" (AS-C)

Linear, it is ongoing and moving towards achieving its goal or objective and building on its progress (AS-D)

Both, though more linear (AS-G)

Cyclical. "We go to one place for something and then come back again." But also, linear as in going from one state of being to another and not wanting to return (AS-H)

"Neither. Just as history, I think of a journey as a spiral. "…even if it seems I am coming back to my point of origin, I am not the same 'me' anymore. I probably am on a higher ground Given time and the experiences I gained, I just change, hopefully becoming maturer and better" (AS-I)

"For me, the journey as a missionary is cyclical. I will come back to my point of origin eventually. But in terms of God's plans in my life journey, it is linear, open ended, I just follow His leading… Of course, my ultimate home is heaven above" (AS-K)

Cyclical. "I come back home after a journey" (AS-L)

“No idea, I never think of this nature.” But AS-M went on to talk about how even people who went to live in other countries want to be buried in their homeland. “Chinese people believe where a person is born they should return. So, life is a journey back to its origins” (AS-M)

“I like to think that it’s linear. But it becomes cyclical if you don’t have a specific direction to go to. You’ll go back if you don’t follow your ‘map/plan’” (AS-N)

“Both. It is cyclical as there’s nothing new under the sun. the same patterns repeat with different expressions. But it [is] also linear as life goes on without returning to the past” (AS-O)

Researcher’s Comments: Of the Asian participants who responded to this question (not all of them did), all but three said “both”. An interesting factor in this was that almost every person could draw distinctions as to when and why a journey could be considered linear and when it could be considered cyclical. Some also felt that most of the time it could be considered one, but that there were situations when it would be considered the other. Only one person said it was linear, and one said it was cyclical. Several did not respond; one said he/she did not think in those terms. One of the most interesting of all the responses to this question was that of AS-I who said he/she saw journey as a spiral. That answer actually takes both linear and cyclical considerations into account and is worth further perusal as it places journey into a more realistic, three-dimensional scenario.

4.3.4.2 Africa

Cyclical (AF-B)

“Cyclical, in the sense that no matter how far you go, you can never forget your base! The base (home or whatever) remains a reference point even if you never return. The decision to journey in most cases has the origin at the basics of it. What is happening at the origin is core to the journey that is being taken” (AF-C)

Cyclical. ‘“Home is home’ they say. Coming back is always at the back of the traveler’s mind. Seek greener pastures, come back home and enjoy. If, however, the destination becomes attractive, one may decide to marry and remain and return very late in life” (AF-D)

“Unless you intend to permanently move away from the point of origin, journeys would normally be cyclical. If another destination is in focus, the journey can be

viewed as linear, even if returning to the origin as final destination." One can view the journey in two parts, the going and the coming back can each be seen as a linear journey (AF-E)

"Cyclical in terms of physical distance, but [it] change[s] in terms of the achievement and purposes of that journey, there is always a move that is different" (AF-F)

"Often the journey is cyclical, when you go out on a journey, you are expected to return but with more 'wealth'…" "The journey of life is also cyclical— in my community we name our children after our parents and use the same word for a great past and a great future *tene*, *mbali*" (AF-G)

Cyclical. One goes to fulfill a particular mission and then comes back home (AF-H)

Cyclical "…unless you want to deny your origin or decide to live elsewhere you will always come back to your country of origin or your home country. when I liaise this to the Alliance, I see it as God sending us and when we finish his mission, he calls us back to him. On the other hand, I can consider a journey as linear when I consider that the destination is God and that we have started the journey somewhere on earth and are moving in His direction" (AF-I)

Researcher's Comments: All of the African survey participants said that a journey is cyclical. This is primarily due to the fact that a journey includes a return home. This is a strong statement about the connection to home. Those who acknowledge possibilities of the journey not being cyclical speak of "denying your origin", or deciding to live elsewhere permanently. There was one reference to the possibility of a journey being linear if that journey was our journey toward God. The participants also make reference to journeys of acquisition such as was mentioned earlier in this chapter. Even if people leave home for a long time, there is an expectation they will come back eventually with greater wealth or other resources.

4.3.4.3 Europe

"Linear, the end destination of the journey is more important. Returning is secondary" (EU-C)

"It can be either. In the literal sense, most journeys bring you back home or to the starting point. Metaphorical journeys bring you to new 'homes', new situations or conditions that will be [the] starting point of the next phase. I am not sure this will always be clear end points, but rather stages. And then there is always the risk that

the new ‘home’ will become a permanent place, that the journeying stops or is slowed down. Reactive forces may also push for a return to how things were before. …you will never be exactly the same after a journey; the experiences of the journey will shape how you see the world, how you understand things, how you see yourself” (EU-D)

“At first cyclical—because of the strong aspect of travel. But if looking at it more figuratively, more linear— we are on a journey to heaven, etc.” (EU-E)

“Previously it was linear because you looked for a better life and because of the difficulty of returning. These days it can be cyclical too” (EU-F)

Linear. “Mostly because things can change while you are gone and a return journey may not be the same as the outward trip” (EU-G)

Both are possible, you can “make a journey ‘back’, but generally I think of a journey as being linear, going from one place to another” (EU-H)

“Linear. My world view is linear, I would dare to say biblical, having a beginning and an end” (EU-I)

“Linear. Then new things are the result of the journey and the experience. If it’s circular then the experience is the primary outcome but nothing really new came of it” (EU-J)

“Linear, a cyclical journey is a series of shorter ones which bring you home” (EU-K)

“A journey is cyclical, returning home” (EU-L)

“I think it is ambiguous, but one way (linear) seems primary—from A to B” (EU-M)

“When we were in Africa it was linear, but we always knew that in time we would return home” (EU-N)

Researcher’s Comments: The majority of the European participants claimed journey to be linear. Four said it was both and only one claimed cyclical. Again, there was emphasis on the idea that even if you return home you are not the same.

4.3.4.4 Americas

“Both, you go straight ahead (linear) but at some point, you will need to go back to where you began the journey (cyclical) to share with others what you have learned during your journey” (AM-B)

“A journey is usually three steps forward and two back” (AM-C)

“Linear, because there may be only one journey in one’s ministry. On the other hand, reinventing certain skills and strategies should be cyclical” (AM-D)

Linear—new roles, new places. “The locations are not the destination, but one station along the journey” (AM-E)

Cyclical. Even if there is little interest or response, going back to share with those at home. “…the notion of return…it’s almost like the reason to go” (AM-F)

“It can be represented with lines, but adding features such as: it is never straight, involves highs and lows, interruptions, ways of expressing speed and possibly uncertainty… We know where we want to go, but maybe on the way we should be open to adjusting the way to get there” (AM-G)

“Linear. You can’t return to the origin point because the journey in itself produces change in the ones that journey. If you return to the origin point you are no longer the person you used to be before you began the journey” (AM-H)

“I think of valleys, rivers, mountains jungles…it’s going through different terrains” (AM-I)

“Both, I think. Cyclical because I come back to myself, changed but appreciative of who I was and where I have been, and who I am and where I am now. Linear because journey brings change, which means I am someone and somewhere new. ‘No man ever steps in the same river twice, for it’s not the same river and he’s not the same man.’ Heraclitus” (AM-J)

Researcher’s Comments: Most of the Americas’ survey participants see journey as linear. Two said it was both and one said it was cyclical. The emphasis on a linear journey focused on the idea of change and growth. Several participants mentioned that even if you go home again, you are somehow new. One person mentioned an “unfolding”, another spoke of terrains, emphasizing that even a linear perspective is not a straight line. The participant who said journey was cyclical spoke of the need to go back to home or one’s point of origin to share what you have learned or obtained

with others. This responsibility and/or accountability factor is worthy of more exploration and connects to the issue of stewardship.

4.3.4.5 Pacific

“Our journeys are always cyclical, except in death. There is always an expectation for return back to the village. Land is very important in our culture, it gives us our identity and sense of belonging. We cannot venture out to another place and not return to where we belong and what is ours” (PA-B)

Back to the direction in line with the destination point (PA-C)

“For sure cyclical. I guess a journey is a lifetime for me. What you face now you may face again, so how will you deal with it next time?” (PA-D)

Some are cyclical, event-oriented, like preparing for feasts to mark certain events, or trade route journeys like the Kula Ring in Milne Bay Province that were for developing and building life-time relationships. Other journeys, like hunting and fishing, or the journey from birth to death are linear. “River rushing or meandering through the forest and mountains journeys one way (linear) only, so it seems (although natural science tells us it cycles back through the various stages)” (PA-E)

“…cyclical when I am slow to learn something from a previous journey, like the children of Israel. If they are cyclical in the sense that God is getting more recognition (glory) then cyclical is ok. But straight linear journeys are rare for me, rather like a winding river” (PA-G)

“Generally, cyclical—I set off from home and I return home. However, on a longer trip where I am going to numerous destinations, I think of it as linear including returning home to end the trip. Hopefully, but not always, by thinking of it as linear, I can focus on one destination at a time rather than, ‘when will I get home?‘” (PA-F)

“Linear because in my head there is a beginning and an end and hopefully the scenery changes and not more of the same” (PA-H)

Researcher’s Comments: There is a preference for cyclical among the Pacific participants, but most could see reasons and ways a journey could be both or either cyclical or linear. References to land and water demonstrate that Pacific participants have strong ties to their environment. This, in turn, impacts their perceptions of a journey.

4.3.5 Additional Insights—addressing survey question 10

Question #10: If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Not everyone answered this question. Some felt they had nothing more to add, others could not think of additional concepts. But there was an interesting variety of responses, some of which I have organized by region and commented on below. Some of the input below will feed into future discussions and considerations.

4.3.5.1 Asia

Journey "in ancient stories usually are sad stories, but nowadays, people refer to fun and sightseeing" (AS/B)

"Journey on the road, and a voyage. There are words that describe how one's life journey is controlled by one's will, but also by destiny or fate. There are also words to describe the concept that one's journey is determined by circumstances that are beyond one's control. So a person has to walk the path that's prescribed by fate" (AS-C)

"Milestone, sense of achievement, enriching experience, lessons to be learnt. What to do and not do. Have confidence and be comfortable with oneself. Bonding with people on the same journey" (AS-E)

A literal journey is cyclical, temporary, returning home. But symbolically the journey is "linear, open-ended, ever progressing, reposition[ing] as the environment changes" (AS-K)

"The *Bayanihan* (pronounced buy-uh-nee-hun) is a Filipino custom derived from *bayan* which means nation, town or community." "Being in a *bayan*" refers to a spirit of communal unity, work and cooperation to achieve a particular goal (AS-N)

"Two concepts: Distance (the way to the place) [and] Destination (the new place)" (AF-B)

"Life is considered a journey in itself. There are journeys considered important for building relationships (for example with in-laws), journeys to research new lands, journeys for economic reasons" (AF-C)

Researcher's Comments: These insights offer additional cultural connections and show distinctions between literal and metaphorical journeys, and between the various journeys one makes in life and the journey that *is* life. The Filipino custom of *bayanihan* is identified as a type of journey that is distinguished by communal unity, work, and cooperation toward a specific goal. These values resonate with missional intent and further exploration of *bayanihan* could be helpful.

4.3.5.2 Americas

"It can refer to a trip from one place/location to another. In addition, it can be related to an emotional or spiritual journey in a person's life" (AM-B)

"I think most people distinguish a trip from a journey. A trip involves getting in a mode of transportation (car, plane, train) and setting off with easily identifiable mile-markers. A journey is less well defined" (AM-C)

"A philosophical or abstract concept of journey would be a slow long change in personality, maturing in emotional or ministerial areas" (AM-D)

"Journey (*camino)*—a long time experience, unique or repetitive. Past or future. Trip (*viaje)*—a short term experience from a known origin. Present, past or future. Itinerary (*itinerario)*—a detailed plan of a trip, origin, milestones, destination" (AM-E)

"Pilgrimage has more to do with life experience. Trip has to do with vacations or work. Route has to do with a sport" (AM-G)

"For me it's a single concept of keep moving" (AM-H)

Can be a physical event or an emotional or spiritual event. But physical events usually bring other kinds of change as well (AM-J)

Researcher's Comments: Question ten offered participants a little more space and time for reflection. Americas' participants took the opportunity to fine-tune their definitions and distinctives and also to explore additional words and additional types of journeys.

4.3.5.3 Pacific

“Natural disaster—no control and you are uprooted…. more painful and anxious because there is a degree of uncertainty and fear of the unknown.” Possibility you may not be able to return home. Instability and insecurity (PA-B)

“Journey in the recreation concept…we reach the destination and we [are] all happy.” Later happiness comes with the memories. Journey in harmony (love and relationship) when “communities help each other and [are] willing to have an impact to live in the harmony forever.” Journey in spirituality, “each village/culture build[s] their strong commitment to worship God. Each year they celebrate the journey milestones and [are] willing to show to others” (PA-C)

“’To Go’— it’s not a journey if you don’t leave” (PA-D)

“Some journeys require tangible realities (traveling by some form of transportation). Other journeys relate to metaphors, journey of life, etc.” (PA-E)

In my language and culture—passage, expedition, voyage and excursion. All about leaving home and setting off for a distant place. Involves travel and the unknown. “Journey is more ambiguous and can have broader interpretation and application than the other terms” (PA-F)

Researcher’s Comments: PA-B introduces a type of journey we have not yet discussed, flight. Unlike a journey of acquisition where you set out purposefully with a plan to bring wealth or knowledge back to your community or family, flight is most commonly a journey of desperation and of few options. We will be discussing this type of journey and others in the next chapter. PA-D’s statement, “It’s not a journey if you don’t leave”, also deserves further thought. There were earlier mentions of sacrifice, even mourning. but what does it really mean to leave...and what are you leaving?

4.3.5.4 Africa

AF-B offers two ways of looking at journey: *distance*, which is the way to the place, and *destination*, which is the new place.

AF-C presented four types of journeys: 1) life itself as a journey, 2) journeys for building relationships (as with in-laws), 3) journeys to research new lands, 4) journeys made for economic reasons.

Researcher's Comments: AF-C's types of journeys can serve as examples as we look at this topic further in the next chapter.

4.3.5.5 Europe

"We have a very much used noun denoting trip or journey, namely *tur*. It can be compounded in numerous ways, and is used a lot. It is perhaps more of a general term than 'journey' (*reise*) and can be used for anything like 'go for a walk' (*gå tur*), 'Sunday outing' (*søndagstur*), 'mountain hike' (*rfjelltu*), 'boat trip' (*båttur*), 'road trip' (*biltur*), 'cabin trip' (*hyttetur*); just to give a few examples. Sometimes when you talk about travel, you can use *reise* and *tur* interchangeably" (EU-D)

Differences in how journey was perceived came from political change in Romania from communism to democracy to becoming part of the European Union (EU-F)

There is a difference between traveling to get somewhere and traveling to get away from somewhere something (war etc.). "Running away is an escape and has different goals, different steps and meanings than making a journey" (EU-H)

Traveling with Jesus through life. "Jesus encourages people to travel to other cultures. …Paul traveled a lot and this served to increase the number of believers…" "…Jonah also traveled…I don't want to travel in the belly of a whale but go in better conditions" (EU-N)

Researcher's Comments: European contributions illustrate the richness of languages and the diversity of types of journeys. EU-N offers us a bit of humor with "I don't want to travel in the belly of a whale but go in better conditions" as he/she also talks about Jesus modeling and encouraging travel in other cultures. This speaks to the themes of missional intent, obedience, and discernment. All of these will be discussed in future chapters.

4.4 CHAPTER SUMMARY

In this chapter we explored the Journey Survey responses from around the world to questions one through three, four, and seven through ten. We have learned how journey is expressed in multiple languages and through multiple contexts. We have seen that the survey participants related and responded well to the questions about the concept and related to it as both reality and metaphor. This adds further confirmation to the near-universal nature of journey as metaphor and as a part of common experience.

We also saw some of the key themes related to journey. Survey participants contributed much related to themes such as returning home, acquisition, journeying together, and the importance of destination. We heard good reasoning for journey as being about both time and distance and being both cyclical and linear. This information will help us in shaping strategy within a journey approach.

As we read the participants' input on aspects of a journey, we saw additional common themes. We observed the impact and influence of context. We noted the common experience of preparation and the every-journey necessities of planning and packing. And we heard that people, prayer, and holistic well-being are important factors in undertaking a journey, literal or figurative. Throughout all the questions and observations, it was also obvious that purpose is considered essential to a journey.

Although we looked at much of the information according to regions of the world, most of the patterns we saw stretched across geographic boundaries. The numbers of those surveyed is not large enough for us to draw conclusions regarding the specific influence of culture and language. But the diversity of responses is enough to remind us that many factors affect perceptions. Individual personalities, cultural norms, national history, family background, and personal experiences all influence and shape perceptions.

Survey participants were realistic in their sharing of the challenges and difficulties journeys, both literal and figurative, can present, but there was an overall enthusiasm for the concept of a journey. Even when acknowledging the potential setbacks, physical and emotional toll, almost all of the participants saw the value of making a journey and expressed enthusiasm and, at times, excitement and a sense of adventure. This bodes well for a journey of missional intent.

CHAPTER 5 – JOURNEY PERCEPTIONS

5.1 OVERVIEW

For the concept of journey to be taken seriously in relation to missional intent and organizational thinking and behaviors, it is helpful to learn as much as possible about how journey is perceived, experienced, and processed by those with whom we work and otherwise interact. It is also critical to consider the influences of culture, literature, and history. As we learn about the many ways of thinking about journey and the many influences on that thinking, we will be able to more effectively and holistically connect our lives and labor to the concept of journey.

In the previous chapter we learned how the concept of journey is perceived in different cultures and language communities. We discovered what the Journey Survey participants considered essential to a journey. We also looked at how they perceived a journey in terms of time and distance, and in terms of being cyclical and/or linear. In this chapter we ask, “What are some of the influences that helped create these perceptions?” This chapter will help us further reflect on how context and experience influence our perceptions of journey and how our journeys, themselves, influence our perceptions.

The goal of this chapter is to learn more about factors that influence and shape journey perception. To do this, we will look at the responses to three survey questions We will identify and examine the literature and history the participants mention. We will also look at a sampling of other literature, as well. As patterns emerge from the previous chapter and this chapter, we will conduct further exploration of the types of journeys. Understanding various factors that influence our perceptions of journey and identifying some of the types of journey will help us know how to create a dynamic journey “landscape” and how to choose journey principles to apply that relate the journey to missional intent and strategic thinking and behaviors.

In this chapter, survey questions #5 and #6 will be covered. Some responses to the final question #12 are also included because of their relevance to this discussion.

Question #5: What ideas and/or stories from your culture/s are representative of the concept of a journey?

Question #6: What historical events represent the concept of a journey in your history and culture/s?

Question #12: What other thoughts or ideas about the concept of journey can you share?

5.2 SURVEY RESPONSES—JOURNEY STORIES

When framing question #5, we envisioned people sharing literature from their culture and/or country, or sharing other literature from around the world. However, we purposely avoided the term “literature” in the question, not wanting to discourage anyone from contributing stories and writings that might not be considered, by some definitions, as literature. Leaving the question more general likely decreased the number of literary reference responses. But, on the other hand, it increased the breadth of thinking and the diversity of resources shared.

5.2.1 Influences of experiences told and retold

Question #5 asked, “What ideas and/or stories from your culture/s are representative of the concept of a journey?” A number of survey participants shared journey stories from their own experience. This was a particularly pleasant surprise in that it demonstrated how people personally identify with journeys, the diversity of those journeys, and their apparently natural ability to relate to the journey concept, both literally and figuratively. The following are examples of the stories shared. Many center around a particular event. As we move through them, we will be looking for perceptions and impressions that emerge from the examples.

“We live in an area with a mountain nearby. When I was a child, we often made a plan together to go to the top of the mountain. We would prepare food, a tent and the other equipment we needed. The journey takes two days and one night (some depending on how fast you climb or walk). When we reached the destination, we would be very happy. We would rejoice together and celebrate our accomplishment dancing and singing…” (PA-C).

This childhood memory affirms both the importance of preparation and the joy found in reaching one’s destination. PA-C also emphasized journeying together and celebrating together. In the following example, the author, a cyclist him/herself, states that understanding the sport of road cycling can also help one understand the concept of a journey.

“Almost every month we have [cycling] competitions in towns and cities… Internationally, Colombian cyclists are known because they are good climbers on the mountains, so it is common to see on TV and the news the performance of these

athletes. This sport in route, involves: team, equipment, competitions of 1 to 3 weeks, stages with different characteristics, victories and losses, accidents" (AM-G). AM-G quickly captured key elements of the journey: skill development, terrain, resources, milestones, variety, risk, achievements, and setbacks. In this example, competition was also an element of the journey. This is appropriate when the journey is a race, but how often does competition become a factor even when there is no race? The next story focuses on relationships and a journey where sticking together was more important than who arrived first.

Participant AM-H wrote, "A simple but deep story: two [colleagues] went to study Hebrew in Israel, one with good English, the other with poor English." AM-H went on to tell how the student with good English studied hard but also invested several hours a day to help his friend. Their last week in Israel, during exams, the student with poor English was very sick but his friend took off from his studies and spent the night with him at the hospital. "The idea is that when you are in a journey with others, the goal is to travel and to arrive with all."

Another participant, PA-B, shared this personal story of familial devotion: "I remember when one of my aunts was very sick and her time of death was drawing near, my mum visited her. She prepared something special that her sister loved to eat and took it to her. Her sister ate the food after many days of not eating much. Her children were very encouraged when they saw their mum eat. The next day my aunt passed away. That was not what they expected. But as they mourned her passing, they were heard to say to my mum, 'you came and prepared her and gave her something to eat before she began her journey.'"

We have seen, and will continue to see, many examples of people thinking of life as a journey. The above story demonstrates that death can also be seen as a journey, or as an extension of life's journey. The fact that PA-B recalled this story so clearly could indicate that his/her family's view of journey in both life and death has been a major influence in how he/she perceives the concept of journey.

PA-E referred to hunting and fishing journeys. Such journeys are categorized as successful or not successful. This reminds us that, for some journeys the travel or destination is the goal; for others, there is a different measure of success. The goal may not be just getting somewhere, or even somewhere and back again. There may be something concrete to obtain…such as dinner. We will look further at such

journeys, and their stories, later in this chapter. We will also be revisiting the topic of "success" in chapter eight.

5.2.2 Influences of cultural proverbs and sayings

AM-E shared, "In the culture of my family, we place a high importance on the past, so, stories of journeys are mostly associated with what our ancestors experienced in their lives." In some cultures these take the form of sayings or proverbs, stories encapsulated. AM-J shared this saying, "Before you judge someone, walk a mile [a figurative journey] in his/her shoes."

AF-G contributed the following, "'The path to a loved one has no hills' [meaning] one does not get tired or discouraged if the journey he is taking is because of love." Regarding new knowledge and wisdom, AF-G contributed, "The person who never travels thinks that his mother is the only one who knows how to cook." And, from Chinese, AS-B offered, "The process of fishing is more important than how many fish you catch" and, "The process of slaughtering a cow trains the butcher to learn the skeleton and keep the knife well."

These last two sayings above offer the opposite perspective from the fishing or hunting trip judged successful or unsuccessful according to what was or wasn't caught. These sayings emphasize that it is the learning along the journey, not the "prize" or "end result", that is most important. This represents an important question concerning any journey. Is it about the destination or the "prize", or is it also about the learning along the way? Sometimes one viewpoint may dominate, but often both are involved. The goal may depend on your level of expertise as you undertake the journey….and on how hungry you are. What can be expected of you? Are you a novice or well-trained? Is it a desperate situation? Who else is with you? Will you be successful if you gain skill or knowledge or only if you catch dinner?

Because we did not specifically ask for proverbs, survey participants did not share many. But given the thousands of proverbs and sayings around the globe, one can infer that these, too, have had an influence on many people's concept of journey.

5.2.3 Influences of life perspectives

The survey's final question asked for any further thoughts or additional input. In their responses to the question on stories, and to this final question, several participants shared, perhaps not stories, but their thoughts on life as a journey. In many of these comments there is the kernel of a story.

“’Life is a journey’ or ‘the journey of life’ are common descriptions of just doing life, with its ups and downs. It often can refer to the start of life – such as childbirth and early childhood, or it can be when one is approaching death or has died and one is recalling their life – how they journeyed through life” (PA-F).

“From birth to death - that’s the journey.” PA-E continued by explaining that when death approaches, the person going through that process is said to be ‘on a journey’ from this life to the afterlife.

“Life is described as a journey; death is a journey. These are commonly used even in everyday conversations. Christians talk about faith as a journey. Even though funeral processions are of short distance, they are referred to as [a] mourning-journey maybe because of the long time taken as people walk very slow” (AS-F).

Life’s journey is also about relationships, as demonstrated by PA-E. "Building relationship is a journey, which may last a lifetime or [be] short-lived depending on certain factors. The relationship starts and matures (in terms of deepening the level of depth) and may terminate in either party passing on (at death) or moving away to another part.”
Reminding us that story is also found in songs, survey participant AS-O offered the Korean pop song “oldie”, “Life is a Journey of Strangers”. He/she said it represented the concept of journey well. It is interesting to see how some individuals and, perhaps, cultures, perceive journey as a community activity, while others, particularly when considering life as a journey, believe they go it alone, perhaps because no two person’s journeys are identical. The pop song title captures something of both the communal and the solitary. Survey participant AM-J said, “It’s a solitary journey”, and then quoted Walt, “’Not I, nor anyone else can travel that road for you. You must travel it by yourself. It is not far. It is within reach. Perhaps you have been on it since you were born, and did not know. Perhaps it is everywhere—on water and land’” (1980:46).

Some survey participants used examples of their relationship to nature in daily life. Participants from the Pacific often talked about their strong connection to the land and yet, even when staying in one place, they still related their experience to a journey. Participant PA-E demonstrated how not all journeys require one to pack his or her bags. “Gardening—growing things in a garden, with all the stages of it—from clearing the forest, to chopping up the felled trees into manageable sizes (for easy handling) or burning the debris, to digging up the ground for planting of

crops/seedlings, to tending the garden to ensure weeds are regularly cleared, to eventual harvesting. That's journey."

Another participant reflected, "There are many sub-journeys within life's journey. These can be work, sport, study, travel, retreat, food, money, family life, church life, friends, special interests. In various cultures and in Bible translation, too, I am grateful for the ones God has given me" (PA-G).

5.2.4 Influences of literature

Survey participants who referred to literature sometimes mentioned books from their own culture, but more often went further afield. This was not unexpected, particularly given the global interests and the life experiences of the participants. Plus, so many journey stories are international classics. This is further evidence of the global nature of the journey concept. Participant AM-F exemplifies this breadth of reading. "[It's] hard to pin down to just American culture as my favorite source of reading is about real-life adventure stories, expeditions, along with literature as already noted. So, a book I read about a couple of prisoners who escaped a Russian internment camp…to eventual safety in India, stirs the same feelings as reading about the more emotional and redemptive journeys of fictional characters in Victor Hugo's *Les Misérables*."
"*The Pilgrim's Progress* is a popular book among Bangladeshi Christians and it was translated many years back into Bangla," AS-H commented. This represents how far and over what period of time some books have had influence, as well as demonstrating the value of translation and the extensive reach of journey stories. *The Pilgrim's Progress*, John Bunyan's Christian allegory, was first published in England in 1678. Considered the first English novel, it has been translated into more than 200 languages and has never been out of print. Authors ranging from Dickens to Twain, to EE Cummings, C.S. Lewis, Steinbeck, and Vonnegut all reference or pay homage to this journeying tale (Hofmeyr 2004).

Participant PA-H displayed a bent toward time travel, citing Jules Verne, C.S. Lewis, and Washington Irving's *Rip Van Winkle*. Participant EU-E also referred to Jules Verne. "We have stories like *Gulliver's Travels* (in German) and the Jules Verne books—*Journey to the Center of the Earth, Around the World in 80 Days*. Many fairy tales involve some sort of adventurous travel, like the *Bremen Town Musicians*, *Das Tapfere Schnederlien* (The Brave Little Tailor) and others. [These stories] usually have heroes [who] travel, often because of lack of funds, or luck, or family to find their fortunes. They usually do."

Folk and fairy tales were mentioned by several other Europeans. “We have folk talks that often involve journey in both a literal and figurative sense. Also, Ibsen’s *Peer Gynt* who travels, [the story is] mostly connected with his character development” (EU-D). “We have *Nils Holgerssons underbar resa* written by Selma Lagerlof about a 14-year-old boy flying around Sweden on a goose” (EU-I). We will look more closely at journey-themed fairy tales and fables later in this chapter.

EU-G noted that journeys were “a big thing back in the Victorian era. Literature from that time took note of how the increase in speed and ability to travel brought change to the culture.” EU-G referenced *Sons and Lovers* by DH Lawrence as literature from the period that saw the journey as a key event.
“The first story that came in my mind is the story of the ‘Rabbit and Tortoise who did a race and the Rabbit lost because of his laziness and pride,’” wrote AS-H. It is no surprise that this story, credited to Aesop of ancient Greece, is found all over the world. It is said that even Aesop adopted it from somewhere. The tortoise and the hare’s race may have been a short journey, but their story lives long and is relatable across the globe and across centuries.

In the world of fantasy and fables, not all who journey are human. Participant EU-L, who was interviewed on Skype, shared an amusing journey tale. We had heard of gingerbread men and even a dish and a spoon who traveled, but EU-L told the tale of an egg that goes on a journey. The egg meets and collects a group of elderly animals one-by-one. For all their personal weaknesses, as a group they succeed. They reach shelter (which turns out to be the hiding place of robbers), hide, scare the robbers, and eventually have a peaceful night of safe shelter…and perhaps the robbers’ ill-gotten gains? Even without hearing the story in full, we can identify several key journey themes including, traveling better together, young and old together, overcoming dangers and hurdles, and a successful arrival. Like the story of the egg and its resemblance to *The Musicians of Brementown* (Grimm & Grimm n.d.), many stories are similar from country to country, but the characters, details and settings may change. EU-L went on to speak of other stories for children, fairy tales. He/She spoke of young men who go on a journey to learn something, come back, and are successful because of their new knowledge or skills. There are sons who return with money, a princess, a treasure, a trade. Many of these stories reflect the times in which they were created. In poor areas there were not enough jobs, so people traveled to do work, repair pots, build houses, do logging on the rivers. They would learn new things and see new sights, and often bring their stories and their trades back home. Some of the stories tell of poor soldiers on their way home from

war and how they find (and sometimes then lose) their fortune. These stories are found in countries around the world.

Survey participant AS-L told us that Filipinos have many stories or *alamat* (a Bikol and Tagalog word for legend, myth, or story) about journey. One such story, *Ibong Adarna* [*Adarna Bird*] is about the journey of three brothers looking for a special bird that can cure their father. The story shows how patience and self-sacrifice can save the father, and also the two older brothers. No one knows for sure if the story is Spanish or Filipino in origin, but it carries a common fairy tale theme of three brothers on a quest.

AF-I reflected that folktales or stories are mostly related to something that happens somewhere far away from where we live, so distance represents journey. For many, this is connected to a longing for home. AS-B mentioned that, in classic Chinese poems, journey was usually related to homesickness and war…writers illustrated their sad emotions when away from family or particularly, when during times of war.

Survey participant AM-J offered a striking literary example of how life and journeys can be perceived from distinctly different perspectives, depending on mindset and priorities—“Man, he lives in jerks—baby born an’ a man dies, an’ that’s a jerk—gets a farm an’ loses his farm, an’ that’s a jerk. Woman, it’s all one flow, like a stream, little eddies, little waterfalls, but the river, it goes right on. Woman looks at it like that.” Ma Joad in *The Grapes of Wrath* (Steinbeck 1967:440).

Whether gender, culture, or experience influences one’s view of journey, this Steinbeck quote also demonstrates how a diversity of people will have a diversity of viewpoints, not just *about* a journey, but *on* the journey. Some may see connecting points that go back for generations, others may be surprised by the suddenness of it all. In chapter eight we will discuss how challenges associated with what people refer to as today’s VUCA world (Volatile, Uncertain, Complex, and Ambiguous) may be perceived differently with a journey mindset. As you read the following section on history’s influences on journey perception, it would be worthwhile to also consider the possibility that VUCA may not be a recent phenomenon, but a frequent presence in various guises and contexts. Consider, also, how a journey mindset can ease the feeling that one is plunging wildly into a chaotic unknown.

5.3 SURVEY RESPONSES—HISTORY

Survey Question #6 asked, “What historical events represent the concept of a journey in your history and culture/s?”

5.3.1 Europe

Participants provided a wide range of examples which are grouped here by geographical regions. This was done to highlight similarities among nations with some shared or comparable history. We have divided Europe by regions because similarities were strongest among certain geographic areas.

5.3.1.1 Nordic

Participant EU-C said the Danish people see themselves as a sailing nation, still very active in sailing as sport or recreation. “The story of our forefathers, the Vikings, building boats and sailing to different parts of mainly Europe is still present in today’s society in terms of symbols and names (very few follow the old religion of the Vikings). We tend to forget the brutality of their actions and instead praise them for their courage and ability to take action.”

Norwegian survey participant EU-D also referenced the Vikings. “The people of Scandinavia (Norway, Sweden, Denmark), before the three nations were established, were Viking kingdoms ruled by minor kings. The Vikings traveled for trade, exploration and expansion. To ‘go Viking’ meant to travel abroad by sea. Viking Leif Erikson discovered America centuries before the Spanish/Portuguese.” EU-D also spoke of the Arctic explorers as central to their cultural identity and heritage. “Norwegian explorer Roald Amundsen was the first person on the South Pole and possibly (disputed) on the North Pole. There have been famous expeditions crossing Greenland by skis. Norwegians take great pride in their accomplishments and the explorers are seen as national heroes.”

Swedish participant EU-I told about the sailing, pillaging, stealing, and trading of their Viking forebearers as well. He/she also cited the story of Holy Birgitta’s arduous pilgrimage to Jerusalem in the 1300s, and of King Gustav Vasa’s daring escape from Danish soldiers, skiing through the forests of Dalarna (central Sweden) in the 1400s. A more recent epic was that of the million Swedish people who moved to the U.S. in the 1800s. Population growth, crop failure, and religious and political persecution in Sweden resulted in many Swedish people leaving their homeland.

5.3.1.2 Central/Eastern Europe

The Polish people have a long history of travel. But EU-B pointed out that the contexts and reasons are greatly different from past to present. In the past, people left for political and economic reasons. Now, they go by choice as scientists, students, travelers, etc. And, should they choose, they can return.

EU-F recalled, “During [the] communist time our travel was short, within the country [Romania], visiting the beautiful mountains or the sea. A few managed to travel abroad leaving family behind, usually not coming back, and their relationship with relatives in Romania was very weak. After 1989 when communism collapsed many people traveled to central and western Europe for a better life or workplace. Most traveled illegally, leaving behind family.” EU-F said travel wasn’t safe and it was difficult to return home, even after the fall of communism. Later when Romania became part of the European Union, many more Romanians began traveling, not just for work, but also for vacations.
In a family story dating back centuries before the Communist era, EU-L told how his/her ancestors went from Slovakia to Hungary for better living conditions. In Slovakia there was oppression of Protestants and life was dangerous. Hungary welcomed them to work the empty land. The Slovaks invented new methods for working in wet soil, and the land became very fertile under their care. They changed their names, stayed in Hungary 300 years, and then, after World War II, returned to Slovakia.

Like a number of other nations, Russia experienced periods of isolation. Survey participant EU-N described how nineteenth century artists gave Russian people an opportunity to see, through their paintings, how other people lived. EU-N also mentioned how travel broke down barriers when Tsar Peter the First traveled and brought back new ideas for the country, which helped development. Historian Michael Simmons wrote, “When Peter came into his maturity, his fascination with the society, technologies, and military traditions of Europe would lead him on a journey west; when he returned to Russia, it was at the head of a cultural revolution” (2016:30). We learn about the world and life, not only through our own journeys, but also the journeys of others, including those who lived long ago.

5.3.1.3 More from Europe

From England, EU-G stated, “Our culture doesn’t have very many stories about journeys—they are all about destinations. We have a history of settlers and explorers going off to other parts of the world. But very few of the stories talk about the journey

but present the challenges of being in a new place." He/she referenced the stories of the first English settlers in Australia and how they planted according to the northern hemisphere timeline, "Obviously [they] hadn't learned much on the journey."

Another survey participant from England, EU-K, mentioned that the Crusades are still portrayed as glorious in some ways, despite how wrong they were. He/she also mentioned Darwin's voyage on the Beagle, a physical voyage leading to new theories, such as evolution, and stated that there were many other sea voyages, such as those of Sir Walter Raleigh to the New World. Many of these voyages led to wealth and prestige. EU-K went on to mention Admiral Nelson engaging with the Spanish and winning a war.

Other more domestic historic journeys were those of the monarchs who used to spend summer months "progressing" around their kingdom "staying with nobles and aristocracy to be seen as well as to see."
EU-E shared that, in Germany, the concept of *Wandern,* walking or hiking, also includes the centuries-old tradition of the *Zimmermann* (carpenter/builder), who travels across Europe for three years after his apprenticeship to finish his training. Journeyman would be another translation for this role. It is notable that the concept of journeyman still exists.

EU-G referenced stories of railroads and also journeys of discovery when the world was unmapped and people didn't know their destination. "[The] discoveries of North America and Australia stand out because people did not know what the destination would hold. In our culture [English] it is important to know your destination."

From the Netherlands, EU-J spoke of the Dutch East Indies Company. "Explorers and merchants who had a goal and idea about the journey. But it was not clear what all awaited them and how long things would take."

Swiss survey participant EU-M did not see journeys as a big part of Swiss history. "Maybe trips over the mountains, alps? But maybe Swiss people are so stable re location in the past that we don't have such stories? (my father-in-law died in the house [where] he lived his whole life)." Intrigued by this stability, a bit of research unearthed the discovery that in the eighteenth century, when many other Europeans were on the move, the Swiss considered emigration a crime, "equivalent to desertion" (Faust, 1920:5). Though there was emigration to the U.S. in those years, the Swiss government made it a very difficult process.

5.3.2 **Africa**

African participants shared that much of their history involved difficult journeys for the sake of survival or for a better life. AF-C cited the “migrations in search of food and better cultivation land.” AF-D explained, “Some of our cultures celebrate and commemorate the journeys they undertook from their ancestral home to their current location. Festivals are even organized to mark this. It becomes a historical landmark among the people.”

AF-F wrote a more extensive story of the migration of his/her people (which we will highlight later in this chapter). He/she said that this history includes “the migration of my ethnic group to its present geographic location, the conflicts of encounters with different ethnic groups in that migration and the hand of the supernatural that led the migrants”.

5.3.3 Asia

Asia’s long history offers many examples of journeys, including those of explorers, refugees, people who were attached to their land, and those who had no land.

AS-G said, “My people are called the *Hakka*, the ‘guest people’ because we migrated from the north and settled where we were welcome. For them it was about survival and necessity as their ancestors migrated to seek a better future…” The Chinese diaspora dramatically portrayed an intense desire for a better future for the family. The journey, while risky, was preferred to the status quo.

Others with a Chinese heritage cited the Long March of the Chinese Army just after World War II. “The journey represents sacrifice, courage, persistence, and belief to legendary proportions for Chinese everywhere from the 1940s to 2000. It was a journey of liberation for the Chinese,” reflected AS-C. Participant AS-B referenced the Long March, but also classical Chinese poems, and said,” In ancient times journey is about being away from home, about war or revolution”.

From AS-I in Hong Kong, we learned more from Chinese history, “I think of an example – the imperial examination. In Imperial China, the imperial examinations were a civil service examination system to select candidates for the state bureaucracy. The examinations were open to all men.” AS-I explained the examinations were regarded as a ladder for “climbing up” to a higher social status and a prosperous future. Candidates had to study hard beforehand, save a sum of

money, and then travel from their homes to Beijing, the capital city. The journey could take a month or two, depending on their starting point and means of transportation. The fastest and easiest means were by carriage or horse. But, because of cost, most candidates traveled on foot. AS-I commented, “Taking the imperial examination in ancient China was a journey that was full of challenges. Yet, many Chinese men still took it as an opportunity to a brighter future. We have a lot of fairy tales related to this system.”

AS-M shared another example from China’s long history. “In the Ming Dynasty a eunuch named Zheng traveled by sea to Nanyang [Southeast Asia], India, Persia, the east coast of Africa. By historical record Zheng’s exploration of the west was nearly 100 years before navigators from other countries.”

AS-K traced Taiwan’s historical journey. “Taiwan is an immigration country. It has been through indigenous lifestyle, colonial rule by Japan, National party rule of Chiang Kai-shek (more totalitarian, martial law), now fully democratic: election, freedom of religion and speech, etc. Economically from agriculture to high tech and international business.”

Singaporeans focused on the relatively recent founding of their nation and its journey from swamp to significance. AS-C said, “As a Singaporean, the inauspicious beginning as an independent country in Aug 1965 [was a] first step of a long journey to become one nation and also thrive as one people.” He/she recalled how the three to four major ethnic groups that established the country had little in common back then, other than the fact that each group represented hundreds and thousands of years of history. “Only on looking back do we see the contours of our journey as a disparate community.”

AS-D also reflected on the Singaporean journey, “The journey…began with the passion of one man, our former prime minister. Mr. Lee Kuan Yew (LKY) with his friends with similar passion and vision fought for the independence of Singapore.”

AS-D went on to reflect how LKY developed Singapore into the diverse, modern metropolis it is today, noting that there were many sacrifices along the way. “[Now] LKY has to rely on his successors to continue to preserve this harmonious state in Singapore in order to continue to build on the foundation laid down by him and his comrades in the past.”

From India, AS-F noted the commonalities in much world history. “The arrival of foreign troops, the war, the conquest, everything begins with a journey, people moving across nations, seeking new territories and trade. This is precisely the history of India also.” AS-F went on to talk about other journeys, those that looked for spiritual enlightenment and propagation of religion. He/she referenced the history of Christianity in his/her home state, starting with the journey of Saint Thomas in the first century AD. AS-F then noted that the other religions of India have their historical journey elements, some of which continue to this day. For the Muslims it is the journey to Mecca, and “in the Hindu culture, pilgrim journeys are very important, and some of those journeys were so risky that there was no guarantee the person going would return.”

AS-H, in Bangladesh, considered their many times of war as similar to a journey for them. “We talk about our nine months’ time of liberation war in 1971 as a journey.”

AS-O tracked the history of Korea back to the beginning of the last century. “[I] think modern Korean history represents it [the journey] quite dramatically. As soon as the Chosun Dynasty ended in the late 19th C Korea suffered from Japanese Occupation 1905-1945. Ever since the liberation there have been incessant political turbulences.” AS-O went on to mention the establishment of the Korean government in 1948, the Korean War 1950-1953, the “volatile and corrupt regimes” up until the early 1960s, followed by autocratic military governments until the late 1980s, and then democratization through much bloodshed, and finally the current government. “What a journey!” AS-O stated in closing.

From the Philippines, AS-L wrote of the Bataan Death March in April of 1942, when, during the early years of World War II, 76,000 prisoners (66,000 Filipinos, 10,000 Americans) were forced to march 66 miles (106 km). Many died on the march and many more died later in the prison camp.

AS-H recalled numerous historical and cultural influences on the perception of journey. He/she commented that Christians understand that this life is the journey of a pilgrim. And, most of the other religions in Bangladesh have rituals or festivals related to the concept of journey. The Muslim do the *Hajj*’, the journey to Mecca. Also, the word *Hijra* is significant to them. They understand it as a journey for a purpose, they gain something from it after it has been done. It relates to Mohammed’s journey from Mecca to Medina. The Hindu have several festivals related to journey, one of these is *Roth Jatra.* The *Roth* is a chariot temple that gets pulled place to place. Those who help tow it, or even touch its ropes, are said to be

blessed. “*Shova Jatra* is another word that just came in my mind and we use it mainly to explain a ‘parade or march.’” AS-H then explained that during Bangla New Year festival time there is a very big rally/march where everyone together celebrates the New Year. “We call it *Mangal Shova Jatra* which means ‘Marching for Good’.”

5.3.4 Pacific

PA-B recalled the journey of Papua New Guinea from colonial rule to self-government and independence. PA-B also mentioned the Kula Ring, “a journey that involves trading, building relationships and friendships amongst people of various islands in the Milne Bay Province. My father comes from one of these islands. It involves deep cultural trading of valuable shells and necklaces, and relationship building amongst other things.”

PA-E, also from Papua New Guinea (PNG), said, “My parents were in the first generation that witnessed the arrival of the (Methodist) missionaries (from Australia, NZ, and the South Sea Islanders from Fiji, Samoa, Tonga, Rarotonga). They (my parents) too, had their journey ‘from darkness to light’ (as it were).” One can see the journey progressed quickly from there, one generation to the next. PA-E has served for 30 years with PNG BTA (a Wycliffe Alliance organization for Bible translation in PNG).

In New Zealand, “our Pacific and Maori cultures are very family and relationship orientated…this is very heathy given the influence our country gets from other more western cultures with a huge emphasis on the individual and now bureaucracy…” PA-G continued to talk about their tradition of starting relationships and journeys together with a handshake, not legislation. “So, I find I like to retreat more and more into close natural friendships with my Pacific brothers to experience deeper family journeys.” PA-G also spoke of earlier history. “The Treaty of Waitangi signed in 1840 between many Maori Chiefs and the British that saw NZ become a British protectorate and guaranteeing sovereignty to Maori of the country shapes a lot here.” He/She went on to share a bit about the journey of the Maoris, the help of the early missionaries, the land wars, the legal tribunal for redress and its eventual leading to growing value given to Maori language and culture.

PA-H also spoke to the historical journey of New Zealand. “The human settlement of New Zealand and the many facets, perspectives and points of view represented as we look at the past, present, future. Our country’s first settlers were Maori and

European settlement in less than 200 years. Many heated and interesting conversations!"

Writing about Samoa, PA-D said, "Our ancestors were navigators, that's how we got to our island. They understood the signs of the seasons and time as well as land and sea. And when we believed in the Good News we were the ones who took the gospel to the other pacific islands."

Sharing a significant story of historical relationship, PA-C commented, "In Maluku we have a cultural tradition called Pela. Pela means two or more villages commit together to a journey of love for each other. Mostly Pela happens between Muslim and Christian villages, but sometimes Christian and Christian or Muslim and Muslim." When villages commit to *Pela* this means they will maintain a loving relationship.

PA-F provided an overview of those who journeyed to make Australia their home. He/she mentioned the indigenous Australians who set sail on journeys from nearby Indonesia to set up home on the island of Australia (reportedly 60,000 years ago). He/she went on to tell about Captain James Cook who set sail from England to explore the Pacific islands and, thereby, discovered Australia. He was commissioned, on behalf of the Royal Society, to lead a scientific expedition to search for the hypothetical *Terra Australis*. "On his first voyage, Cook had demonstrated by circumnavigating New Zealand that it was not attached to a larger landmass to the south. Although he charted almost the entire eastern coastline of Australia, showing it to be continental in size, the *Terra Australis* was believed to lie further south." Continuing the story, PA-F told of the British who journeyed from England to create settlements on the island of Australia in the eighteenth century. They colonized it, but they also established it as a penal colony. Then, following World War II, large migrations of Europeans looking for new opportunities set off on the long sea journey to Australia. More recently, many Asians have come to Australia. PA-F also shared how some migrants try to come illegally and journey through the rough seas off northern Australia. They are brought by people-smugglers from Indonesia. Usually, they are unsuccessful and find their journey cut short by Border Security officers, and are either turned back or sent to offshore detention centres.

5.3.5 Americas

From El Salvador, AM-B recalled the long 12-year journey from civil war to peace and the 1992 Peace Accords that led to changes in the country and in the Salvadorian society.

AM-C cited the U.S. civil rights movement as a journey of significance.

AM-F mused over the nature of journey, citing the Lewis and Clark Expedition across the continent as one example. He/she commented that, in school, their journey was presented as a government mandate. But the particulars of the expedition “involved an astounding array of inventiveness” displayed by those in the party and those they met along the way. He/She went on to say, “Living in California, the ongoing journey/story of immigrants is a powerful force in the culture. That’s too much to go into here except to say this aspect of *journey* has more to do with interaction and ebb and flow between cultures that never really ends than a prescribed journey or voyage.” AM-F used the example of the ‘journey' to the South Pole as a journey with a set goal and endpoint even though other things happened around that journey. “Whereas there is no 'endpoint' when looking at the phenomenon of migration of people—forced or otherwise. That journey-story continually unfolds.”

AM-J shared excerpts from his/her family history. As in most cases, family histories involving journeys are tied to events and contexts of the time. “I am the grandchild and the great-grandchild of immigrants. My father's grandfather came to America from Denmark, along with other family, to live a new kind of life. My mother's father came to America from The Netherlands, with his siblings, for the same reason.” AM-J went on to share that his/her Dutch grandfather served in the US Army in WWI to earn his US citizenship and how both his/her grandfather and great grandfather felt a desire for a radical change…”the felt need to leave behind a more difficult life with few prospects, for hoped for possibilities, and potential opportunities.” AM-J relates this to his/her broader history and culture with its theme of seeking a life with prospects, opportunities, and freedoms unattainable in Western Europe at the time (roughly seventeenth century to the eighteenth and nineteenth centuries). “From Pilgrims seeking religious freedom, to immigrants from other nations seeking the potential of creating their own, better life through hard work, all were willing to leave behind what was considered untenable living conditions, and to endure hardship and hard work for the hope of something better.”

From Mexico, “In the culture of my family, we place a high importance on the past, so, stories of journeys are mostly associated with what our ancestors experienced in their lives. Also important are significant transitions like: moving from the rural area

to the city, marrying, having children, moving from being agnostic in matters of faith to becoming Christian, changes in economic and academic conditions…" AM-E went on to say that another characteristic of significant journeys in his/her family is that many of the siblings and children are able to travel for work, study, or visits with friends.

5.4 PATTERNS AND THEMES

As we look for the patterns and themes in these survey participants' responses, there are many possibilities for consideration. I have chosen two exploratory topics to provide more insights into the suitability and potential application of journey as a viable concept for determining missional intent, for strategic thinking, and for planning.

The first topic focuses on types of journey. The second is a look at four journeying themes.

5.4.1 Types of journey

Journeys are complex and contextual…even a seemingly simple journey. Imagine you need oranges. Where will you go? To your phone to place an order (call, text, email, or click?), to a large grocery store, a small corner market, a stall down the road, a neighbor's, a tree in your garden? How will you get there? By train, bus, car, bicycle, donkey, on foot? How will you buy the oranges? Cash, credit, trade? Why are you buying oranges? To feed your family, for a special recipe, to share with friends, for a special gift? Each of these factors has an impact on your journey.

Thus far we have explored many journeys, both literal and figurative, with Journey Survey participants, in personal lives, history, and literature. Among the many patterns that could emerge, there seem to be three distinctive types of journey. They are identified here, as follows:

- Round trip—coming home—what will you bring back?
- One Way—a new destination—where will you go?
- Flight—leaving is the goal—how will you survive?

As we continue to look at journey influences and the concept of journey, we can also keep these three types of journeys in mind. It would be worthwhile to do further

research to explore how the types of journeys and their distinctions could be helpful when applied to missional intent, strategic thinking, and/or planning.

5.4.2 Learnings from the surveys

Looking back at the journey perceptions in chapter four, we discovered four themes: returning home, journeying together, acquisition, importance of the destination. There is no direct correlation between the themes and journey types, but there are connections. Most obviously, the theme of returning home relates to the round-trip journey. There may be variances, however, when "home" has the meaning of ancestral home rather than one's own home. For example, if someone with Swedish ancestry decided to visit or even move to Sweden from their own homeland of Canada, the "return home" to Sweden would not necessarily be part of a round trip journey. But, for the most part, as exemplified in journey survey participants' comments, returning home is part of the round-trip journey. As one participant stated, "A journey includes a return home, but changed…always there is a strong component of 'return'" (AM-F).

Journeying together can be seen in examples of any of the three types of journeys. For all the legends of heroes, explorers, and pioneers who journeyed alone, very few actually did. Even the most "rugged individualists" usually had traveling companions, or at least a support team, behind them. The literature reviewed in this chapter speaks to the commonality of traveling companions.

The theme of acquisition is closely tied to the round-trip journey. The entire purpose of a round-trip journey is often to acquire something, be it knowledge, wealth, food, or other goods, or to bring a friend, family member, or future spouse back home. In chapter four, PA-B spoke of "bringing back meat and food for the family or community". But acquisition can also be a goal of a one-way or flight journey. The acquisition could be a better life, home, or new discoveries. Survey participant EU-F spoke of the many people who, in times past, left his/her country "for a better life or workplace". History is full of stories of immigrants who made long journeys to acquire new lives for themselves and their families. Some left by choice, others fled homelands turned hostile, countryside that had become barren.

The theme of the importance of destination displays itself differently in each of the types of journeys. On a round-trip journey, the outbound destination is usually known. Survey participants spoke of the destination as providing the sense of purpose for the journey. Whether going to the shore to fish or to a friend's to visit,

“there is a destination, aim, purpose and end point” (AS-C). This is the “there and back again” journey found in Tolkien’s *The Hobbit* (a journey that depicts all four themes) (1966). On a one-way journey, the destination may be known or unknown, depending on if one has a specific destination in mind or if one is journeying in search of something that will then determine the destination (a new place to live, a source of water, available land, agreeable climate, etc.). The same would hold true for a journey of flight. One might flee danger or ruin without knowing one’s final destination, or one might flee with a set destination in mind.

As survey participant AS-J pointed out, “A destination is important, but what the destination is can change during the journey”.

Returning home. Journeying together. Acquisition. The importance of destination. Each of these themes could play important roles in discussions of and decisions concerning missional intent, strategic thinking, and planning. What are the leaders’ and the followers’ expectations and priorities regarding these themes? How could they be applied to help increase communication and motivation in an organization. An organization could focus on returning home to core values. They could create community or resolve conflict through journeying together. A healthy round of discussions on acquisition goals and expectations could clarify true priorities and lead to a healthier organization. Leading a team to appreciate and make the most of the journey as an essential part of reaching the destination could bring greater focus and contentment. These are just a few of the ways these themes enrich an organization.

5.5 JOURNEY LITERATURE REVIEW

As we look at journey-related literature and review the survey participants’ input, we quickly realize the influence it has on many people’s perceptions of journey. Journeys and “quests” are among the most common themes in literature. Looking at my own bookcases, this researcher finds it difficult to find a book not involving journey. This undoubtedly further reinforces the idea that life, itself, is a journey, thus making it difficult to think or write otherwise.

There is little point in going for a “top-ten” list of journey-themed books. Google will present you with dozens of such lists and the accompanying reviews. For the purpose of our research here we will look at several of the books mentioned by survey participants and several chosen for various reasons by the researcher. In some cases, we will focus more on an author’s writings in general than on one of

their specific books. Keep in mind that, in the context of this chapter, we are looking at how this literature may have influenced readers' perceptions of journey. There are many other things a reader could learn from these books, but our focus is to better understand influences that might help us relate the journey concept to missional intent, strategic thinking, and planning.

5.5.1 Pilgrim's Progress

Several survey participants mentioned *The Pilgrim's Progress* (Bunyan n.d.). None of the survey participants commented on exactly how the book influenced them or others, but one can assume readers could relate to some aspects of Christian's trials, tribulations, and learnings enroute. Having not read this book for many years, this researcher's first reaction upon re-reading it when starting this thesis was how individualistic and, in a sense, lonely Christian's journey was in spite of encountering many diverse characters along the way. While the personal and sometimes "inner" nature of many believers' journeys can be seen in this way, one wonders how an author from a more community-oriented culture might write such a story. Perhaps it would have been more like Bunyan's second volume of the tale that covers Christian's wife's journey. Christiana travels in the company of her children and her friend, Mercy. Scholars have researched and written comparisons of the two volumes and have addressed the complexity of cultural and gender issues in the age of the Puritans. For our purposes we will remain focused on the idea that Bunyan's writings concerning these pilgrims had an impact on many people worldwide and influenced how they thought about the concept of journey, particularly the journey of a Christian.

Professor of South African Literature Isabel Hofmeyr has written an intriguing book exploring the history and influence of *The Pilgrim's Progress* in Africa. Bunyan's book, now translated into more than 80 African languages, was widely adapted, often illustrated with African drawings or dramatized photos and embraced by the local cultures. She tells the stories of how African cultures made Christian's story their own. She also tells how, back in England, Bunyan's book was actually later made "more British" by placing Christian in an English landscape. Over the years there were those who wanted the book to be adaptable and international, others who wanted to claim it for Britain and as distinctly English literature, and still others who decried it as colonial and imperialist (Hofmeyr, 2004). The Pilgrim's journey has continued far beyond what Bunyan imagined.

In the Journey Survey, it was a participant from Asia who mentioned the influence of *The Pilgrim's Progress*. Because so much of the story of the book's popularity is connected with missions efforts around the world, further research would undoubtedly show much of Hofmeyr's conclusions to be true worldwide. She claims that, "If the text gained a meaningful life in parts of the continent, this was not because it was imposed by missionaries, but because it was popularized by Africans" (Hofmeyr 2004:239). The translatability of the text, universal nature of the message, and the appeal and ability to relate to the journey and those met along the way, have all drawn people to this classic tale.

5.5.2 The stories of Jules Verne

Survey participants, from various locations around the world, mentioned French author Jules Verne. Verne took readers around the world, to the moon and back, to the center of the Earth, deep into the sea, and on many other fantastic adventures that combined science, adventure, and fiction. Jules Verne "laid much of the foundation of modern science fiction" (Evans 2019). After a brief career as a stock market broker, Verne began writing fulltime and produced 54 books in his series of *Voyages Extraordinaires* (*Extraordinary Journeys*) (Biography.com 2019). Still considered one of the top five most-translated authors in the world, his most popular works were translated into nearly 200 languages.

Many of Verne's works were, at his publisher's request, meant to educate French youth in the field of science. Most of what he wrote about was theoretically possible, so, in truth, those stories would be better labeled scientific fiction rather than science fiction. His work inspired not only youth but adults as well, including real-life scientists and explorers, some of whom made his stories come true. Verne was not, however, unreservedly pro-science. His early optimistic work gave way to later works that advised caution and consideration of other factors besides science and "progress". Most of his stories were not actually "scientific". The majority were more along the lines of adventure-travel novels. A.B. Evans describes the bulk of Verne's work as "…a gigantic travelogue—filled with visits to hundreds of foreign locales and offering lengthy and detailed descriptions of the geography, the indigenous flora and fauna, and the customs of the people living there" (1988:2).

In a sense, Verne took literature on a journey of its own. "The fact that so many Verne enthusiasts come from areas outside literature is, however, far from being inherently disadvantageous or damaging to Verne's claim of being a literary author. It tells us not that the literary is absent from his work, but rather that he expanded the very concept of what literature is or might be" (Unwin 2005:5).

It is no wonder several survey participants cited Verne. The wide availability of his stories and the appeal of their mix of science, history, exploration, and imagination are enough to catch the attention of a broad audience. The fact that Verne is, to this day, one of the most translated authors in the world says something significant about the appeal of travel. One can see how Verne's *Voyages Extraordinaires* could influence a reader's concept of journey. "Whereas, once underway, you can get so far that going forwards is the only choice" (Verne 2005:40). Verne included the wonder, danger, relationships, adventure, hard work, challenges, and fantastic possibilities that are a part of the journey. Reading Verne's books stirs the same sort of excitement and anticipation expressed by many survey participants concerning the concept of journey.

5.5.3 Peer Gynt

Noted by survey participant EU-D, Norwegian playwright Henrik Ibsen's *Peer Gynt*, (Ibsen 2003), is loosely based on an old Norwegian fairy tale. A mix of poetry and prose, surrealism and realism, the story moves through time and space to tell the story of Gynt, a selfish and lazy young man whose goal is to "be himself". In the process of his self-absorption, he loses himself and makes one poor choice after another, be it with a troll king's daughter, as a businessman selling slaves and idols, as a prophet in the Middle East, or, ironically, being proclaimed Emperor of Self (a title he had long desired) by the inmates of an insane asylum. After much wandering, despair, and denial, he makes his way home. Gynt, now an old man, is confronted by a button molder who has come to claim his soul to melt it down, as he is fit neither for heaven or hell. Solveig, his true love who has waited all these years, helps him see his true self (found only by not seeking self). Gynt asks, "Where was I as the one I should have been, whole and true, with the mark of God on my brow?" Solveig replies, "In my faith, in my hope, and in my love" (Ibsen, 2003:235).

No matter how fantastical the story may be, Gynt, the wild seducer, narcissist, con man, is Everyman, A selfish sinner. The faithful and patient Solveig, whose name means "strong house" or "sun's path", represents redemption, salvation of the undeserving, a mirror of truth. Gynt's short-term companion Eberkopf's words ring true on the page and through the centuries. "But this same in-and-for-yourselfness, I'll answer for't, has cost you strife" (Ibsen 2003:108). Gynt's commitment to be true to self only takes him further and further from who he was meant to be and all that could be his.

This cautionary tale brings new insights to the journey. In Gynt's words, "forward and back, and it's just as far, out and in and it's just as strait—Time wears away and the river gnaws on" (Ibsen 2003:191). His story bears some resemblance to the proverbial warnings of King Solomon, speaks to the prodigal, and has many layers, both philosophical and theological. Pride, lust, greed, knowledge, power all play a part.

Gynt's dabbling in things religious are laughable until we consider our own less humorous compromises and failings. "And, as one needs in days of trial some certainty to place one's trust in, I took to religion intermittently. That way it goes more smoothly down. One should not read to swallow all, but rather see what one has use for" (Ibsen 2003:110). Peer Gynt was not the first nor the last to try for selective application of Scripture. And, convinced he could not give up his sinful ways of importing idols, he tried to "neutralize" his evil with good. "To stop the trade with China was impossible. A plan I hit on—opened straightway a new trade with the self-same land. I shipped off idols every spring, each autumn sent forth missionaries, supplying them with all they needed, as stockings, Bibles, rum, and rice" (Ibsen 2003:112). Many try this same sort of bargaining every day.

Peer Gynt's journey takes him across the world and his choices and circumstances often run him aground. Through it all he seeks to be true to his "Gyntish Self" until he comes face to face with himself as he peels an onion, stripping layer after layer away, reaching not a core, but nothing. There is not time here to go into the lessons of each leg of his journey, but they are many. Gynt's journey brings him back home, but not with the fanfare and riches he once dreamed of. There is the round-trip journey and the acquisition, perhaps, of his true self, recognizing his wretchedness and reaching out to accept his redemption.

5.5.4 The Wonderful Adventures of Nils, or Nils Holgersson

The Wonderful Adventures of Nils is another Nordic tale and another story of redemption, but this time a milder tale intended for children (Lagerlof 1909). Selma Lagerlof, the first woman to have won the Nobel prize for literature, was commissioned to write a geography for Swedish school children. Generations of children must have had reason to be grateful to Lagerlof for her creative approach. She wrote the story about an impudent and lazy boy, cruel to animals and rude to his hard-working farmer parents. Through misadventure he is shrunk to the size of an elf and travels across Sweden on the back of a goose, learning about the world, the land, others, and himself.

Published in 1909, the story of Nils was intended to teach geography and nature to Swedish schoolchildren, and did so for many years. It became known through many countries, however, because of its colorful writing, the fantastic journey, and the message of respect for and appreciation of nature.

Nils Holgersson, like *Peer Gynt*, is a moralistic tale wherein the main character has both a literal and figurative journey experience. But Nils is not the only one to venture from the farm for the first time. It is also the story of the farm's young gander, a domestic goose wishing for greater things—to fly with the wild geese. When the gander honestly answers the lead wild goose's questions about his capabilities for the journey, she responds, "You answer questions courageously; and he who has courage can become a good traveling companion, even if he is ignorant in the beginning. What do you say to stopping with us for a couple days, until we can see what you are good for?" The gander happily responds, "That suits me!" (Lagerlof 1909:22). The wild geese, the gander, and Nils journey together, forming bonds of loyalty and friendship as well as teaching the reader about the Swedish landscape.

In the end, tiny Nils returns home a changed boy, in spirit and action, if not in size. "The Nils Holgersson that went away in the spring had a heavy, slow gait, a drawling speech and sleepy eyes. The one that had come back was lithe and alert, ready of speech, and had eyes that sparkled and danced. He had a confident bearing that commanded respect, little as he was. Although he himself did not look happy, he inspired happiness in others" (Lagerlof 1909:382). His good deeds along his journey brought benefit to his poor parents. Nils was eventually restored to his true size and his family. The gander, wanderlust fulfilled, decides to settle back down to farm life.

One can imagine this story making a major impression on children and certainly influencing them in terms of what a journey entails. The adventures, the dangers, the opportunities are all there. And, as in *Peer Gynt* and the tales of most journeys, there is much to learn along the way. Stories such as these, because they are meant to teach, influence the reader to accept learning and opportunities for growth as a natural part of a journey. Perhaps these kinds of influences are a part of what shaped many of our survey participants who told how journeys offer opportunities for new knowledge, growth, and wisdom. If, as a child, one only experienced family holidays or trips to the market but did not have the benefit of stories like that of Nils or the folk stories and sayings spoken by their elders, he/she might never make such a direct link between learning and journeying.

5.5.5 J.R.R. Tolkien and C.S. Lewis

Not surprisingly, Tolkien and Lewis were among the authors mentioned by survey participants. Many have written elsewhere about these authors, their stories, and their influence. So, here we will just look at how their depictions of journeys might influence readers' perceptions of journey. Primarily through quotes from a few of their most popular works, we will look at several themes they have in common. We will look at beginnings, the choosing of those who take the journey. Then we will look at their practical considerations for a journey. After that we will observe a few of the hazards and highlights of the journeys, then lessons learned along the way. Finally, we will take a look at endings.

5.5.5.1 Beginnings—extraordinary journeys and ordinary people

Tolkien's description of the Hobbits— "…little people, about half our height, smaller than the bearded dwarves. Hobbits have no beards. There is little or no magic about them…they are inclined to be fat in the stomach…" (Tolkien 1966:16).

Bilbo first declined Gandalf's invitation to adventure, and often had misgivings as he went on his "burglaring" journey. "Bother burgling and everything to do with it. I wish I was at home in my nice hole by the fire, with the kettle just beginning to sing" (Tolkien 1966:43).

Gandalf's words to Frodo (and applicable to us all): "You may be sure that it was not for any merit that others do not possess: not power and wisdom, at any rate. But you have been chosen, and you must therefore use such strength and heart and wits as you have" (Tolkien 2002:61).

Lewis' description of some of the Narnia adventurers—In *The Lion, the Witch, and the Wardrobe* (1994), four English children Peter, Lucy, Susan and Edmund were sent away from London during the air raids and are staying with an uncle in the countryside. In *The Voyage of the Dawn Treader* (1970), we are introduced to Eustace Clarence Scrubb, a "puny" (1970:2) bullying boy (soon to be reformed), and in *The Silver Chair* (1970) there is Jill Pole, in tears when we first meet her, a victim of school bullying, *The Horse and His Boy* (1970) introduces us to Shasta, an overworked boy in a poor fishing village. He is mistreated by his assumed father…who is trying to sell him.

Horse (Fledge) to Aslan, "I don't know why it should be me - I'm not a very clever horse" (Lewis 1970:144).

Caspian to Aslan, "'I was wishing that I came of a more honourable lineage.' 'You come of the Lord Adam and the Lady Eve,' said Aslan. 'And that is both honour enough to erect the head of the poorest beggar, and shame enough to bow the shoulders of the greatest emperor on earth. Be content'" (Lewis 1970b:211).

Humble beginnings, even more humbling behaviors, and actions along the way, yet these characters are chosen. We find them endearing. We cry and rejoice with them. We cringe and cower with them…because they are us.

5.5.5.2 Practical considerations

"'All the same,' said Susan presently, 'I suppose we'll have to make some plans. We shall want something to eat before long.' '…We've got the sandwiches Mother gave us for the journey,' said Edmund" (Lewis 1970b:4).

"Next day the Magician magically mended the stern of the Dawn Treader…and loaded her with useful gifts" (Lewis 1970f:149).

"He and Scrubb both had swords…but Jill had to be content with her knife" (Lewis 1970e:66).

"The next job, clearly was to get something to eat and drink" (Lewis 1970e:87).

"Then Tirian gave Jill a bow and a quiver full of arrows. The next business was to light a fire…Dinner was, however a dull meal…'I wish we'd brought a packet of tea,' said Jill. 'Or a tin of cocoa, said Eustace'" (Lewis 1970d:55).

Dwalin to Bilbo: "You will have to manage without pocket-handkerchiefs, and a good many other things, before you get to the journey's end. As for a hat, I have got a spare hood and cloak in my luggage" (Tolkien 1966:42).

"'Nine o'clock we'd call it in the Shire,' said Pippin aloud to himself. 'Just the time for a nice breakfast by the open window in the sunshine. And how I should like breakfast. Do these people ever have it, or is it over? And when do they have dinner, and where?'" (Tolkien 2002:760).

For all who travel to new places, unless you are on a cruise ship, Pippin's questions regarding food may sound familiar. Breakfast is probably the meal that most makes one long for home and familiar foods. In conversations with colleagues concerning travel and meals, we've noted that breakfast is when even the most adventurous

often have a preference for their “usual”, be it fish porridge, sausage and eggs, or a latte and croissant. The practical considerations of both Lewis’ and Tolkien’s travelers were pretty basic—food, water, clothing, a few weapons for defense, and a little magic/help from time to time. These, along with getting directions and learning the lay of the land and the locals, were the primary concerns when on a journey. New worlds and grand adventures changed little about the travelers’ basic needs.

These Hobbits, horses, and school children are not characters who have trained or prepared well for an adventurous journey; many are barely coping with life at all. They have flaws, they complain, they get tired, they get hungry. In the case of the Hobbits, they get hungry quite often. They are very much like…almost everyone. And yet, for one reason or another, they are chosen to undertake extraordinary journeys, experience remarkable events, meet unimagined creatures, dangers, challenges, wonders. They are chosen for goals they didn’t even know existed in places and times they didn’t even know existed. And, in many ways, they remain so very ordinary throughout their journey. But, as they learn to both follow and lead, they become part of something much bigger than themselves.

5.5.5.3 Hazards and highlights

Frodo recalling Bilbo’s words: “’It's a dangerous business, Frodo, going out your door,’ he used to say. ‘You step onto the road, and if you don't keep your feet, there's no knowing where you might be swept off to’” (Tolkien 2002:73).

From Gandalf’s letter: “Not all those who wander are lost” (Tolkien 2002:170). Gimli to Elrond: “Faithless is he that says farewell when the road darkens” (Tolkien 2002:280).

Haldir to Merry: "The world is indeed full of peril, and in it there are many dark places; but still there is much that is fair, and though in all lands love is now mingled with grief, it grows perhaps the greater" (Tolkien 2002:348).

“Peter did not feel very brave; indeed, he felt he was going to be sick. But that made no difference to what he had to do” (Lewis 1994:144).

Susan to her siblings: “Let us go on and take the adventure that shall fall to us” (Lewis 1994:204).

“And here he was, a little halfling from the Shire, a simple hobbit of the quiet countryside, expected to find a way where the great ones could not go, or dared not go. It was an evil fate” (Tolkien 2002:644).

“To sleep under the stars, to drink nothing but well water and to live chiefly on nuts and wild fruit, was a strange experience for Caspian…But he had never enjoyed himself more. Never had sleep been more refreshing nor food tasted more savory, and he began already to harden and his face wore a kinglier look” (Lewis 1970b:79).

Lewis’ and Tolkien’s characters, though sometimes up for a bit of adventure, are not usually seasoned travelers. In some cases, they are reluctant travelers. They are, more often than not, taken by surprise when they discover what is expected of them. And they are even more surprised to learn that, with some help, they can be and do more than they thought possible. The stories have a common theme of journeying and discerning together, learning who and what to trust, and learning what is and is not important.

5.5.5.4 Lessons Learned

“’Short cuts make for delays,’ argued Pippin…” (Tolkien 2002:88).

Frodo: “Short cuts make delays, but inns make longer ones” (Tolkien 2002:88).

“If you were in a hurry, the road would have served you better, said the farmer” (Tolkien 2002:93).

Gandalf replies: “Pity? It was Pity that stayed his [Bilbo’s] hand. Pity, and Mercy: not to strike without need.” A bit further in the conversation, Frodo cries out: “He [Gollum] deserves death”. Gandalf replies: “My heart tells me that he has some part to play yet, for good or ill, before the end; and when that comes, the pity of Bilbo may rule the fate of many—yours not least” (Tolkien 2002:59).

“What you see and hear depends a good deal on where you are standing: it also depends on what sort of person you are” (Lewis 1970a:125).

“The further up and the further in you go, the bigger everything gets, the inside is larger than the outside” (Lewis, 1970d:180). Mr. Tumnus uses the image of an onion (you may recall the shrinking onion of Peer Gynt’s life) but in this case, having arrived at eternity’s door, the onion grows larger, not smaller, as each layer is peeled.

Most of the lessons we learn along with these characters aren't spelled out. They are demonstrated in the characters' actions and attitudes as they grow in understanding, compassion, and wisdom along the journey. And they become our opportunity to grow as well.

5.5.5.5 Endings

The Hobbits sing Bilbo's walking song:

"Still round the corner there may wait
A new road or a secret gate
And though we pass them by today,
Tomorrow we may come this way
and take the hidden paths that run
Towards the Moon, or to the sun…
"Home is behind, the world ahead,
And there are many paths to tread.
Through shadows to the edge of night,
until the stars are all alight.
Then world behind and home ahead,
we'll wander back and home to bed…"

(Tolkien 2002:77)

Bilbo to Frodo: "I am sorry. I am sorry you have come in for this burden; sorry about everything. Don't adventures ever have an end? I suppose not. Someone else always has to carry on the story. It can't be helped" (Tolkien 2002:232).

Aslan to Peter, Lucy, and Edmund: "The term is over: the holidays have begun. The dream is ended: this is the morning" (Lewis, 1956:183).

In each story and for each journey, there is a sense of an ending. Some endings come with relief, most with a tinge of sadness at the parting of ways, the adventure-letdown when one goes back to ordinary life. Some come with the sense of a job well done, a catastrophe averted, a problem solved. People have grown in their understanding, character has been built, new friends made, and enemies subdued…for the moment. But the stories also hold the promise of the journey never really being over. It may look different in the future, it may take place in another

place or time, perhaps even with different companions. Some of the journeys are round-trip, back to the safety of home. For some characters, it comes as a surprise that their journey leads to a new home. And for still others, the journey has just begun.

5.5.6 Folk and Fairy Tales

Lewis and Tolkien drew their stories from their vivid imaginations but also from folk and fairy tales (a genre of folk tales), mythology, history, and from the great wealth of knowledge they personally held. Their stories as represented above would come under the category of Fantasy. But there are thousands of earlier authors with stories that flowed, changed course, merged and divided, and feed into this sea of journey literature.

For this research, I chose four books of classic fairy tales from my own library and approximately a dozen stories found online to broaden the global scope (Grimm & Grimm 2014; Anon. 1936; Anon 1945; Beaumont 1756; Stern 1946; fairy tales of the world.com.) In reading these stories, I looked for patterns. First selecting the stories that focused on some sort of journey, then looking to see how they fit into the three types of journeys, and finally, noting other details that seemed common among these journey stories. Many fairy tales and fables involve someone traveling, but we have chosen to review those stories wherein the journey itself and the events on that journey play key roles in the stories.

The three types of journeys are, again:

- Round trip—coming home—what will you bring back?
- One Way—a new destination—where will you go?
- Flight—leaving is the goal—how will you survive?

Of the approximately one hundred fairy tales reviewed, nearly half involve a significant journey. The majority of those involve persons (usually young men) who leave home to make their fortune, find a princess, or learn new skills. If the story was about one young man, he usually returns home successful after learning life-lessons, encountering dangers, and becoming generally more worldly-wise. But not all end with a happily ever after. In some cases, the main character has been foolish, unlucky, or otherwise duped, and comes home in the same or worse state than he

was at the beginning. Sometimes, but not always, he grows wiser. Some characters begin foolish and end foolish. About a fifth of the stories feature three brothers. “Once there were three brothers from the region of the Black Mountains. Originally they were very poor and traveled to Spain…” (Grimm & Grimm 2014:126), so begins an example in, “The Tablecloth, the Knapsack, the Cannon Hat and the Horn”. In these stories, the two older brothers are usually rude and/or greedy, but the underdog, the polite and kind younger brother, gets the girl and the happy ending. These stories, happily-ended or otherwise, fit into the round-trip type.

The one-way stories usually start in a similar fashion as the round-trip stories, but end with the main character (usually a man, but occasionally a woman) staying on in the King’s palace, or whichever new location provided their “happily ever after” of riches and/or a spouse. “His subjects received him with joy; he married Beauty, and lived with her many years; and their happiness, as it was founded on virtue, was complete” (Beaumont 1756:14). So ends the original tale of “Beauty and the Beast”. Much of the rest of the story has changed through the years, but Beauty still ends up in the castle.

Flight stories are common as well. An evil stepmother, extreme poverty, a bullying big brother, or a free-loading ogre, force the innocent, but sometimes wily, main character to flee for his/her life. Many adventures and colorful characters are met on the journey. The main character often picks up new friends who in the end help him/her obtain riches or at least a roof over their head. It is notable that the flight stories are the ones that most often have an ensemble cast rather than an individual hero. Such is the earlier-mentioned Slovakian story of the Egg, which is similar to the Grimm Brothers “Musicians of Brementown”. “After this the robbers never again dared enter the house. But it suited the four musicians of Bremen so well that they did not care to leave it any more” (Grimm & Grimm n.d.)

There was one other common type of journey story that does not tidily fit any of the three categories. Most of these stories featured a soldier, young or old, released from the king’s army after a war. In some cases, the soldier had been promised good pay but did not receive it, in other cases the lack of funds was just part of life. The soldier was often heading in the general direction of home. But many of these soldiers had nothing and no one left at home. “The Soldier served God and the Great Tzar for twenty-five years, earned his three dry biscuits, and set off to walk his way home…” is the beginning of “*The Soldier and Death*” from Arthur Ransom’s collection of retold Russian tales (Ransome 1922:7). These soldier stories somehow seemed the most like tales based on true life experiences. Destitute elderly peasants

(common in many non-journeying stories) and wandering soldiers make the fairy tale landscape, be it Russian, Chinese, or Arabian, suddenly seem real.

Sooner or later the soldiers will make their way home, find a new stopping place, or die. We will not create a fourth type or category of journey on their behalf. But we do need to recognize the significance of a wandering phase that can take place in any journey. This also includes the potential of losing one's way, getting lost. In fairy tales and in real life we don't always learn the end of the story or the journey. Some of our wandering soldiers accumulate wealth through creative means and return home heroes. Others take jobs as gardeners. And still others, we just don't know their fate. In the story above, the soldier cheats Death, is turned away from both Paradise and hell, so "may be living yet" (Ransome 1922:46).

Journey literature is common around the world. As an American, this researcher can scan her shelves and find stacks of well-known and lesser-known American novels of all varieties that beg to be mentioned and that have certainly influenced many readers here and around the world. Stories of world travels, train trips, road trips, and long walks. Steinbeck's novel, *Grapes of Wrath* (1967) comes to mind, as it was mentioned by one of the survey participants. Reading Steinbeck reminds one of how fiction and non-fiction interweave. While Steinbeck's Tom Joad and Jim Casy may not be historic persons, their historical context of the Great Depression and fleeing Oklahoma's Dust Bowl for California was a real-life story for many. And while these stories may be placed in a specific location at a specific time, there are elements of their journeyers' plight and flight that will resonate with people around the world throughout time.

5.6 JOURNEY IN HISTORY

Looking at historical journeys, we see how they can be just as fantastical as a fairy story or they can plant our feet in the dust of Earth. As covered earlier in this chapter, survey participants noted many events and personalities from history that have influenced their perceptions of journey. We will look at just three of these in more detail and relate them to the three types of journeys.

5.6.1 Central Europe, The Slovaks in Hungary

Earlier in this chapter we read a striking bit of family history from survey participant EU-L. His/Her ancestors, along with many other Slovaks, moved to Hungary (at that time Slovakia was also part of the empire, but EU-L's ancestors moved from their

traditional homeland to what is now Hungary) for a better life and did not return to their homeland until after World War II, 300 years later. In addition to this history, it was also interesting to learn that Slovaks are one of the few peoples who have lived in the same part of the world for many thousands of years. This was such an interesting story; we were compelled to learn more.

The history of the Slovak people is a part of the larger Slavic history. For those not well educated in this history, it may seem a chaotic, ever-changing picture. The twenty-first century is not the first to be able to claim a VUCA (Volatile, Uncertain, Complex, Ambiguous) context.

Slovak history, in the region now known as Slovakia, can be traced back to 400 A.D. Paul Lendvai (2004) tracks the comings and goings and varying political views of the Slovak presence in Hungary. Sometimes appreciated, sometimes despised, the Slovaks continued their daily lives throughout the region, under the rule of the Magyars and then the Hapsburg Empire. These rulers were followed by the Germans and then the Soviet Russians, until Slovakia finally became independent and also separated from the Czechs in the 1990s.

Thomas Capek's early twentieth century book on pan Slavism sheds light on the long history of Slavic peoples, including the Slovaks. His work highlighted the political situation pre- and during the 1800s, when both Germans and Magyars raised concerns when any of the Slavic peoples showed signs of being of one mind and caring for their own homelands (often under the rule of Germany or other powers). Capek states, "For centuries the Slovaks have inhabited Hungary, admittedly longer than the Magyars themselves, have fought and bled in defense of the fatherland jointly with others of their fellow-citizens". "'Liberty, equality, and fraternity of every citizen' is again our motto as it was a thousand years ago. This Slavic manifesto from the early 1800s defended the principle of equal rights" (Capek 1906:57). Everything changes but nothing changes.

The non-Slavics were afraid of pan Slavism, fearing all the Slavic peoples would band together. While the Slavic people did seek unity where it was possible at various times in history, the various Slavic groups also had independent natures. They may have had common ground, but they valued their distinctives too much to cast them aside. Scattered about the Hapsburg Empire for many years, many Slovaks eventually came back to their home territory, as described by survey participant EU-L. In 1993 the Republic of Slovakia became a reality. The Slovakian journey is a long and complex story. The influences to be derived from telling its

more than a thousand years of history are found in the character of its people. This journey has created a culture known for its folk heritage, influences of the surrounding cultures, and perseverance in finding their own way.

5.6.2 The Kom people

Survey participant AF-F offered a three-page summary of the history of his/her people, the Kom of Cameroon (Kimbi 2018) (see Appendix 2). One of the purposes in his/her brief document (an excerpt from a longer paper) was to look at how events in Kom history and culture might have influenced their theological inclinations.

According to oral sources, the Kom people had been wanderers until they sought refuge in another tribe of the North West Region of Cameroon, the Babessi. As the Kom became prosperous, the Babessi became jealous. They killed most of the working population of the Kom.

The Kom leader committed suicide, realizing he had been tricked and was responsible for the deaths of many of his people. But he gave several warnings to his remaining people, including that they should watch for a python trail that would appear after his death. They were expected to follow the trail wherever it led them. When it appeared, it led them through forest and savannah to their present location, a hilly savannah in the northwest region of Cameroon (Kimbi 2018).

The influence of this journey story is still powerful among the Kom today. They have stayed closely linked to their history and traditions. They still feel connected to their ancestors, and to the python. They look to the past for wisdom. The Kom have persevered, as for centuries they have passed down this journey story of their origins. Kimbi notes that the influence of the Kom's journey stories can also help prepare their hearts and minds for the history of man's relationship with God. There are identifying points in the stories of the Jews leaving Egypt and going to the Promised Land and in other Bible stories. Journey is central to the story of the Kom people and is also a connecting link to their understanding of Scripture as God’s good news unfolds before them.

Lewis and Clark

The Lewis and Clark story is, in a sense, where this researcher’s journey began. I was listening to the soundtrack from Ken Burns’ documentary *Lewis & Clark: The Journey of the Corps of Discovery* while poring through strategy books and journal articles, preparing to help with strategy in the new Wycliffe Global Alliance. I had

watched the documentary and done other reading on the topic in the past. But the more I read current strategy literature, the more my intuition led me back to where the music was taking me…on a journey. We were not fighting a war, trying to win a sports trophy, or build a high-rise empire. The Alliance was on a journey, together. Later, turning back to the Lewis and Clark story, I was more inspired than ever.

American history is story after story of journeys. We grow up on the stories of explorers, refugees, immigrants, pioneers, and Native Americans on the move. Some are the stories of heroes, some of villains. Most of the characters in these stories are ordinary people who faced the unknown and persevered through hardships, challenges, oppression, and/or tragedy. Some are the stories of our own families. People from around the world and all walks of life made difficult ocean journeys, many walked and rode the long trails west. The story of the Lewis and Clark expedition is one of the best known of these stories.

Sent by President Thomas Jefferson in 1804 to find the fabled Northwest Passage, Meriwether Lewis and William Clark led a journey filled with danger, discovery, endless unknowns, and breath-taking scenery. Over a period of almost four years, they traveled from St. Louis to the headwaters of the Missouri River, over the Continental Divide to the Pacific Ocean, and back again. As American school children, we were taught that the Lewis and Clark expedition wasn't just about the two captains. It was about the Corps of Discovery, a band of approximately 50 people, thirty-three of whom were considered the "permanent party" that made the entire journey. This party included young officers and enlisted men, hired frontiersmen, an African American enslaved man, a Shoshone mother, translators, French Canadian boatmen (Anderson 1997), and a Newfoundland dog named Seaman (Couse (ed) 1893:332).

This diverse team accomplished what is considered the most important expedition in American history. Their wide-ranging skills equipped them, as well as any team could be prepared, to face the unknown. There are numerous aspects of the Lewis and Clark journey that make it worthy of study. For our brief look here, we will focus on their preparation and a few facets of leadership and team dynamics.

There was, of course, the preparation of goods to be taken on the journey. More than 2000 tons of equipment was gathered. They had everything from sextants to sewing needles, muzzle-loading rifles to mosquito curtains, kettles, forceps, flannel shirts, and a portable reference library (Anderson 1997). The physical preparation was significant, but the mental preparation was equally impressive. Stephen

Ambrose, in his book on the expedition, *Undaunted Courage*, describes how Lewis became so well qualified to lead this journey (Ambrose 1996). He was already an experienced and highly skilled soldier, frontiersman, leader, and explorer.

As Jefferson's secretary for several years, Lewis also received a first-hand education in politics, history, navigation, philosophy, and literature. He read widely in Jefferson's' expansive library. Ambrose states that Lewis was the perfect choice. "Indeed, Lewis's career might almost have been dedicated to preparing him for this adventure" (1996:80). When ultimately choosing Lewis for the expedition, Jefferson and his Philadelphia scientist friends gave him a crash course in astronomy, botany, mineralogy, medicine, cartography, and geography. Lewis's already keen eye was made even keener as he took on the documenting and cataloging of the flora and fauna along the journey, as well as the responsibility for the Corps' forward progress. Lewis was also instructed to become acquainted with and gain understanding of the Native American groups he would encounter along the way (Couse (ed) 1893: xxvii). The right resources, a good education, and willingness to continue learning were critical factors in preparation.

The leadership of the Corps was extraordinary in many ways. Jefferson had entrusted Lewis with the choosing of the entire party and with making any necessary decisions on the journey. Lewis chose William Clark, not as his second-in-command, but as co-commander. Ambrose states, "Divided command almost never works and is the bane of military men, to whom the sanctity of the chain of command is basic and the idea of two disagreeing commanders in a critical situation is anathema. But Lewis did it anyway" (1996:97-99). Lewis and Clark had a long history of service together and their strong, complementary relationship would, in the end, play a major part in sustaining the Corps. They had complete trust in each other and knew each other's strengths and weaknesses.

Lewis and Clark had many men to choose from for the expedition (Clarke 1970:16-17). Clark, deemed an excellent judge of character, gathered some of the "best young woodsmen and Hunters in this part of the Countrey" (Ambrose 1996:105); (Spelling was not standardized in this era.) Lewis and Clark chose and led well. The men had great confidence in their leaders. Ambrose talks about the relative absence of rumors among the men as they traveled, encountering and enduring the stress of one unknown after another. The men totally trusted Lewis and Clark (Ambrose 1996:245).

Ambrose and many other historians provide a number of evidences as to why Lewis and Clark's men were so willing to follow. They cite Lewis' sensitivity to morale, Clark's rapport with the enlisted men, their care and concern for the travelers' physical and emotional well-being, their willingness to work alongside them, even cooking for them (Ambrose 1996:411). "Once, at the end of the Great Portage around the Falls of the Missouri, Lewis became the cook of the Corps' White Bear Islands Camp. After cutting his own wood and hauling water for the fire, he prepared a feast for the men of roasted buffalo meat, and even made each man a large suet dumpling by way of a treat" (Anderson 1997). Again, given the norm of hierarchy and the importance of rank, behaviors like this were uncommon in the military, or in any group. Serving the common good and common goal through serving his men, the captain not only kept the expedition goals in mind but also showed concern for the expedition's people.

Even though the captains were in positions of authority, they paid attention to the opinions of their enlisted men, many of whom had extensive knowledge and intuition about the wilderness. In November of 1805, having reached the west coast, they needed to decide where to spend the winter. "The captains decide to put the matter to a vote. Significantly, in addition to the others, Clark's slave, York, is allowed to vote – nearly 60 years before slaves in the U. S. would be emancipated and enfranchised. Sacagawea, the Indian woman, votes too – more than a century before either women or Indians are granted the full rights of citizenship" (Anderson 1997).

They built winter quarters near what is modern-day Astoria, Oregon, and in spring began the long return journey. This round-trip journey, the relationships built along the way, and all the information gathered, made many more journeys possible, both round-trip and one-way. We continue to follow their trails, on foot and in our cars. We see the breath-taking mountains and the Pacific, and imagine what it must have been like to see them unexpectedly and for the first time. Our journey is not the same, but we can still learn from those who went before us.

Whilst I viewed those mountains, I felt a secret pleasure in finding myself so near the head of the--heretofore conceived--boundless Missouri. But when I reflected on the difficulties which this snowy barrier would most probably throw in my way to the Pacific Ocean, and the sufferings and hardships of myself and the party in them, it in some measure counterbalanced the joy I had felt in the first moments in which I gazed on them. But, as I have always held it little short of criminality to anticipate

evils, I will allow it to be a good, comfortable road until I am compelled to believe otherwise.

Meriwether Lewis (Couse (ed)) 1893:328

5.7 CHAPTER SUMMARY

This chapter has demonstrated and explored literature and history from around the world and its influence on peoples' perceptions of the concept of journey. The wealth of information and the richness of the diversity of cultures provide insights into the power of this concept as metaphor and reality. Identifying common ground, types of journeys, shared experiences and understandings can, along with appreciation for the diversity of experience and understanding, help leaders learn how to make the most of the journey concept in their planning efforts. We will look at this further in chapter eight.

As mentioned, I expected more literary references in response to the survey questions, and I probably would have gotten more if I had specified "literature" in particular rather than "story". Many responses were personal in nature, from community experiences, from family memories. But it was not only the question regarding stories that resulted in such information. Even the question on history produced a great many personal stories. Perhaps this is, again, partially because of how I worded the question, asking "What historical events represent the concept of a journey in your history and culture/s?" In saying "*your* history," I might have triggered their personal rather than, say, national, memory. To use one survey participant's literary reference, I made a choice and embrace the results of having taken the chosen path: "Two roads diverged in a wood, and I—I took the one less travelled by, and that has made all the difference" (Frost 1986:34).

I do not, however, believe these unexpected, more personal responses dilute or distract from our intended goals. Those whose primary (or, at least, some significant) journey images relate to literature and world, national, or cultural history did share those references eagerly. But most survey participants were even more eager to share the stories and history that were closest to home. This sharing of personal experiences indicates the very personal relationship people have with the concept of journey, both figurative and literal. It is not something one just learns in school or reads about. It is lived.

If people can so readily tap into such holistic representations of journey, what is the potential for maximizing all of that natural affinity, experience, and learning when

relating the journey concept to corporate or organizational life? Knowing most of the survey participants personally, I am sure that a few could have readily related to the metaphors of warfare, sports competition, or the process of building (perhaps not empires, however) with personal knowledge and experience. Yet, all quickly gathered to the story circle to share their journeys. History shapes the journey. Journey shapes the history. The stories that emerge shape generations to come.

CHAPTER 6—JOURNEY AND SCRIPTURE

6.1 OVERVIEW

In previous chapters, we explored the near-universal nature of journey as metaphor and as reality. In relationship to journey, we looked at metaphor, strategy, culture, contexts, history, and literature. But if the journey concept is to be applied in the context of organizations and movements carrying out their missional intent as participants in God's mission, it is even more important to see how the journey concept is portrayed in Scripture.

In this chapter, we focus on some of the journey-related stories, passages, and concepts found in Scripture. As a part of this we will look at the response of Journey Survey participants who were asked, "Which stories or passages in the Bible that deal with the concept of journey are significant to you, and why?" We will search out possible cultural and geographical patterns in the responses and will also discover more about the global nature of the journey concept as we see how people relate to it theologically and missiologically. We will search Scripture for principles and lessons that can be applied and explore several ideas that may help us as we consider the potential of the journey concept for strategic thinking and action within our missional intent.

6.2 SURVEY RESPONSES

It is not difficult to find journey stories in Scripture, but it was enlightening to see which of the many stories or passages were chosen by survey participants from around the world. It was difficult to sort these for this chapter because many participants mentioned several stories and many mentioned the same stories and made similar comments. So, for the purpose of our research, we will look at the full range of stories and passages mentioned, but will not include every comment, particularly when they are similar to comments already noted.

6.2.1 Old Testament

None of the survey participants mentioned the first documented human journey, Adam and Eve being sent out of the garden of Eden. The earliest journey mentioned by a survey participant was that of Noah. EU-H commented, "Interestingly I don't think of Noah taking a journey". EU-H had said earlier in the survey that an "escape" was different from a journey. But AS-C presented a broader perspective, stating that while Noah's voyage in the ark was, technically, not a journey, Noah's actual journey

was a faith journey through forty years of patient obedience and building a vessel nobody believed in.

For our purposes we will identify Noah's voyage as fitting the Flight type of journey. It is understandable that some would not see Noah's voyage as a journey since he wasn't trying to get anywhere in particular, but was just trying to stay afloat. In keeping with EU-H's comment, not every escape would be a flight or a journey. But many escapes become journeys. Forty days at sea in the first and greatest flood ever, with a boatload of creatures and extended family, certainly seems to qualify as a physical journey of some sort, along with the faith journey mentioned above.

PA-E chose a journey often overlooked in the consideration of the event itself, the building of the Tower of Babel. Although it might not be the first journey-related Scripture passage to come to mind, the story is bookended with journeys. Genesis 11:2 says the people journeyed from the east and settled on a plain in the land of Shinar. There they began to build a city and built a tower, desiring to make a name for themselves, and so they would not be scattered across the earth. God, however, wanted them on the move. He "confused" their language so that they spoke different languages. Without the ability to understand one another, the people gave up on the city, tower, and their aspirations for greatness, and "the Lord scattered them abroad over the face of the earth" (Gn 11:9). PA-E looks at the long-range view of this journey and mentions that "every language had to leave but will one day return and come together before God" (Rv 7).

Many of the survey participants mentioned Abraham. They noted that he was willing to answer God's call, leave his land, follow God to an unknown place, and believe His promises. Others mentioned Abraham's faith in undertaking the journey, meeting God on the way, and setting off into a new future for his people. One participant noted that he also left his polytheistic background to begin a monotheistic journey. AM-E mentions that Abraham's journey was both literal and metaphorical. AS-K noted Abraham's actions and behavior along the way. He left his comfort zone, built an altar to worship God in each place where he stopped, and he interacted with his neighbors. AS-K also noted that there were highs and lows in Abraham's journey. As a low point, he sold his wife to Pharaoh. He also encountered famine, interceded for Sodom, and was willing to sacrifice Isaac.

Several survey participants highlighted the stories of Joseph's journeys, as described in Genesis. AM-E said, "…his relationship with God shaped his character, behavior, and decisions. His cheerful spirit allowed him to live in adverse circumstances

through his life." EU-L provided the following insights regarding Joseph's life and his journey to Egypt. "Big dreams in the beginning. Typical of young people. [They] want people to say [they] are a star. It did happen but through a difficult humbling journey." EU-L continued, "God partly revealed his history but then Joseph went through difficult situations. It was his university, what it really took to be a leader. [He was] honored not because of his super talent but because he saved [his brothers'] lives, served them. [He] used his gifts to benefit others, inspiring story, journey of a young man."

Additional Old Testament stories were prominent in the survey responses. EU-G listed Abraham, Jacob, Joseph, Daniel and his friends. These stories spoke to EU-G because "usually [the] life of Romanians abroad was not easy, travel was dangerous, for money they had to work hard almost like slaves". EU-F, to add some humor, mentioned the reference to "Jehu driving like a madman" in 2 Kings 9:20. On a more sober note, AS-H mentioned Jonah. "Jonah's journey to Nineveh is a popular one to us." He/she also added that they didn't think about the traveling time on the ship but about Jonah's entire trip and what happened in Nineveh. AM-E stated, "Jonah—you do not run away due to disobedience or because you want to avoid challenge". AF-D adds, "The consequences are dire".

Several participants reflected on Job. This was a journey not of miles but of suffering, pain, growth. PA-H asks, "Is the story of Job a journey? In his story I really appreciate the changes in Job and the conclusion he finally comes to. I can identify to my chagrin with his friends and all their good advice and can wholeheartedly admire and wish to surrender as completely to God as he did." PA-H mentions Job's relentless faith in God, not willing to give up his faith in spite of his circumstances.

One survey participant, PA-E, mentioned David's journey from shepherd tending his father's sheep to being anointed and crowned as Israel's king (I&2 Sm, I Ki). Only a few mentioned any of the women of the Old Testament. There was no mention of Sarah who journeyed with Abraham, nor of Miriam who traveled with and helped lead the Israelites. Rebekah's journey to join Isaac is not mentioned either. There was, however, mention of Ruth. AM-E cites "her willingness to follow God in a strange language and culture, a remarkable woman". AM-E also mentions Deborah, who had "a very clear vision of her own role as a leader in her society and culture, and a total dependence on God for all decisions in her life and for her people".

The most frequently mentioned journey stories were those of the Israelites, primarily the stories of God leading Moses and the Israelites out of Egypt, through the

wilderness, and into the Promised Land. Because so many survey participants mentioned these stories, we will give further attention to their comments. We will examine the journey in relation to God, Moses, and the Israelites. Along the way, we will also note the various applications made to individuals and communities.

6.2.1.1 God and the journey

Considering God and the journey, AS-C said it was an "amazing journey that reveals God's heart for his people and the great lengths he is willing to go to shape them to be fit for his purpose. He really is an amazing God. [This] gives me courage to stay the course despite having to wrestle issues both personal and in my work." AM-J said, "Walking through the wilderness can be a good thing, a time to learn how God is working, without the distraction of thinking I'm in control. From Deuteronomy 8:4 [there is] this small detail of the Israelites' time of wilderness wandering: 'Your garments did not wear out on you, nor your foot swell these 40 years.'" God's miraculous provision extended far beyond manna and quail. Further comments concerning God and the journey are within the context of the quotes below.

6.2.1.2 Moses and the journey

Moses as leader was a major theme of the comments on this Exodus journey. Survey participants reflected on Moses' character and actions. Few went back to the time before his confrontations with Pharaoh, but his journey to that point was what prepared him to lead the Israelites. One person did mention the importance of his time as a shepherd in the desert. EU-D notes that before the exodus, there was Moses' journey back to Egypt after being gone for many years, and that Moses answered God's call and command even though he felt inadequate and scared. EU-D was able to relate personally to this feeling and found encouragement in Moses' attitudes and actions.

EU-K noted, "Moses was a man of prayer leading a difficult and enormous group of people". AM-E spoke of Moses' faith. "But Moses' faith in God allowed him to see Christ and [he] considered that suffering for the Messiah was better than the treasures of Egypt." PA-H reflected, "Without his obedience the people were stuck. His journey with them started toward the Promised Land." AM-D stated that Moses began not knowing where he was going. It was not a planned journey but was undertaken in obedience to God Himself. In doing this, Moses was able to impact a whole nation, though that was not his plan. Making himself available to God, he was changed in the process and changed the course of the Israelites' history.

6.2.1.3 The Israelites and the journey

Although a majority of survey participants chose to mention Moses and the exodus as their example of a journey in Scripture, there was still great variety in the survey participants' impressions and learnings. Many focused on the Israelites' experience. AM-E considered the failings of the Israelites, saying their journey was "…an unnecessarily long journey that should have been completed in less time if the people had trusted God". EU-G shared a different perspective regarding the Israelites' journey. He/She cited their dramatic and rushed escape as showing reliance on God as well as on God delivering them. Then EU-G notes "…the Israelites wandered in the wilderness because God is there teaching them in the midst of the aimlessness. Sometimes it's good to be aimless?"

It is not surprising, having learned more in earlier chapters of this thesis about the Pacific Islanders' strong connection with the land, that Pacific survey participants see land issues in the exodus story and in the later story of their Babylonian captivity. PA-B offered these reflections. "[The] Israelites journey—[they] became a threat to the land owners. But the Lord who owns the world and all that is in it (Psalm 24) gave it to them. We must honor and obey the Lord. If we do not, he will evict us from the land; just like the Israelites who turned to worship other gods. God gave them up into captivity." Also from the Pacific, PA-C shared, "Israelites leave Egypt for the land of promise. This tells me God has given a physical map for his own people to the destination place. But not only that. He also wants them to understand the spiritual destination, which is their hearts full of the knowledge of God and them worshipping God alone. The spiritual journey is most important for the Israelites because it determined whether they would reach their physical destination." This is a powerful statement connecting the spiritual journey with the outcome of the physical journey.

AM-G and several others reviewed the Israelites' path, "…from Egypt to Promised Land, captive Israelites, back to Israel (Nehemiah, Ezra)". EU-M stated, "It's a significant long trip. Travel with all gears. The journey has value in and of itself." PA-C related their journey to "Christian life as a journey to eternity is another way of thinking of the concept". Several people mentioned that we often act toward God in the same ways as did the Israelites. Several participants related to the story personally. AF-C reflected, "The most significant [story] for me is that of the Israelites from Egypt to Canaan. It signifies, in many ways, my own journey in my Christian life. There are many lessons to draw from it:

- The freedom it gave them

- The challenges in the wilderness
- The unexpected events they had to deal with
- The miraculous provisions time and time again
- And most of all God's promise that HE would be with them, even when they so easily forgot."

In addition to the ability to relate personally, several survey participants could see the connections to community. AS-N related the exodus story to the history of the Philippines which went through the difficult time of slavery to freedom from colonial times and the martial law regime. AM-I said, "Israel's journey to the promised land illustrates the journey of a community, and now of the Church. It also shows God's relationship and care for them by providing the cloud and fire to guide them." AS-J said the exodus story signifies an end destination that would be better than present circumstances but that was still unknown. Not much scope for planning effectively for the journey. The resources needed could not be foretold but became available as needed. Dependency on God was the only guarantee of a secure outcome of the journey (AF-E).

Several participants mentioned the journey of the spies to Canaan. "Joshua and Caleb went on a God-to-Moses directed mission, but maintained a vision when others did not for the place they saw that involved a faith in the unseen and unshakeable trust in the Lord" (AM-F). This was the beginning of the examples set by the next generation of leaders. EU-K mentions that, "Joshua going over the Jordan spoke to me when making a major decision about working for the Alliance".

6.2.2 New Testament

Joseph and Mary's journey to Bethlehem was the first of the New Testament journeys cited by survey participants. PA-H notes that they had to leave in order to fulfill biblical prophecy concerning where Jesus would be born. Participant PA-E mentioned the journey of the Magi and said, "[T]hey remind [me] of our ancestors because they understood how to read and understand the seasons, stars, and the creation of God". AF-D shared learnings from the Luke 15:11-32 story of the prodigal son. "When life gets tough, returning home is the wise thing to do. You have a home, family, and a land to return to where you will be welcome even if the welcome is unpleasant." Also looking at Luke, EU-E mentions the journey of the disciples who were sent out two by two. EU-E says it is less about taking things with you and the preparation involved for a journey, but that there is "still the same sense of going somewhere and traveling to bring God's word to people".

6.2.2.1 Jesus

The various journeys of Jesus were frequently mentioned. AS-F spoke of “Jesus’ incarnation, which I see as God’s journey to dwell in my neighborhood”. AM-E also referred to the incarnation. “Jesus left [His] position in heaven, became human and served to accomplish his redemptive purpose.”

AS-H mentioned Jesus sending the disciples two by two. Others mentioned his travels with the disciples and PA-E referred to the journey of “Jesus’ life from birth through crucifixion, resurrection and ascension”. AS-C referred to Jesus returning to Jerusalem and His last week of ministry culminating in all he had come to earth to do, his triumphal arrival, last supper, sentencing by Pilate, crucifixion, and resurrection. He/she mentioned how Jesus spent time consoling, encouraging, and loving even when bearing the weight of his mission. “In the heat of the battle don’t forget people and don’t give up” (AS-C). PA-F spoke of Jesus’ journey to the cross starting with the final days leading him to Jerusalem for the Passover—his focus, commitment, compassion, and persistence to reach the cross and fulfill his purpose. “He never forgot the reason for his journey—people.” Several survey participants also mentioned the road to Emmaus, another example of Jesus journeying and spending time with people. His fellow travelers were learning along the way.

6.2.2.2 Peter

Peter’s spiritual journey inspired a number of survey participants. AS-O said that Peter’s life was significant as a “lifelong journey of missional conversion…He started as a clumsy ‘act before think’ disciple in the gospels. The risen Lord apparently impacted his spirituality in a special way. On Pentecost 3000 people repented at his bold sermon. Yet he had a long journey ahead. God had to use visual aids to persuade him to accept and embrace Cornelius the Roman military officer (Acts 10).” AS-O also said that the epistles Peter wrote in his later years show hints of spiritual maturity. “Peter’s story is significant in that nobody in this world has completed his/her share of [the] spiritual maturation (the full measure of Christ) process and thus everyone should humbly keep marching on with his/her own journey.” AM-C referred to Peter’s transformation as a Jew who viewed God as exclusively “owned” by the Israelites to someone who came to believe God showed no favorites.

6.2.2.3 Paul

The Apostle Paul and his journeys were the most referenced Bible stories in the journey survey responses. Participants not only mentioned these journeys but readily

shared what they have learned from them. They reflected on how the Lord took care of all of Paul's needs and provided for him. They also mentioned how he traveled with various companions. Some spoke specifically of Paul. AS-C spoke of how Paul's example showed his heart and head "full of passion and practical love and persistent focus on the purpose of his journey, yet a man who makes himself sensitive to the Holy Spirit and the Word and develops intimate friendships with his team mates". AS-C states that this example has taught him/her "so much about the intrinsic importance of relationships, including the Divine one, and their importance to achieving the purpose, as the purpose and to the reaching of the destination". Several participants said Paul taught them our nature as pilgrims, journeying through the earth, which is not our place of citizenship.

Other survey participants focused on Paul's mission. PA-F wrote of "Paul and the missionary bands" and how the Gospel was deliberately taken from the Jewish context to the Gentiles throughout Asia Minor. He/she comments that the church was planted and grew with people discipled and leaders in the church raised up. EU-D stated, "Paul's missionary journeys show how central journeying is to communicating the gospel and announcing the coming of the kingdom of God. All of these are significant to me because I myself have responded to God's call and try to continue doing so, being willing also when there is a cost involved or when I feel scared or inadequate."

Several participants were inspired by the "race" Paul ran. AS-I said that in 2 Timothy 4:7-8 Paul's example of a race illustrated his/her journey in Christ. AS-G also mentions the race in his/her string of thoughts on Paul, "[t]he conversion and story of the Apostle Paul. A story of how God used Paul and led him on an amazing journey of missionary work and writing scripture. Hope for a sinner and God being able to use one's background, gifts for his purposes. Paul had a clear desire to finish the race, he had found the purpose for his life and presses on—forgetting what lies behind and pressing on to what lies ahead."

Thinking of Paul's mission journeys, EU-E stated, "… we are called to leave our routine, possibly our home and home country to go and make disciples, following God's call means going on journeys—with all the planning and discomfort and comfort it brings."

AS-D also spoke of Paul's journeys, noting, "Paul's passionate desire to preach the gospel to the Jews and Gentiles to the extent of being persecuted himself sets the

example for being a follower of Christ…I [too] have a journey with God when I surrendered my life to him."

6.2.3 The whole journey

Several survey participants made connections among various biblical journeys. "Abraham left Ur and [the] Israelites left Egypt. Jesus left heaven." AS-M noted the major impact of this on us. EU-J commented, "Exodus and travels of Paul. Both entered new land with God. Huge unknowns and challenges which turned [their] focus on reliance/dependence on God." EU-B noted that the Bible is full of the concept of journey, citing Israel's journey, the journey of the Wise Men, Jesus traveling from one place to another, and Paul's journeys.

EU-C expressed the journey concept in Scripture this way: "Christianity at its core is a traveling religion where a lot of the significant figures are traveling people…" He/she spoke of Moses leading his people to a specific destination, Jesus traveling with the purpose of meeting people and giving the Great Commandment that sparks the idea of the traveling movement, and Paul, who traveled to share the gospel. EU-C said, "…the purpose was more important than the destination, three ways of traveling with three different purposes." Here, EU-C has provided another way to look at types of journeys

EU-N wrote, "Jesus traveled with His disciples. I also travel with him through life. Jesus encourages people to travel to other cultures. The apostle Paul traveled a lot and that served to increase the number of believers in Jesus. EU-N humorously added his/her preference for not following Jonah's example of traveling in the belly of a fish, saying he/she would rather travel "in better conditions". AS-E mentioned Abraham leaving for the Promised Land, the Ethiopian eunuch, and Paul on his various missionary journeys. Each was "led by God. God is the director, the initiator, the guide".

AM-H spoke of suffering as a journey to no suffering in heaven. AF-J cited James 1:2-4 and Romans 5:3-5 as personally significant passages. "I have gone through lots of trials and tribulations and such have built my character in terms of perseverance, patience and hope. James is a powerful and practical manual on applying our faith in Christ to the struggles and relationships we encounter every day."

6.2.4 Section Summary

AF-B noted Hebrews 11:13 as significant because "…our forefathers in faith recognized they were foreigners on earth. That hope made them live expecting things that were promised and at the same time they were realistic about who they were." AF-I stated that as a traveler you don't forget where you come from, and mentioned 1 Peter 2:11 because it talks about the concept of strangers on earth and you are also a stranger when you travel to another place. "That passage is significant to me because it invites us to live a Christ-like life."

EU-H shared, "It is interesting to note how much of Scripture involves incidents that happened when people were traveling. I don't think this is coincidental. God can meet us more easily when we have left our usual surroundings behind but have not yet arrived at a new place, we have more time and perhaps more need of assistance in this in-between phase." EU-H also said, "Journeys are important to make life interesting. Perhaps that is why people travel on holidays/vacations. Without journeys, life would be stuck and stationary."

PA-G asked, "How much space do you have? The whole Bible is a journey of God's plan and purpose for the fallen world, starting with calling the people through Abraham to Himself to lead and demonstrate His love to a fallen world. Then we see the story of Israel and the many journeys they took, including the prophets who expressed God's heart and finally God reconciling us to himself in the journey. He has continued on to reach the rest of the world in Jesus Christ so we now also have God's church at work in the world and we know through the book of Revelation where this age all ends."

Reflection on and application of what the survey participants have shared could supply enough material for numerous books and papers. In summary here, we will just comment on how the participants so easily recalled and resonated with the journey stories of Scripture, including the journey metaphors and the metanarraphor journey portrayed throughout the Bible. They have taken these stories to heart, learned from them, and are encouraged by them. They see journey as not just theme but reality. Each Bible story and character provide wisdom and lessons applicable to life today. Following up on their thinking, we will now explore more of this thread that runs through Scripture, God's people following him.

6.3 SOJOURNERS AND STRANGERS

Christians have often been known as, or called themselves, sojourners, pilgrims, "strangers in a strange land". They sometimes referred to themselves as "just passing through". What does that really mean? Sojourner is sometimes understood

to mean a traveler, but the emphasis in this appellation is actually less on traveling and more on the state of being an immigrant. Today, students who come from other countries are often considered sojourners. They come and become a part of life in the new country, but they may not be planning to stay indefinitely. Sojourners are sometimes portrayed in contrast to settlers, with settlers being those who come, plan to stay, and have no intention of leaving. With immigration issues in the news worldwide, the discussion of biblical treatment of immigrants, sojourners, and various other categories of “strangers in our midst” is lively (often with the recognition that those who are the resident citizens are little different from the newcomers).

In the Old Testament, a sojourner was a resident alien, a non-citizen of the country in which he/she was living. Some English translations use “foreigner” or “stranger”. There is, whatever word is used, always the sense of otherness. In Genesis 23:4, Abraham says, “I am a sojourner and foreigner among you; give me property among you for a burying place, that I may bury my dead out of my sight”. God had already told him that his offspring would be sojourners as well (Gn 15:13). The Old Testament has many references to sojourners. Not only did the Israelites spend generations as sojourners themselves, they were also instructed in how to treat those who were sojourners in their own midst.

According to Old Testament laws, sojourners were to be provided for, well-treated, and subject to most of the same laws as the Israelites. “For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the Lord” (Nm 15:15). This speaks to more than abiding by laws, however, as it demonstrates God’s view of citizen and sojourner as equal. Deuteronomy 10:19 instructs, “Love the sojourner, therefore, for you were sojourners in the land of Egypt”. And, “When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow” (Dt 24:21). The sojourner was often listed along with the fatherless and the widow. Sojourners were a reminder to the Israelites of their own history, of their vulnerability, and with this in mind, they were to treat sojourners as God had treated them.

Although a sojourner might spend most of his/her life in an “adopted” country or a specific community, he/she might always have a sense of being something “other”. There might be a longing for home or an understanding of being somehow set apart. The Israelites seemed to understand that even when they had a home, they were still sojourners, guests. “For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding” (I Chr

29:15). “Hear my prayer, O Lord, and give ear to my cry; hold not your peace at my tears! For I am a sojourner with you, a guest, like all my fathers” (Ps 39:12).

The theme continues in the New Testament. “Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul” (1 Pt 2:11). Again, there is the reference to sojourners,

> These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. **14** For people who speak thus make it clear that they are seeking a homeland. **15** If they had been thinking of that land from which they had gone out, they would have had opportunity to return. **16** But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city
>
> (Heb 11:13-16)

Hebrews gives the big picture, the long historical list of sojourners who died in faith, looking toward the “not yet”. “Here we have no lasting city, but we seek the city that is to come” (Heb 13:14). But Ephesians 2:18-19, in a sense, offers an even bigger picture when, in speaking to the Gentiles, Paul says, “For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God…”

For centuries, churches have used some of these passages to argue their views of “being in the world, but not of it”. Rather than following that trail, we will instead consider how the idea of being a sojourner applies to the journey concept. To call oneself a sojourner is to acknowledge you have come from somewhere else and are not in your true home. It doesn’t mean you are constantly on the move, a ceaseless traveler, or uncaring concerning the context around you. This is clearly depicted in God’s instructions to the Israelites when taken captive to Babylon. “Thus says the Lord God of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters...” (Jr 29:4-6). The passage goes on with God telling the people to “seek the welfare of the city where I have sent you” (vs.7), and to pray for it because their welfare depended on its welfare (Jr 29:7). Hauerwas and Wilimon spoke of the church as being in this same sort of state, calling it an “adventure” to be the church, “…people who reside here and now, but

who live here as aliens, who know that, while we live here, our commonwealth is in heaven" (2014:29).

In chapter five we identified three types of journeys:

- Round Trip—coming home—what will you bring back?
- One Way—a new destination—where will you go?
- Flight—leaving is the goal—how will you survive?

As a forced journey, the story of the Babylonian captivity would most closely identify with flight. Though they would someday return home, the Israelites' goal for the next 500 years was, "How will we survive?" God answered that question quite clearly through Jeremiah. He depicts the sojourners making the most of life in a country or location not their own, living as if it were home, and working for the well-being of all. This is an important aspect of the journey. Not every part of the journey may find one literally on the road or in motion, but at every point, God is directing and leading. And his concern is for the well-being of the sojourner and those around him/her.

How does this connect with the journey concept, missional intent, and strategy? Numerous Scripture passages and the example of Christ in Scripture point us toward the idea of caring about our context even as we are "just passing through". God instructed the exiles to be supportive of their country of exile. Jesus certainly took time and made the effort to give attention to the people around him, even though he was focused on a larger goal and would not be on earth for long. All the instructions and examples point toward being aware, attentive, and being good stewards of all we are given. They also point to being present. Even when looking toward the future, there are children underfoot, gardens to be planted, and prayers to be said in the course of everyday life. These aspects of being a sojourner, or on a journey, speak to the importance of reflective practice. Understanding one's purpose and place, developing a humble attitude (consider the Israelites taken captive by Babylon), exercising stewardship. These may not be the first responsibilities that come to mind when you think of a journey, but as a sojourner, a follower of Christ in the kingdom that is both now and future, they are critical considerations. Hauerwas and Willimon state, "Christianity is more than a matter of a new understanding. Christianity is an invitation to be a part of an alien people who make a difference because they see something that cannot otherwise be seen without Christ." (24:2014). This raises the question, have we been missing something by being so absorbed into the secular business mindset?

6.4 PILGRIMS AND PIONEERS

Neither of these words, pilgrim or pioneer, are in most English translations of the Bible, but they have commonly been used to refer to Christians. Words like sojourner, stranger, exile, foreigner, and alien are used in most English translations, but many of the characteristics of these could be applied to pilgrims and pioneers, as well. As we have seen from Scripture and from the stories told by survey participants, there are many whose journeys (literal or figurative) take them to new places, on quests, back home again, or to a new home far from where they began. These are the round trip or one-way journeys, the journeys of pilgrims and pioneers.

Abram was sent by God on a one-way journey. “Go from your country and your kindred and your father’s house to the land that I will show you” (Gn 12:1, ESV). In Luke, Jesus describes his own state, “The foxes have holes and the birds of the air have nests, but the Son of man has nowhere to lay his head” (Lk 9:58, ESV). Yet we know he was not wandering but, like a pilgrim, was going out with a particular goal in mind.

Psalm 85:5 (NIV) says, “Blessed are those whose strength is in you, whose hearts are set on pilgrimage”. In the ESV, it says, “Blessed are those whose strength is in you, in whose heart are the highways to Zion”. The original Hebrew was something more like “in whose heart are the steeps (or highways)” (Strong 2009:4546). Though the wording is different, each conveys a sense of longing. This the signature of the pilgrim.

Bosch stated, “The church is viewed as the *people of God* and by implication then, as a *pilgrim* church” (1991:373). Called out of the world and sent back to the world, “it is permanently underway” (1991:374) .He also said that God’s pilgrim people need only two things for the road: “support for the road,” and “a destination at the end of it” (1991:374). “We live within the creative tension of the already and the not yet” (Bosch, 1979:85). This view of pilgrimage is exceedingly different than what is commonly seen in the world. The longing is purposeful and focused on a relationship and a destination.

Dr. George Greenia of the William and Mary Institute for Pilgrimage Studies notes the recent increase in interest and participation in pilgrimages and cites a longing for the experience of pilgrimage itself (Greenia 2018), not just the longing of deepening one’s relationship with God or longing to connect with a particular place. In an interview with Greenia’s colleague Alexander Angelove, a professor of religious studies at the University of William and Mary, Angelove explained this growth of interest in pilgrimage as part of this era’s desire for self-discovery. He expressed

some regret at the participants' frequent lack of understanding of historical and Christian reasons for pilgrimage. A conversation this researcher had with a pastor who has served several years at a pilgrimage waystation on Spain's *Camino de Santiago* echoed this thinking. He had met many pilgrims who did not even know the significance or history of the rugged path they were following. But they were all looking for a life-enriching experience.

If you look online, you can find "adventure guides" who are ready to take you on your pilgrimage in Spain so you can walk in the footsteps of Ernest Hemingway and wine-taste your way across the countryside. Yet, in all this commercialism and secularization of the pilgrimage, one quality still comes through. The pilgrimage continues to be a journey undertaken out of longing. That longing may be very much out of focus and off track, but it demonstrates the human desire for something more. And often that something more is the journey itself, along with what might be at its end. There is a near-universalism to journey, or the longing for what a journey might offer, as reality as well as metaphor.

And what of the pioneers? The Christ-followers most often referred to as pioneers are the missionaries who have gone to places and peoples considered dangerous, or at least unknown to others. Unfortunately, many people through the years have blurred the line between mythically-proportioned explorers and simply obedient missionaries. There is no time to delve into that here, but it is mentioned for one reason in particular. Neither the explorers nor the missionaries were usually the intrepid loners so often portrayed. Taking nothing away from their efforts, it should be noted that behind, alongside, and often in front of these notables, there were usually less-noted colleagues, teammates who helped make it possible. Pioneers were not individualists who braved new territory alone. Often, they were families and newfound or longtime friends who traveled together, helped each other, and circled their wagons for the security and safety of community each night. Greenia noted the same of the pilgrim, stating that pilgrimage "has always been a powerful gesture of group spirituality" (2018:8), and "…invites, even requires a surrender of individualism" (2018:12). Most Christ-followers do not go out alone, but seek the companionship and support of others who are like-minded. This is an important factor as we speak of journey. It is not a solitary effort. The journey is done in community, with colleagues, in collaboration. We are in this together.

6.5 ON THE WAY, דרך Derekh and ὁδός Hodos

John Calvin wrote, “We are always on the road”. A displaced refugee himself, it is said he never felt truly at home, even in Geneva, though he became a citizen there near the end of his life (George 2011:252). “Calvin preached and wrote for sojourners, refugees, and emigrants, for pilgrims who like Abraham and Sarah of old were looking for a city whose builder and maker was God” (George 2011:253). But, though his reference to being “on the road” was autobiographical, it was first and foremost a reflection of what he knew from Scripture.

The two words, *Derekh*, which is Hebrew, and *Hodos*, which is Greek, have a common meaning related to journey. *Derekh* (Strong, 2009:#1870) is the transliteration of the Hebrew word for “way, road, path, journey”. Danker defines *hodos* as “an established ‘way’ or ‘course’, such as a road or channel of a river. A way for traveling or moving from one place to another, (way, road, highway). The action of traveling, way, trip, journey. Course of behavior, way, way of life, way of acting, conduct. Of the whole way of life, a moral or spiritual viewpoint” (2000:691-692).

Derekh and *hodos* are used in a variety of ways in Scripture. Like the English word journey, they can serve as noun or verb, and can be literal or metaphorical. We will take a sampling of the uses of *hodos* from the New Testament to explore how the word reflects the definitions listed above and how it can inform our thinking on the journey concept.

Matthew 2:12 tells of the Lord warning the Magi about Herod, after which “…they departed to their own country by another *way*”. In this example the way is a literal road or route for traveling.

Just a few verses, but some years, later in Matthew 3: 3, Matthew tells of John the Baptist fulfilling the prophecy of Isaiah, as a voice calling in the wilderness, “Prepare the *way* of the Lord, make his paths straight”. John the Baptist taught repentance, encouraged spiritual thinking and growth, reminded the people of what Scripture said. In a sense the *way* represents the preparation of the people’s hearts and minds for the coming Messiah. Making straight paths would be clearing out “debris”, helping people focus on God and his promises.

In Luke 9:32, Jesus instructs the disciples, “Take nothing for your *journey*…” Here, the word is translated as journey and refers to a literal journey to spread the Gospel.

John 14:6, “I am the *Way*, the truth and the life”. In this passage, Jesus is announcing he is the Way, the one Israel has been waiting for. Those who follow will find salvation, eternal life. He is the Way and the teacher of the way.

In 1 Thessalonians 3:11, Paul says, “Now may our God and Father himself, and our Lord Jesus, direct our way to you”. Paul is expressing his desire to see the Thessalonians again. The way is both the route and the means. Finding a way can mean to make something possible.

In I Corinthians 12:31, Paul says, “But earnestly desire the higher gifts. And I will show you a still more excellent *way*”. Here Paul is preparing to tell the Corinthians that the way of love is superior to other gifts. The way, in this case, is a preferred approach to life. Hebrews 10:19-20, “new and living *way*” follows that same direction, but the way, here can refer to a way of life, and also to Christ himself.

Paul, in Acts 24:14, says, “...according to the Way, which they call a sect, I worship the God of our fathers…” Here and in several other passages, the Way refers to the whole way of life, believing Christ, and worshipping God. "The Way" was how some people of that time referred to the new "religion”, sect, or faith of those who followed Christ.

These verses provide a brief overview of how *hodos* is used in Scripture. In these examples, we again see journey as reality and metaphor, as a physical road and an approach to living. We see the *way* as referring to behaviors and beliefs, and as referring to Christ himself. The use of the term *hodos* as a journey, a path, or a way of life, indicates a sense of progression, a connectedness, something pursued with consistency and commitment. There is nothing of randomness to it. Learning about sojourners and pilgrims helped us focus on purpose and place. *Hodos* has much to teach us about path and posture/position.

Several journey survey participants commented on both the journey and the destination as being important. Psychologists, literary giants, and greeting cards alike have focused on it being all about the journey. The journey is all that matters. There are numerous quotes to this effect. Yet there are those in the corporate world and elsewhere who act as if it is all about the destination. Do whatever it takes to get to your goal. But for the believer and for an organization, church, or movement of believers, both the journey and the destination matter. Survey participants also mentioned how we are walking with/following Christ and at the same time moving toward him. We are on our way to him and he is with us. As Tennent states, “Salvation involves becoming full participants in the New Creation, which is already

breaking through the present order" (2010:222). It's part of kingdom come and coming. That's why we don't want to miss any of it.

6.6 WALKING TOGETHER

When the Wycliffe Global Alliance was forming and exploring new ways of being and working, the journey metaphor quickly demonstrated itself as useful and relatable. There was also much discussion of methods of transportation in the metaphorical sense. The leadership team spent much time looking at Alex Araujo and Werner Mischke's powerboat and sailboat metaphors from their models on power-based control. The sailboat represented shared control, working together as a team, and reliance on the Holy Spirit, the" wind" or force that guides and enables God's mission.

The powerboat represented reliance on speed and efficiency. It was often seen as the Western way of doing things (Franklin 2017:107). Proponents of the powerboat model operate in a self-reliant, high-control manner dependent upon management methods and technology. This mindset influences most Christian ministry in some form or another, "from strategic planning and management – to evangelism and church planting – to donor relations and fund-raising" (Araujo 2009:2). Another article by Araujo, Lederleitner, and Mischke pointed out that external conditions are the same, regardless of the boat. "The seas are what they are and the weather will be what it will be" (2008:2). It's the vessel that makes the difference. There is a difference in design, training, and the journey. And perhaps, most importantly there is a difference in mindset.

Leaders from the global South and East in particular identified with the sailboat metaphor as they believed it was more appropriate to their contexts. Many of them had experienced encounters (often unpleasant) with the powerboat model. The powerboat/sailboat metaphors are useful in many contexts where power is an issue. And power is an issue most of the time in most of the world. Colleagues around the world resonated with these metaphors, and feeling, in a sense, freed by this open discussion of power issues, they came up with other metaphors to help convey their thoughts and emotions and to also portray the history of what they had experienced.

At a large global meeting of the Alliance leaders, in response to the powerboat/sailboat concept, a Latin American colleague presented the idea that, before, the Northern/Western organizations had been in fast cars. Now we were all on the bus together! This doesn't include the deep image of the Spirit as the wind in the sails, but many could identify with the camaraderie of bus rides and/or the long

and sometimes treacherous bus ride where the passenger's mental, physical and emotional well-being are closely tied to the skills of the driver. The bus offers an image of community, trust, and dependence on God. These discussions, greatly helped by metaphors, led to many other fruitful conversations and contributed much to the journey of the Alliance.

In considering the power of these metaphors and the power they represented, this researcher reflected on what might be the best modes of transportation for the journey concept. Walking kept coming to mind. There is a lot in Scripture about walking. Well aware that there were fewer transportation options in Bible times, walking still has a certain appeal. It allows for companionship, conversation, reflection, appreciation of creation, varied pacing, and refreshment.

An often-recited essay entitled "One Solitary Life", usually attributed to James Allan Francis (1864–1928), describes Jesus' life as one of obscurity and says, "He never put his foot inside a big city. He never traveled two hundred miles from the place where He was born" (Francis 2016). This idea, popularized by others as well, of Jesus sticking close to home, is a bit misleading. One, he was far from home just in the fact that he came to Earth. Two, Jerusalem was a large city for its day. And three, though Jesus may not have traveled vast distances, it is estimated that he walked a minimum of 15,000 miles in his lifetime on Earth (Hargis 1998). So, while the essay makes its point that Jesus did not do many things the world associates with greatness, Jesus was definitely on a journey. And his physical journey was primarily on foot. There were occasional boat rides, at least one donkey, but most of Jesus' days were spent walking together with his disciples and, often, great crowds. The following list tracks him through the book of Matthew. I did a full list from all four Gospels, but there isn't room to include it here. This references Jesus' journeys and includes a brief description, in some cases, of what he did along the way.

Matthew—

Mt 3 Jesus' first action as an adult, "came from Galilee to be baptized"

Mt 4 led by the Spirit into the wilderness, went to Galilee when he heard John was imprisoned, moved to Capernaum by the sea

4:18-22 as he was walking…calling the disciples

4:23 went throughout all of Galilee, teaching, preaching, healing, crowds followed him

8:1 came down from the mountain

8:23 disciples followed him in the boat

9:9 “as Jesus went on from there”, call of Matthew, eating with sinners, telling stories, answering questions, restoration and healing

9:27 “as Jesus went on from there…”, healing

9:35 “Then Jesus went throughout all the towns and villages…” teaching, preaching, healing

10 sends out the 12 disciples

11 instructed the disciples, then “went on from there to teach and preach in their towns”

12 went through the grain fields on the Sabbath

12:15 went away from there (avoiding the Pharisees who were plotting)

13 went out of the house, sat by the lake, got in boat to tell the crowd parables

13:36 went back in house, explained parables to disciples

13:53 Jesus finished parables and, "moved on from there, then he came to his hometown", teaching in the synagogue

14:13 John beheaded, Jesus went out privately in a boat to an isolated place, the crowds followed. He had compassion and healed the sick, feeding of the 5000

14:22 sent disciples back in boat, dispersed crowd, went up to the mountain to pray alone. Walking on the water

15:21 “after going out from there” Jesus went to Tyre and Sidon, healing

15:29 when he left there, went along Sea of Galilee, went up a mountain and sat down. Crowds came for healing, feeding of 4000

15:39 got in a boat and went to Magadan

16:13 came to the area of Caesarea Philippi, talking with his disciples

17 six days later went up mountain with Peter, James, and John. Transfiguration

17:22 gathered together in Galilee

17:24 arrived in Capernaum

19 left Galilee, went to Judea beyond the Jordan. Large crowds followed, including Pharisees

20:17 as Jesus was going up to Jerusalem ("took 12 aside privately")

20:29 as they were leaving Jericho, a large crowd followed them

21:1 when they approached Jerusalem…

In our world of speed, innovation, and urgency, it is important to remember the value of walking. Theologian and missionary, Kosuke Koyama wrote a book of reflections entitled *Three Mile an Hour God*. "God walks 'slowly' because he is love. If he is not love he would have gone much faster. Love has its speed. It is an inner speed. It is a spiritual speed…It goes on in the depth of our life, whether we notice or not, whether we are currently hit by a storm or not, at three miles an hour. It is the speed we walk and therefore it is the speed the love of God walks" (1979:7). Koyama also said that at the cross, Jesus was not even going at three miles an hour. He was "full stop". And this was what makes our journey possible.

6.7 CHAPTER SUMMARY

In this chapter we have seen the impact of the journey stories from Scripture as Journey Survey participants from around the world shared how these stories and passages from the Bible have encouraged, challenged, and taught them. The thoughts they shared could easily lead to many rich discussions and numerous papers. Their own journeys have been enriched and informed and we have witnessed how God has provided direction, correction, comfort, and clarity through His Word. As we have seen in the other chapters, Journey Survey participants easily relate to the journey concept as both reality and metaphor and see it as integrated in faith and practice.

The sharing of these stories reminds us of just how much we can learn from the journeys of others, particularly the journeys of the characters in Scripture. But it is

not just the stories of individuals, or even of the Israelites as a whole, that can teach us. There is also much to learn from the theme of journey that runs through the whole of Scripture. As we looked at what it means to be a sojourner and a pilgrim, we can see ourselves as a part of a bigger story, a longer history. We can more clearly see ourselves as recipients of God's blessing and direction, and as participants with Him in His mission. This should change how we think about our organizations, our planning, and strategies. This should make us want to pay attention to God's direction throughout history and in our lives and workplaces today.

We concluded the chapter looking at *hodos*, the Greek word for journey and way, and by looking at the earthly journeys of Jesus as he walked the miles of dusty, rocky roads, while teaching, preaching, healing, and building relationships with those he chose and with those who followed. The concept of journey is most certainly woven throughout God's Word and Christ's life. It is a theme we can appropriate and apply. It is an elemental part of our lives that should be recognized and reflected upon. In the next chapters we will explore how the journey concept can be of help to leaders and how it can change how we think about some of the key issues of leadership.

CHAPTER 7—THE JOURNEY IN ACTION

7.1 OVERVIEW

This chapter contains the following overview, plus four case studies. The case studies all take place within the Wycliffe Global Alliance. Each portrays aspects of the journey concept as expressed and applied by various organizations and individuals within the Alliance. Although the Alliance was introduced in the first chapter of this thesis, the following information provides additional context helpful to understanding the case studies.

From the beginnings of the Wycliffe Global Alliance in 2008, the leadership team took a somewhat unconventional approach to strategy and planning. This was due, in part, to the nature of the organization—an alliance of many diverse organizations serving in a global context. The Alliance grew out of Wycliffe Bible Translators International (WBTI) which, for a number of reasons, had operated more as if it was a single organization. It had also followed the institutional practices of early mid-twentieth century America (U.S.), the culture in which it had been founded. Alliance leadership quickly came to acknowledge the diverse nationalities of its organizations, and the diversity of the leadership team and board's contexts, cultures, and experiences.

The Alliance had qualities of both movement and institution and a variety of influences on its philosophy and operational understandings. The biggest impact on the Alliance, even from before its official beginnings, was the concept of *missio Dei*. A missiological consultation in 2006 seeded this thinking that led to a deeper understanding of God's people as participants in his mission, invited to serve *with* him and under his direction, rather than thinking of God's people as being *tasked* to accomplish his work *for* him. In addition, there was a strong emphasis on the trinitarian nature of God and the Trinity's relationship with the church and all creation.

The leadership also noted the growth of the church worldwide and began to understand change was needed for the Alliance to become better aligned with God's mission. This included the need for a greater understanding of the Alliance's place as a part of the church and the need for friendship-based relationships. As they continued learning, the leadership team sought to determine how to prepare for and undertake a journey appropriate to an alliance participating in God's mission, rather than seeking to build a monolithic institution to accomplish a mission agenda. This led to rethinking the concept of strategic planning and to the development of the Alliance's thinking on missional intent (see chapter three).

In the first few years of widespread change, as the Alliance was coming into being, the leadership team and board thought it was best to continue to use some, but not all, of the more familiar, traditional strategic planning language and formats. But how they talked about planning, as well as what they planned, gradually changed as the Alliance developed. It also became essential to share their plans, and their motivations and processes and to seek input from the Alliance organizations. Conversation and community became more important to the Alliance as it became more and more polycentric and polyphonic, with representation and leadership arising from many locations and many voices. The Wycliffe Global Alliance was aligning its thinking, actions, and processes to better reflect its global nature and its desire to be positioned as participating in God's mission, not in pursuit of its own mission.

As the Alliance openly shared its motivations and processes as it grew, changed, and developed, it began to shape and influence the Alliance culture beyond activities. The Alliance leadership and the leadership of many of the individual Alliance Organizations realized that friendships, relationships, thinking, reflecting, and dialoguing together were essential if they were to go forward together. Common policies and practices were not sufficient. They needed common understanding and purposes, a common ideology that guided the movement and held it together. These elements were harder to put on a spreadsheet or in a graph. Strategies became less quantifiable and more qualitative. Stories often communicated more effectively than statistics. Progress needed to be "measured" by quality and depth of relationships rather than ROIs (Return on Investment: a ratio between net profit and cost of investment, a method used to evaluate efficiency).

The case studies presented in this chapter tell something of the story of the Alliance journey thus far. They also demonstrate how the journey concept is serving the Alliance in practical ways in various contexts and at many levels. The first case study deals with the Alliance board's journey from requiring primarily quantitative reporting to encouraging qualitative reflection. The second case study presents Wycliffe Americas Area's exercise of mapping their journey thus far and shares some of the lessons learned. The third study tells the story of an individual Alliance organization, Wycliffe South Africa, as they made their journey from traditional sending organization to regional service organization. The final case study looks at an individual leader's journey as he (former Director of Wycliffe Australia) learned to focus on prayer and reflection as a way to foster relationships, understand the times, and know what to do (I Chr 12:32).

7.2 GLOBAL: WYCLIFFE GLOBAL ALLIANCE BOARD —MEASURING PROGRESS

This case study covers the time period from 2009 to 2012. The content included is adapted from unpublished reports of the Wycliffe Global Alliance's twice-yearly board meetings.

7.2.1 Introduction

The board, of course, dealt with many issues during this time period. For the purpose of this case study, however, we will focus on issues that are, in some way, closely related to the topic of the board's discussion of measurement. The researcher was present at each of these meetings and sat in on the Committee on Measuring Progress sessions.

In 2008, Wycliffe International (later named Wycliffe Global Alliance) began a new journey with a new board, executive director, and leadership team. The new leadership began to look at how God was at work in his church worldwide and how Wycliffe could best participate in his global mission. By 2009 the Wycliffe leadership was looking toward new ways of thinking and working. The board had developed three goals for the Alliance, replacing the previous "ends". The goals are:

1. God and his Church—Advocate Scripture translation, access, and use as vital to the integral mission of God and his Church.
2. Language Communities—Facilitate partnering initiatives serving language communities that enable them to participate in the kingdom of God.
3. Internal and External Relationships—Reflect, through all of our relationships and partnerships, God's desire to accomplish his mission through the unity of his people.

These are the current board goals for the Alliance; the wording is slightly updated from the 2009 goals (Wycliffe Global Alliance 2019).

7.2.2 May 2009

At this meeting the board was asked to look at the realignment of Wycliffe organizations, revision of mission and vision statements, and board goals. Several serious administrative issues concerning Wycliffe organizations were among factors

that encouraged the leadership and board to consider just what their responsibilities should be and why, and how to execute them.

The board named a Committee on Measuring Progress. The committee was charged with looking at new indicators of progress for WBTI goals. The administration (the executive director, backed by the leadership team) suggested they start over and not use the former indicators. Previous indicators were largely quantitative, reflecting whatever was deemed as "progress" in the individual Wycliffe organizations around the world. The committee's discussion quickly began to focus on how to measure qualitatively as well as quantitatively, particularly, but not exclusively, in relation to Goal #1.

The committee decided the administration should develop a "scorecard". This would be implemented with a few countries, as an initial step, so the board could review the process before developing a system that could be used globally. The countries would receive a qualitative "rating" for each of the criteria; the administration would propose action plans/strategies for each country to help them raise their score. The board would then review these plans. Reporting would be both quantitative and qualitative. The leadership team was requested to begin developing profiles for a given number of countries (10-20) based on the criteria below (these criteria were only suggestions and the board was open to other input):

- What is the potential of the church?
- What is already happening toward creating/promoting a Bible translation movement?
- Who is already participating?
- Relationships
- Attitude/Awareness/Vision

The motion to pursue this was unanimously carried by the board. The leadership team was requested to create a scorecard for each country (the 10-20 selected), attach strategies to each, and report back at the next board meeting.

Researcher's Comments: These criteria were a major step away from the former indicators of progress which were based on the individual organization's activities related to "mobilizing" new personnel, fund raising, prayer, etc. Many of those indicators were both outdated and impossible to track. One example was the counting of prayer letters sent out by an organization. While some organizations still mailed out printed prayer information, most information was now online, which also

meant it was no longer possible to count how many people were reached. Even counting unique visitors to a given Wycliffe website would not be of much help because there was still no way to know how many of those visitors reposted the information, when or where, and to how many people the information was shared. This is just one example of how many of the previous indicators were now “out of control” and unmeasurable. At this point the indicator was not demonstrating prayer activity or interest, but merely reflecting postage purchased. A new approach was needed. The leadership team was pleased to see the board moving toward more qualitative and realistic reporting. They were not sure how the “scorecard” method would work across cultures and given the many challenges many of the organizations faced. Most had very small teams for any sort of administrative roles and work.

7.2.3 November 2009

Wycliffe’s context was a major point of discussion at this meeting. Executive Director Kirk Franklin presented the following topics to the board for their consideration

- Understanding Our Identity—Perceptions of our identity affect the effectiveness of our organization. There are different perceptions of our authority. The Executive Limitations reflect certain expectations. Question for the board: What is the unique value that Wycliffe International brings to the groups to which it relates? These groups were identified as: the worldwide church and global missions, the member and partner organizations, and the language communities.
- Understanding Our Role—Wycliffe International’s role with its member and partner organizations. How we relate to our member and partner Organizations may be described as follows: Role 1 - visionary advocate, informed by missiological reflection; Role 2 - partner in global movement; Role 3 - capacity building and organizational supporter. Questions for the board: Do these roles reflect how the board sees Wycliffe International? Are there additional ways that the executive director and leadership team could effectively focus on these roles?

It was in this meeting that the sailboat metaphor (see chapter six) was presented to the board under the topic of “Managing Power in WBTI”. Questions for the board included:

- Does the board think the metaphors of power are helpful?
- Is the sailing boat metaphor suitable for Wycliffe International in terms of what it represents biblically, missiologically, and practically?

The Committee on Measuring Progress affirmed the May decision that a qualitative scorecard was probably the best way to measure progress. In their report back to the board they stated they were not excluding quantitative results, but were convinced they needed to become more comfortable with qualitative analysis—impact (not output) based on informed questioning of people, partnering organizations, etc. Comparisons would not be made among the countries. A qualitative baseline would serve as a point of reference for each country. Comparison would be made of the country's status quo, its assumed potential, and its development over time. Representation of the status quo as described through the data could be summarized in grades (A-D or 1-10) to easily capture progress over time. It was noted that special care should be taken to develop a tool with which WBTI organizations and partners would feel comfortable.

It was determined that the next steps would be for a subgroup of the committee to work with the administration to define the process—creating the questionnaire, running a trial on no fewer than five countries, using the questionnaire with partners, church leaders, pastors, and community members. Analysis of the responses would lead to a "score" for the country from which WBTI would then develop a strategy for accomplishing goals. The subgroup would report back in May 2010.

Researcher's Comments: The notes on Wycliffe's context and Kirk Franklin's presentation were included above to demonstrate the kind of input the board was receiving. By this time, it was apparent that traditional indicators of progress would not serve well. Board members, many of whom had experience on previous boards, were beginning to realize they needed to re-evaluate their role and how to carry it out, just as WBTI and its leadership, as a whole, were re-evaluating roles. Some board members felt more comfortable with this than others. All had a strong sense of responsibility and accountability, but some struggled more than others with releasing status quo expectations and releasing perceived control. They were in unknown territory.

7.2.4 May 2010

A few members of the sub-group of the Committee on Measuring Progress, primarily members of the Alliance leadership team, had worked with an outside consultant for several months. In this May meeting, a model was presented that had been created

to meet the requirements of the board. It was a polished and professional, extremely comprehensive, product. It actually provided much more than the board had asked for. After lengthy discussion, the Committee on Measuring Progress felt it was too extensive and that the organizations might not have the capacity or be willing to produce so much data that they were not already collecting. The leadership team was in full agreement with this evaluation.

Both the leadership and the board were realizing the global organization could make only limited demands of the individual organizations. They felt the progress report would have a higher possibility of success if the administration primarily collected data the organizations already produced. As a result, the following was proposed by the committee to the WBTI board. The leadership team should produce a report for the board based on the goals of WBTI (as stated earlier in this case study). The following questions were to be answered for each goal:

- What's working well/progress made?
- What's not working well and needs attention?
- In relation to the goal, what plans do you have?
- What barriers are there to progress?
- What other information helpful for the board?

The expectation was a report, with these questions answered, from each Area (covering several organizations each) by the next WBTI board meeting.

Researcher's Comments: The board had changed its expectations from the previous board meeting. More of the responsibility was put on the Areas, as they were to be in charge of gathering and organizing the information. The new questions were more focused and, at the same time, more open-ended than the first set of questions. The goal was to collect and compile already-existing data from the Wycliffe organizations. The board was also gaining more understanding of where the responsibility rested and who could actually be accountable for what. The pre-2008 structure had required the international administration to be accountable for many things over which they actually had no control. For example, how could Europe Area leadership be held accountable for Wycliffe Norway's recruitment strategies over which they had no say or control? Even Wycliffe Norway would have had a hard time predicting numbers or even defining "successful" recruitment.

7.2.5 November 2010

By this time the Wycliffe Global Alliance was beginning to take shape. It was at this meeting that the name change was presented and unanimously accepted. Wycliffe Bible Translators International (WBTI) would, from 2011 onward, be known as the Wycliffe Global Alliance.

In his Executive Director's report, Kirk Franklin presented some of the changing perspectives in the world of the Wycliffe Global Alliance.

- Changing theological perspectives: from proclamation alone to integral mission (proclamation and demonstration of the gospel); from local church emphasis and perspectives to global church (local church with global perspectives).
- Changing missiological perspectives: from the western/northern church to the church being global; from an emphasis on task partnerships to a growing understanding of kingdom of God partnerships (where the kingdom is what is in focus); from situations of high power and control to situations of shared power and control.
- Changing Wycliffe International perspectives: from building an institution to travelling on a journey; from emphasis on individual members to a focus on organizations and movements; from primarily being western/northern to being more global.

The Committee on Measuring Progress heard and affirmed reports from two of the four Areas but the other Areas were not able to produce the reports as requested. The organizations were not ready and the Areas needed to make further plans to get better reporting. The committee recognized that qualitative reporting is, in some ways, more difficult to obtain than quantitative. The committee acknowledged that everyone's hard work was moving things forward and stated that measuring progress was an ongoing process. Action points were: The administration was to process the board requests and report to the next board meeting in May 2011. The Area directors and two of the senior leaders (including the executive director) would meet in February to talk about the reporting needs. It was also pointed out that the Areas should have their own measures of progress, rather than just reporting on how the organizations in their Area had progressed. But they could choose to use organization-specific stories as examples of progress/health. The reports to the board were expected to reflect "ownership" by the Area directors of the level of progress within the Area. The committee requested a preliminary report from the Areas by the May 2011 board meeting. In May 2011 the board would do an in-depth

review of the two Areas that had submitted reports and the other two Areas were to have preliminary reports in.

Researcher's Comments: This meeting marked another major step in the board's journey. As they reflected on the implications of the changing perspectives the executive director had presented, it was also becoming apparent that the board and the leadership didn't "control" what was happening in the various Bible translation movements around the world. There was also a greater recognition that organizations had limited capacity to monitor and report on things that weren't already priorities, major areas of interest, or concerns. If they weren't already gathering the data, stories, numbers, etc. for their own constituency, the church in their country, and their donors, it wasn't going to reach the top of their to-do list. This researcher has an email from 2010 wherein an Area director reported that only three organizations in the Area responded to the questions the director had asked on behalf of the board. The director said, "This kind of request is put low on the priorities and will not get many responses". This was a reality check for many. It was not lack of respect or desire to serve that limited the input; it was the reality of limited staff, time, and also a sense that they were already "measuring what mattered" in their own context.

In the previous era, Area directors set goals for people, prayer, and funds in the organizations in their regions. It was now obvious that this was not the responsibility of Area directors to determine these goals, nor of the board to monitor. But everyone was still struggling with determining what they could and should monitor. They started down a new path which would redefine "progress", looking more closely at organizational well-being rather than organizational activities. Activities might give clues to well-being, but they were not the essential measurements of progress.

7.2.6 May 2011

At this meeting, the board approved the criteria and streams of involvement (participation streams) that would describe how organizations were involved in the Global Alliance. By now the name change to Wycliffe Global Alliance had received positive response from around the world with commendations from other organizations for making this bold step. The reports from this board meeting also shared several instances of Wycliffe-to-Wycliffe cooperation, as well as cooperation with others. Organizations were seeing the value of being a part of the Alliance as they shared resources and information.

In the Committee on Measuring Progress, two Areas were still unable to report adequately. They were dealing with numerous issues, in the midst of many transitions, and were not able to provide cohesive information that was based on strategic plans. One of the other Areas (that had reported) resubmitted its report with updates and elaboration, but the Area director stated they were having difficulty connecting the goals the board had established with what was actually happening in the Area organizations. The other Area (that had previously reported) submitted an in-depth report that met all the criteria. The committee and board were pleased, but realized there was actually too much in these reports (even though they were much less detailed than the reporting that had been suggested by the outside consultant) and that a simpler report, with more consistency, was desirable. They also wanted more uniform reporting, stating that diversity could be represented in the content rather than in the presentation.

Shifting their strategy, the board asked the leadership to produce a single report, but one that would represent the uniqueness of each Area's context and plan. The board goals for the Alliance were also to be embedded in each Area plan, along with both soft and hard measurements related to the goals. Specific measurements were not named. The expectation was an executive summary with two-page reports on each Area following a succinct template to bring consistency of style.

Researcher's Comments: The streams of involvement concept and initiation accomplished many things, including affirming Alliance organizations in their differing gifts, resources, and abilities. This contributed to the board's understanding as they also came to realize the diversity of the Areas. Each Area had its own unique history and different previous structures. Those Areas that had been dealing with crises or that had more to undo before they could redo, were in a different place than what the reporting criteria had been asking of them. The board realized that asking for uniform reporting, measuring like things in each Area, wasn't going to work.

The committee now recognized the contexts, challenges, and uniqueness of each Area. The board was also growing in its overall understanding of the newly christened Wycliffe Global Alliance. Many recognized this was far more than a new name; it was a new way of thinking about and being a part of God's mission. It was about many voices, about being a part of the church, and about multi and intercultural perspectives often contributing in ways no one would have previously imagined. Networks, relationships, and a deepening understanding of how God was working around the world created many new approaches to thinking and working.

This growth and change process was a more all-encompassing journey than the board had first envisioned.

7.2.7 November 2011

Executive Director Kirk Franklin presented an historic timeline that covered from 1930 to the present. He noted the manner in which the Alliance matured and changed, allowing for the inclusion of the Partner Organizations. At this time there were traditional Wycliffe Member Organizations and Partner Organizations, but both were considered Participating Organizations. The Alliance was working out how to fully include the Partner Organizations. Each Participating Organization committed to one or more participation streams: Church Engagement, Prayer, Fundraising, Recruiting and Sending, Specialty Services, Technical Training, Language Programs. Franklin noted that twenty-seven percent of the Participating Organizations supervise language programs and that the number was increasing.

The Committee on Measuring Progress, in their meeting, reiterated that simpler was better. They had come to the conclusion they did not need all of the information available. The two Areas whose reports had not been previously reviewed were reviewed and received positive responses. In one situation, the board asked if the Area plan was too ambitious, though they did appreciate the new leadership, energy, and creativity in the Area. As for the other Area, the board was impressed by its missiological process and content, and stated that they would like to see other Areas learning from that Area's best practices.

The board requested that, in future reports, as each board goal was addressed, the following questions should again be answered for each goal:

- What's working well/progress made?
- What's not working well and needs attention?
- In relation to the goal, what plans do you have?
- What barriers are there to progress?
- What other information would be helpful for the board?

The committee would not meet again until November of 2012. They commented that this should give the leadership team time to improve processes and refine reporting.

Comments from the leadership included the following:

The Senior Leadership Team (SLT) needs time to work with Areas and some Areas need time to form. The SLT will get input from Areas at the February leadership team meeting, continue building process, and improving and refining content. The SLT is requesting reports earlier so they can pre-process and better prepare. Currently provided information was the priority but better information is now higher priority. The SLT wants to get the Area directors together more often to build community and work together. The committee also felt this was important—good accountability, developing best practices, more cross-pollination. The Area directors have indicated they need a better understanding of how to give input. This reporting affects the health of the organizations, their partnerships, etc. They want to know how to integrate this type of reporting into their planning. Everyone agrees this needs further work.

Researcher's Comments: Sessions such as the executive director's presentation on the Alliance timeline continued to help the board grow in its understanding of the complexity and richness of Bible translation movements worldwide and the impossibility of controlling (or wanting to control) them. By this time, they had also made the shift from thinking what they would ask of the Alliance organizations to what they would ask of the executive director and, thereby, his leadership team. This was a major step in the journey and brought the board to a better place in terms of appropriate expectations and relationships in an alliance structure.

7.2.8 November 2012

Major topics of this board meeting included: discussion of Alliance Organizations moving from autonomy to interdependence, modifying the mission statement, explaining core values, and modifying board Goal #2 in light of changing realities in the Alliance. Executive Director Kirk Franklin reported on the global consultation on community held in Ghana, and presented an overview of the Alliance, including the following summary: The Alliance comprises more than 110 Participating Organizations, including 45 Member Organizations and 70+ Partner Organizations. They are bound together by their common commitment to God's mission of reconciliation and the transformation of individuals, communities, and nations.

There were a number of new board members at this meeting. Franklin presented a summary of the Alliance journey and talked about "The Alliance Four Years from Now". A board member, now Area director, shared what he had learned in the past four years, and this researcher shared on *missional intent*. Franklin continued the discussion. He explained the use of the term *missional intent* for what was often

called a “strategic plan”, but also clarified that it wasn’t just a shift in wording but a change in perspective and process. It didn’t mean the Alliance leadership was no longer being strategic or making plans, but that they were doing these things while staying focused on the fact that the future is in God’s hands. *Missional intent* identifies the concerns, contexts, and/or causes we believe God is asking us to pay attention to. The strategies and actions need to remain flexible and attuned to him.

This discussion included consideration of the continuance of the Committee on Measuring Progress, and whether there was a more appropriate way of reflecting back to the board stages of the journey being accomplished. With new board members, the question of quantitative measurements arose again, but after some discussion the board again agreed to a more qualitative rather than quantitative approach. It stated that the board had found it challenging to find ways to measure progress despite the excellent work done over the last four years. In the new quadrennium, it would begin to consider alternative ways of engaging with members and partners in order to move forward strategically.

In conclusion the board agreed that, as the Alliance evolves, we all begin to understand more and more the ways of an alliance. Measuring progress in quantitative terms may not be the way that best fits the context. Qualitative reporting better reflects how progress is determined. With this in mind, the board requested that the executive director focus on strategic reporting to the whole board based on the missional intent of the Global Leadership Team. There would no longer be a Committee on Measuring Progress and reporting would be done before the whole board. The board could request the executive director to focus on a specific theme within that strategy or the executive director could determine the topics on which to report and reflect.

7.2.9 Case study summary

This noteworthy journey, over a three-year time period and seven board meetings, brought the Alliance board to a place where there was an appropriate alignment of reporting, appropriate scope of reporting, and appropriate content of reporting. They moved from an ideal of scorecard measurements of each Alliance Organization, with the responsibility primarily on those organizations, to a big picture approach that was executive director-owned and would reveal patterns and trends as well as challenges and progress. This moved the responsibility to an appropriate place whereby the board could participate through response and action, ideally without being overwhelmed by details. The executive director reports to the board, so it makes

sense for this reporting to also follow those channels. There was now proper alignment of who had authority for what

The board had initially thought the individual organizations were in some way responsible to report to them. They soon realized the diversity and limited capacity of the organizations made this very difficult, as did the new, more clearly defined Alliance structure. So, their eyes shifted to the Area directors, who were then to gather and compile data from the organizations and from their Area strategies. But this ran the board and administration aground again for the same reasons as above, plus the fact that each Area differed in their capacity to gather data and report, and also in their development and growth.

Both Asia and Pacific (considered one Area administratively) and Africa were, more or less, starting from scratch in terms of what they could or wanted to report on and how to gather it. Uniform indicators just didn't work. There was also the challenge of connecting organization goals with board goals. It was not that they were incompatible; it was just a huge stretch to directly connect them. Areas wanted to work on organizational health. This was less production-oriented than what the board seemed to want in the earliest days of this journey. Yet everyone had the same desire to attend to the well-being of the organizations. The question was, what would the evidence of that well-being look like? Several attempts were made to capture that through the reporting questions asked. Once examples of reporting as the board requested were possible and available, the board realized they didn't really need that much information. But they now had the assurance that it was out there and that there were more than enough signs of progress.

By 2012, the executive director was able to provide reports that integrated stories, information, issues, and evidence of various kinds of progress from around the world, while also ensuring that it was specifically tailored to the board so as to encourage and enable its full, appropriate participation. There was an understanding that indicators and strategy needed to be interwoven in a bigger picture rather than scorecard boxes, to represent priorities for the Alliance as a whole and for its organizations.

Alliance strategy and progress reporting needed to be grounded in sound theology and growing from the Alliance's missiological thinking and values. Scope and content of reporting were increasingly better aligned with the new realities of Bible translation movements. And while the geographical constructs of Areas could be helpful, there was also much going on across Areas and through other affinities. Reporting was

beginning to reflect that as well. The board had gained an understanding that progress was better observed and participated in than calculated and counted.

The journey continues. There are always new board members, who in their desire to serve well, seek something to measure. And there are always new questions, new challenges, and new ways of working that require the board to take stock of its purpose and place. The Alliance leadership needs to continue to serve them well, inspire them further, and journey with them under God's direction.

In the words of Timothy Tennent, "Missions always must unfold within the context of, and the anticipation of, God's work, which He alone initiated and which He alone can bring to final completion. This perspective if properly understood, should not render us passive or our work inconsequential. Rather, it puts all of our work within the larger and more ennobling context of God's action and the certainty of final outcome" (2010:123).

7.3 REGIONAL: WYCLIFFE AMERICAS AREA—MAPPING THE AMERICAS JOURNEY

How can the journey concept be applied in an organization or strategy review process? And what can such a process teach us about the potential and usefulness of the journey concept? This section of chapter seven provides a case study of a consultation process and subsequent reporting carried out with Wycliffe Americas Area leadership.

7.3.1 INTRODUCTION

This case study is a revised and reduced version of the summary report the researcher provided to the Americas leadership following the consultation. For the purpose of this case study, I have chosen to include much, but not all, of the original information that would make sense to a wider audience, as it may provide additional insights into how the journey metaphor/reality is helpful to the development of missional intent, strategic thinking, and strategies. I have also supplemented the case study with researcher's notes to enhance continuity and context, and to highlight ideas that are particularly helpful to the discussion of the themes of this thesis. And, because I personally planned and participated in this consultation, and because the consultation was done with a conversational format, the style of this case study is less formal and detached than if I had gathered the information second hand. The original report was written primarily for use by those who had participated in the consultation. The case study version presented here is intended to

demonstrate the mapping process as applied in this consultation and to illustrate the contribution of the journey concept to strategic thinking and organizational review.

7.3.1.1 Purpose

The information and ideas in this document are the product of a two-day conversation and several decades' worth of experience (close to a century, if you combine the years of experience of all the leaders). The purpose was to: identify, reflect on, document, and share the process, progress, and decisions of the Americas Movement Journey thus far, for the further learning of the Americas and to inform and inspire others on their journey. Wycliffe Americas Area Director Nydia Garcia-Schmidt titled the consultation "Mapping the Americas Journey (thus far)". The consultation was held September 1-2, 2017, in Mexico City.

7.3.1.2 Participants

Americas Area leaders who participated in the conversation:

Nydia Garcia-Schmidt, current Director for Wycliffe Global Alliance, Americas Area.

Doug Baughman, Associate Director for Wycliffe Global Alliance, Americas Area.

David Cardenas, Strategic Alliance, Latin America and President of COMIBAM.

Jose de Dios, currently serving as Special Assistant (to the President of Wycliffe USA) for Missiology and Culture. Previously, Director for Wycliffe Global Alliance Americas Area (2007-2013).

David Brooks, currently serving as a partnership consultant. Past Director for Wycliffe International and SIL Americas Areas, (2002-2006, this role predates the Alliance and represents the previous organizational structure).

Susan Van Wynen did the planning for the two-day consultation, co-led it with Nydia Garcia-Schmidt, and wrote up a report for the Area from the more than forty-six pages of meeting notes taken by Gwen Davies, Wycliffe Global Alliance Communication Editor.

7.3.1.3 Process

The conversation was shaped around these big-picture questions:

- How will the past and present inform the ongoing Americas' journey and the Americas' future?
- What do you want others to know about the Americas' journey?
- What will help others on their journey?

To help us organize our thoughts, we made sure we covered the following aspects of the journey as a part of the discussion:

- Context
- Identity, Vision, Values
- People
- Resources
- Principles
- Mindset
- Decisions
- Behaviors
- Milestones
- Lessons Learned
- Discernment/Goals

7.3.1.4 Scope

For generations, God has been active in the Americas through his translated Word and the lives of his people. We respect and honor this history, though we do not have space or time to recount every event or story. For the purpose of learning from and sharing a specific segment of the Americas journey, we looked back as far as the 1980s. Our goal was to briefly trace the journey that led Wycliffe Americas Area from a largely traditional missions model to becoming a Bible translation movement, involving more than 100 organizations, movements, churches, and denominations in Mexico, Central America, and South America. (Canada, the United States, and the Caribbean are also part of Wycliffe Americas Area but were not the focus of this study and review.)

Sections labeled "Participant observations" are from the notes taken during the consultation. It is important to remember that this case study is based on a conversational consultation. Most of the participant observations are not in quotes or labeled by speaker because they may have been condensed or paraphrased in the notes or may be a thought contributed by more than one person. Not every thought has been turned into a full sentence. As long as the thought was clear, I did not add

anything to the participants' actual comments. In some cases, however, I have added context for the sake of clarity. Americas Director Nydia Garcia-Schmidt has given input to and approved this case study.

Garcia-Schmidt opened the consultation with a reflection on the past fifteen years of the Americas Area. She said they had been living in two worlds (the world of traditional missions, which was predominately experienced through expatriate efforts, and the world of local church and indigenous missions that is growing). She talked about how things had been done and about what could be. She spoke of the need for contextualization and innovation, and how these had already been key to their journey thus far. The goal for this consultation, she said, was to have a conversation that could emerge as something appealing and not too academic, something they could share with others who were asking, "how did you do it?" Not a model, but an example. The conversation structure followed (more or less) the bullet points listed above in the section on process. And so they began to share the stories of their journey…

7.3.2 Context

Exploring the context that has enabled or hindered the Bible translation movement in the Americas, consultant participants talked about the following:

- What kind of terrain have we encountered? Terrain includes: geographical locations significant to the Bible translation movement; historical, political, sociological, and religious contexts; significant and lasting movement in movements, etc. that create opportunities or challenges.
- What kind of weather have we experienced? Weather includes: what made the timing "right" for the movement to happen? What "winds of the Spirit" were blowing? What "rainfall" enriched opportunities and caused growth? What storms impeded progress?

While one may encounter different terrain on a journey, terrain in any given location is usually a constant (i.e. politics may change, but there will always be politics!), a state of being…until you move on to a different terrain. In contrast, weather fluctuates, passes by and can be a momentary event.

7.3.2.1 Terrain—participant observations

- Latin America is a large area (twenty-six countries). North America (when considering Mexico as part of Latin America) is just two countries, but with great influence. And then there is the Caribbean…and Brazil. Each region has

a very different history, numerous cultures and contexts. For the sake of this discussion of Bible translation movements, the primary focus is on Latin America and Brazil.

- Many countries in the regions we are covering have numerous people groups often referred to as *indigenous* and others who may be referred to as *nationals* or the *majority culture.*
- Indigenous people can reach other indigenous people. God has enabled this, particularly when doors closed for others to serve among these peoples.

Early on, in places where there was violence or civil war, where missionaries had to withdraw, that is where we saw the more vibrant missions movement. In areas where there was ongoing dependency on the external church, the movements did not grow as quickly.

7.3.2.2 Weather—participant observations

- The identifying of the *10/40 Window inspired a new generation.
- The appearance and influence of Liberation Theology, primarily in the Catholic Church, had a big impact in that it introduced a concept of more humanistic, integral mission.
- *COMIBAM was experiencing tremendous growth in missions through a movement, rather than an institutional model in the 1980s and forward. The leadership of Wycliffe International in Latin America during 1999-2000 was careful to understand this movement and had many conversations and meetings to come to agreements on how to present the vision for Bible translation in the emerging COMIBAM missions movement. COMIBAM was also sensitive to learning and understanding how to walk with the Bible translation movement. The COMIBAM movement helped establish many structures and organizations that were both new and local. There was an increase in numbers of missionaries sent to cross-cultural missions, including those going to work in the 10/40 window. The number of missionaries active from 1996 to 2001 went from 2684 to 4849. There was formal training in eleven countries, with at least 250 students.
- God was working in Brazil. Missions was more cohesive than in the Spanish-speaking arena. The indigenous movement grew more and faster than in Spanish-speaking Latin America.
- A negative aspect of the context is the imposition of timelines that put us in a mode of urgency to get Bible translation done quickly. What is behind that kind of thinking?

A Key Comment from this discussion of Context: “What is God doing and saying to us about how to walk together?” David Cardenas

7.3.2.3 Researcher’s Comments

Difficult terrain (in the form of geographical and political challenges) and changing weather (new information and data, trends, and movements) together awakened and encouraged new ways of working, stronger local involvement, and an increasing number of new participants who were better informed than their predecessors. The final bullet point above references Vision 2025, a corporate challenge issued in 1999 and a call to see Bible translation work begun in all the language communities that still needed the Bible in their language. But Vision 2025 was not always adopted holistically, with its call to willingness to change, work differently, work in partnership, etc. What was often adopted was a “deadline” sound-byte—to have translation work begun by 2025 in all languages needing it. Urgency was often portrayed as task and on behalf of a product rather than as concern for building relationships that would lead to lasting impact. Both good and bad have come of Vision 2025. The varying responses to Vision 2025 and the programs started as a result of it have been major factors in the Americas journey.

*The 10/40 Window, a term coined by mission strategist Luis Bush, refers to the area of the world between 10- and 40-degrees north latitude; it includes about two-thirds of the global population and encompasses parts of Northern Africa, the Middle East, and Asia. A highly populated area, it is also characterized by the highest concentration of people groups without access to the Gospel.

*COMIBAM is the Ibero-American Missionary Cooperative, an alliance that brings together national mission groups and networks from twenty-five Latin American countries. COMIBAM is also a part of the Wycliffe Global Alliance.

7.3.3 Journey identity, vision, and values

Articulating the basic motivations and foundations for the journey, participants addressed these questions:

- Where were we (the Bible translation movements, Wycliffe, the church in the Americas)?

- Where are we now?

- What were the vision and values in the beginning? Have they changed? How? Why?

7.3.3.1 Participant observations

- The following are some of the participants' observations related to the above:
- Inclusion—We don't want to leave people out. We find ways to be inclusive. When we have a consultation, all participants will have the opportunity to lead something. We value both men and women. It is an open space for other cultures and for young leaders working with more mature leaders. More people need to do this intentionally.
- Trust and commitment—A lot of trust was put into the networks (of partners). There was really no other option. The relationship with COMIBAM has survived four generations of leaders because of trust. There were times when one of us violated another's trust, and there were disagreements. But there was leadership commitment to partnership.
- Establish strong missiological and theological foundations for Bible translation.
- Sacrifice.
- Identity—You have to know why you exist (as an organization, network, etc.); if we aren't clear on why we exist, others won't see it either.
- Prayer—We want to know what's important from the Lord, not just have our own ideas. Importance of discernment.
- Go where the people are (i.e. seminaries, churches). Informal conversations happen. A principle or value to have – how do I connect in natural ways with what's happening today?
- Use local resources**.**
- Remember the sovereignty of God. Even when what is happening may be unpleasant, we are responsible to respond in a godly way, not lower our principles. It is a challenge, but he allows it.
- Having the Bible in our language brings value to us as a people.
- Innovation.
- Caring for each other.
- Sensitivity to Latin American spirituality—how we express our beliefs and faith. In our meetings we know this and build on it from our experiences.
- Building together—the knowledge and experience that is in the Alliance Organizations. How do we promote that those experiences be shared?

- Patience—There are times we want to move faster but we make mistakes. We are learning to respect how God is moving and how to follow. I think that is a consequence of the missiology regarding the mission of God.
- Mutual respect. Exemplary at the leadership level.
- We support our leaders.
- Always hope and pray for change that will lead to transformation.

A Key Comment from this discussion on Identity, Vision, and Values: “What moves a movement? Shared vision, values, principles…that’s what needs to happen!” Nydia Garcia-Schmidt

7.3.3.2 Researcher’s comments

During these conversations, values-related topics and issues were identified for follow-up. These included issues of relating with churches so they can see their mission is part of God’s mission, and that the mission of Bible translation is an integral part of the whole. Polycentrism was another topic designated for further discussion. The participants cited examples of networks and organizations around the globe and in the Americas that have served and continue to serve as centers of influence. “[These] centers of influence impacted how we in the Alliance saw mission and Bible translation from the early days”, one participant noted. The participants mentioned, too, how networks have facilitated centers of influence, particularly indigenous networks in various countries, and how these connections have helped organizations be more eager to reach out globally in dialogue and partnership.

I was struck by the holistic nature of this conversation. I have been in many discussions on identity and values in numerous organizations, many of which hoped for something concrete to emerge. Such conversations often go in circles and do not reach anything concrete. This discussion did not have a specific goal of reaching concrete statements of identity or values. However, the list of recognized values not only provides concrete statements, but also offers many of them in contexts that either reflect on the past as they move forward or acknowledge the deeper reason for that value. The values discussion grew organically from their discussion of their journey. There was little “we used to be/do that and now we are/do this”.

The history discussed demonstrated how values grew and changed. They did not just “switch”. This is a reflection of missional intent and living the journey. Changes come through discernment and are purposeful, yet organic. Traditional strategic planning often produces change in “switch” mode. Changes appear as a sudden shift

from one way of working to another, often without broad understanding of why and how. The conversation above was one of several conversations that demonstrated journey progression exemplified by the participants' commitments to community and to purposefully listening to and following God. These commitments connect to both their heritage and their future.

7.3.4. People

Identifying who has been participating with God on the Americas journey and how he has used them, participants explored:

- Who have the significant leaders and influencers been? Why and how were these people leaders and influencers?
- Who are the significant stakeholders? How has this changed? Why?

7.3.4.1. Participant observations

The following are participants' observations related to the above:

- There have been significant individuals, and groups of people, but it is more about the qualities than the personalities.
- There is a ripple effect with relationship building. It extends far beyond what we could imagine.
- We are part of a community. Titles and position do not make us better or more important than anyone else. Examples of humility in current and previous Americas leaders make it possible to work in collaboration. Leaders who were/are humble, encouraging, advising, mentoring.
- Key influencers' principles: e.g. not letting structures run the movement or organization, but be vision-driven (missiologically, etc.). Annual retreats are very helpful – no agenda, reflection on past year. Keep things moving. What can we do differently (innovative thinking)?
- Relationships with the indigenous church (but could also apply elsewhere). We need to care for them, and we need to encourage intergenerational leadership, inviting the youth to be part of the movement for the future.
- Example of a previous leader – an important influence in Americas Area – ability to take general concepts, ideas, and turn them into strategies and useful structures. Relational too, but practical approach, operational ability.

- That's the whole idea of a team. Idea people, doers. Example of a leader who kept us sticking to our principles. He wasn't afraid to say, "That doesn't fit".

A Key Comment from the discussion on People: "Collaboration is God's way of enacting his vision". David Cardenas

7.3.4.2 Researcher's comments

The participants honored a number of their leaders and colleagues in the process of the conversation and noted what they learned from them and how that could be applied in the future. While the detailed information about these individuals is not needed for this case study, I did include some of the qualities the participants referenced. Much of the discussion happened through storytelling. There was a free flow of conversation with much reminiscing and reflecting. Although individuals were highlighted, the overall focus of the conversation was on the importance of being a team, being inclusive and valuing all. Reflecting on the people who have been on this journey thus far enabled participants to see patterns, changes and principles that helped them in the later conversations and as they established some of their principles and priorities. They were able to see why they valued specific qualities because they could recall those who had modeled them along the way. Seeing where they had been revealed more of where they are and where they want to be.

7.3.5. Resources

To identify the resources God has provided, participants focused on the following questions:

- What resources have been important? Why?
- How have they been used?
- How were they provided?
- How has thinking about resources changed? How has the use of resources changed?

Researcher's Comments: There were many provocative and interconnected thoughts, so for this section I have put them, as much as possible, in the order of the questions considered, even though they weren't necessarily expressed in this order. This demonstrates how a natural flow of conversation and reflection on the journey can result in the sharing of diverse insights that come together in rich patterns and practical observations. The conversation format allows participants to

reflect and often come back to previous examples with further examples and insights. And, as demonstrated here, all of this can then be organized in concrete, less conversational formats for further evaluation and for sharing with others. It gives a bird's eye view of the journey.

7.3.5.1. Participant observations

- What resources have been important? Why?

We must remember the value of generosity, not just with money, also time (service), relationships (to be willing to share contacts, be connectors). You get a better "return on investment" with relationships, but don't encourage relationships as a means to an end! Grow relationships, live in community, because it's biblical. People tend to view money as the solution to their problems, but in true community, real partnerships work better than money. Funding, without necessary preparation and analysis, etc. can actually hinder the movement.

- How have resources been used?

Time, energy, and money have been spent on nurturing relationships. Investments have been made on technology (to support relationships). Resources have involved very little that was actually related to project funding. Besides reaching Scripture translation goals, results included transitioning to local leadership, increasing capacity, training, fostering vision in the movements, organization/leadership development, etc. There was an increase in long term benefits, even with a decrease in funding. We now have stronger organizations and people with competencies they didn't have before.

- How were they provided?

Sometimes less is more as we look at other ways of resourcing. It's about generosity and being creative as opposed to just providing money. People can provide food for a meeting, housing, etc. These are good principles that can work worldwide. When we felt there was a lack of resources because funding was reduced, people kept helping, more consultants donated time (they could work online). A church provided an office and other resources for *LETRA Chile. *FEDEMEC is now sharing its office with part of our Area team. A church in McAllen, Texas, gave Garcia-Schmidt office space. It happened because of relationships. When *ALEM hosted a meeting for the Alliance organizations in

Brazil, they didn't charge for housing or food. We relate to 20-30 percent of the Church in the Americas through COMIBAM; this is a resource.

- How has thinking about resources changed? How has the use of resources changed?

    - Systems and Structures—Stewardship is not just about “where is our money going?” The former system and structure of branches/centers of operation seemed necessary at the time. Today they would be highly inefficient because of the money and people it took to keep them going and because there are now operational resources elsewhere. There was a strong reaction to seeing the centers closed. But the world has changed.

    - Logistics—We have moved away from meeting in big hotels, conference amenities, etc. We listened to the movement, adjusted. We have a meeting at a camp in Argentina coming up. At an Area meeting in Guatemala, indigenous leaders developed the agenda with us and co-hosted; they wanted to hold it where they could include more people within the budget. It was held at a Bible school with up to eight people in each room. This was hard for a lot of people, but it established a lot of credibility with the indigenous leaders. This was crucial for those relationships, worth every discomfort.

    - Leaders—Some leaders are serving in combined roles. (Participants gave examples of leaders doing two or three roles.) This enriches multiple environments [cross pollination]. But it is challenging. Not everyone can or should do this.

    - Challenge as Opportunity—When we have had a shortage of funding, we felt the impact, but in a way welcomed it. It was challenging. We had to close some activities, stop some subsidies, but it also opened new opportunities.

    - Control—Control is a high value for many when it comes to any kind of resources, but thinking that way undermines Alliance values. Control issues (across partnerships) are a key hurdle to good stewardship.

    - Stewardship Priorities—How do we use money? To improve relationships.

Outside of our circle, many don't understand how we use resources or why, how a movement has a ripple effect. A lot of people can't see that. It is important to communicate why this is effective (even other Alliance organizations may not understand, e.g. our budget). Goal: how to better explain (to outside audiences and to Alliance organizations) how the movements are working.

A Key Comment from the discussion on Resources: “Stewardship of resources is a complex discussion. Like when you use airplanes to reach villages, it’s efficient and a good use of resources in some ways, but you miss meeting all the people in-between…the people you’d meet if you went by canoe.” Dave Brooks

*LETRA Chile is a Chilean organization committed to Bible translation and literacy. It is a part of the Wycliffe Global Alliance.

*FEDEMEC is a Costa Rican network of churches and mission entities that helps equip and provides services for those wishing to participate in cross-cultural ministry. FEDEMEC is a Wycliffe Global Alliance organization.

*ALEM is a Brazilian Bible translation organization involved in translation, church planting, and training of workers. It is a member of the Wycliffe Global Alliance.

7.3.5.2 Researcher’s comments

This discussion on resources is a dynamic part of the whole journey conversation. It emphasizes the need to think differently, think together, share stories and examples, and rethink what it being resourced and what it means to be successful. The comment above about not “meeting all the people in-between” is such a powerful call to re-examine “efficiency” and “good use of resources” considering what one is trying to accomplish and in light of valuing relationships and considering their success. This isn’t to imply one should always take the canoe, but that it should be on the list of viable options.

7.3.6. Principles

Principles are guiding rules and beliefs. They are outworkings of identity, vision, and values. They should be imbedded in the people in an organization or movement and can then set the stage for how people behave. Unfortunately, principles are often institutionalized and considered to be part of the structure of an organization rather than part of the character of its people. This hinders growth, flexibility, and compassion. When principles are a part of the people, both the people and the

organization can flourish. Principles can be applied across many contexts, but the specifics of enacting those principles may vary by cultural interpretations, regions, or situations.

Researcher's Comments: Because the original list was quite long, I have reduced the list and put the principles in categories. As with any list, it could be organized in numerous configurations, but I have tried to organize the principles in a way that coordinated well with their descriptions above.

7.3.6.1. Participant observations

- Principles representing the value of people.

Trust. Relationships, relationships… Focus on people over finances. Leaders commit to being friends more than colleagues, including across organizations.

Inclusion. Community. Unity. Diversity. Polycentrism. Working in collaboration. Humility. Be willing to ask forgiveness. Patience. Respect. Listen, listen. Listen to multiple people and views. Readiness to respond to others.

- Principles representing commitment.

Reliance on God as the leader. Missiological reflection is key. Commitment to being in the Word, individually and together. Prayer. Flexibility. Willingness to change as God leads and as circumstances change.

Vision-focused. Embrace both simplicity and complexity. Structures that serve (don't drive). Outside-the-box thinking, Willingness to take risks. Change doesn't happen through a directive.

A Key Comment from the discussion of Principles: "We struggle with the term 'partner' [at least partly because it is connected to transactional relationships]. How do we state the principle 'do nothing on your own'? It will be important how we state that." Dave Brooks

7.3.6.2 Researcher's comments

I was impressed by the diversity and balance in these principles. The participants were considering both reflection and practice, individual and community responsibilities, and were trying to not make binary choices (such as choosing

between simplicity and complexity). Almost every principle also included an implicit agreement to let go of control. Very few of the principles listed could be embraced or enacted by someone who was bent on power and/or control.

7.3.7. Mindset

Mindset is habitual or characteristic mental attitude that determines how a person or group will interpret and respond to situations. The participants reflected on the past and the present and discussed what was needed for continued change and growth in the future. It was agreed that mindset makes a major difference in how individuals or a group approach various scenarios.

Researcher's Comments: It is helpful to understand that, prior to the creation of the Wycliffe Global Alliance, its predecessor Wycliffe International was much more closely related to a partner organization, SIL. Today they function as separate, collegial organizations with many common values and much common history. Some Alliance Organizations second personnel to SIL. In the past, however, because Wycliffe International and SIL had a joint international leadership team and board, Wycliffe shared much of the SIL culture of that time. Both SIL and the Wycliffe Global Alliance have been going through many changes in recent years, so the former mindset must be considered as *former* for *both* organizations, and it does not necessarily represent the mindset of everyone involved, even in the past. Although SIL was not a part of the conversations featured in this case study, in the Americas, SIL and Wycliffe often look at their journeys together. Our focus is on Wycliffe's journey, but we cannot overlook the fact that SIL has played a significant role in the Wycliffe Americas journey. Among other services, SIL, for many years, served as the primary vehicle through which "Westerners" could go out into the world to serve in Bible translation. As is common in missions worldwide, the Americas has moved on from "the West to the rest" operational style (meaning U.S., Canada, and Europe sending out personnel around the world) to "everyone to everywhere". But it has been, and continues to be, a journey.

7.3.7.1. Former mindset

- We do it ourselves (Wycliffe and SIL) because: no one else will (pioneers), no one else can (academics), it is less complicated to do it ourselves, we will have better control and better quality.
- This is our mandate and we need to maintain control because we are accountable to stakeholders.

- Partnership is good in theory, but organizations all have their own priorities.
- We (SIL) don't have partners in this country, so there is no one else to work with.
- We (SIL) don't work with churches as it would endanger our other relationships.
- We (SIL and/or Wycliffe) provide the resources.
- Bible translation is very specialized, separate from other ministry and missions.
- We rely on external funding.
- We will create more organizations like those of the past.
- We are the experts.
- We bring, others receive.
- Institutional, hierarchical.

7.3.7.2 What has changed? Why?

- Acknowledging God's Mission—We have learned to respect how God is moving and how to follow. I think that is a consequence of the missiology in regard to the mission of God. We are learning patience; there are times we want to move faster but we make mistakes. We are learning flexibility, willing to change as circumstances change, as God meets us. In Latin America there is a spiritual sensitivity, how we express our beliefs and faith. So, in our meetings, we acknowledge this and build on that from our experiences.
- Structure—We needed to think beyond existing structures. We need to always ask, "Does the structure help or hinder?"
- From Institutional to Community thinking—We realized the term "partner" can get in the way. It's about community. COMIBAM is a community. The Alliance is a community. We need another way of talking about partnership. It has too much baggage (for example— "you partner with my agenda", transactional partnerships, etc.). Leadership as a team is significant (decision making together, bouncing ideas, etc.). From institution to a collaborative approach is a significant shift. Shift from Bible translation "out there" done by experts to the community saying, "We should own this". Another aspect is inclusion. We value both men and women and it's an open space for other cultures and for young leaders working with more mature leaders. A movement has to be led in a different way, inclusive, in community, through consultation (NOT "let's plan the next three years..."). Humility, we are part of a community, a title doesn't make us better, etc. We acknowledge our mistakes and are able to ask for forgiveness,

- Narrow Focus to the Big Picture—There was a shift from interest only in Bible translation by itself, to interest in becoming part of a more holistic movement with the church. Before, the church felt it was outside. We felt we had to focus narrowly. We shifted to becoming part of a broader missions movement. As long as we treated Bible translation as a specialist discipline, that's how the church saw it. We needed to focus on the big picture. COMIBAM spurred helping to integrate Bible translation into the mission movement. No longer transplanting our model [from the past] of creating organizations specifically focused on Bible translation but working with COMIBAM, who wanted us to help them to integrate it as part of the mission of the church, not [have it be] separate. Much broader picture of the mission of God, which helps us engage as part of the church. Not just Bible translation, but also creation care, etc.; as a body we need to be concerned about all of it. Huge discussions about social gospel, etc., that were part of the process. Dialogue taking place, and we fit into that history. Used to set missiology aside (dismissing it with, "we need to keep focused"); now that's shifted completely.
- Encouraging Generosity in all Aspects—We don't talk about money as much; we discussed how the movement will be a church movement, not based on external funding and not with funding as the central focus. Today we are projecting an image of the Alliance that is more contextualized. Example: “Before I joined the Alliance four years ago, meetings were held in hotels. There was the perception that the Alliance had money. We must recognize that the church has local resources. We must project how Jesus did missions: his humility, simplicity (as simple as possible). This is good for the Alliance journey.

A Key Comment from the conversation on Mindset: "We don’t always do it right, but our intentions and commitment are to this vision” (unidentified participant).

Researcher’s Comments: The missional intent and journey mentality come through strongly in this section. The understanding of mission belonging to God, willingness to release control, to be flexible, to grow, and to change are all evident. There is a desire to continually re-evaluate structures in terms of their suitability and a recognition of the profound impact of shifting from institution to community/movement. The broader, more integrated focus and the emphasis on generosity also indicate a willingness to take into account how God is working and to align oneself and one’s organization to his leading and direction. The Key Comment is an excellent demonstration of the reality of the journey challenges and of the humility mentioned, too.

7.3.8 Decisions

Decisions are the specific choices (one time or ongoing) that have had an impact along the way on the Americas journey. Participants discussed the following:

- How did these decisions have a major impact?
- Why did they have an impact? What difference have they made?
- What environment and resources did they require?
- How did they affect the direction, pace, scope of the movement?

Researcher's note: I have grouped some of the decisions below and have put them in loose categories for easier reading and consideration.

7.3.8.1 Participant observations

"Ground Rules"

- Every structure and process became open to examination.
- We chose to look at everything through the lens of our principles.

Progressive Inclusion

- Careful thought as to who else should/could be involved.
- "As an expat, I tried to never attend meetings without being accompanied by a Latin colleague."
- I (Dave B, USA) made sure my job was short-term and a Latin leader replaced me.
- Growing the Latin leadership through encouragement and mentoring.
- We purposefully sought to respect and honor our partners and their positions.
- We sought to remove language barriers in meetings.
- We purposely exhorted and continue to exhort people to work together.

Rethinking Strategy…Together

- Thinking through – What is our focus? What are we here for? To encourage sending? Training? Other?
- Shift from a military model (bases, etc.) to business model (transactional), to friendship in mission.
- You do need some institutional functions but also careful thought and decision-making to keep it from overtaking you. How do you stay in the “zone” without institutionalizing the movement and killing it?
- Choosing not to do operational things.
- We used to do very structured strategic planning, but now have decided to do consultations. This allows everyone to be more involved. Allows people to share the issue and together we figure out the next steps or solution. More than a "planning session". People get to be active participants, ideas listened to, shared responsibility, ownership.
- We chose strategies that would lessen the fears of our partners.

Choosing Community

- We made it a priority to allow time and funding to build friendships.
- We chose to scrap our meeting agenda and instead adopt the church’s agenda.
- Making room for the meetings where we reflect on *missio Dei*. It is about mission in community. And the importance of Bible translation for transformation. We bring people from Alliance organizations and the national church and missionary movement together. Mixture of people can make it transformational. It is not about mobilizing or showing statistics, but reflecting.
- We did not have clarity about the future, but knew it was time for a transition; we did our best; a lot of prayer and input from the community is important, needs to be a decision of not just one person or a few people. Getting Alliance Organizations' input. The group will be able to determine what kind of leadership skills are needed.
- We quit talking about being parachurch. It’s more than a terminology change. Now we talk about being part of the body.
- We chose to send people (into Bible translation-related mission work) through church or local mission structures. (There were internal struggles in 2003/4 concerning closing the Wycliffe Area function as a sending structure.) Closing down the sending structure of Wycliffe Americas that was set up to handle finances, personnel, recruitment, etc. from countries without sending

organizations. Closing it was a team decision; the decision fit our principles. We decided not to establish Wycliffe Organizations in Latin America on the advice of COMIBAM leadership, although some colleagues were very much against the decision.

- Not establishing Wycliffe as an institution. Instead, choosing to work in agreement with COMIBAM. The relationship between Wycliffe and COMIBAM was choosing to be a movement within a movement.
- Bible translation becomes a ministry where the church participates; it is not always associated with an organization. It becomes part of outreach and cross-cultural ministry. The focus is on church planting, evangelism, but we perceive that the church/movement always puts Bible translation aside because of how it was done in the past, (by foreign experts, etc.); they don't know how it fits in their vision. Part of what motivates me is to try to work through the church so that it becomes integrated into the mission of the church, not something on the side.

Resource Allocation

- Using funds and influence wisely in order to be a better partner to the movement, not establishing ourselves as an institution.

- Choosing to use funds to bring people together to build relationships.

- Choosing to have joint comprehensive projects and choosing when to disband.

- Choosing to use new technology, tools that help strengthen the movement. Tools for monitoring and evaluation. Latin American organizations were weak in this. Now a culture of evaluation can help them appropriately evaluate how they can improve and have greater impact.

A Key Comment from the Decisions discussion: “We chose to look at everything through the lens of our principles” (unidentified participant).

7.3.8.2 Researcher’s comments

The journey approach to this conversation helped participants identify purposeful changes along the journey. Without this sort of reflection, it would be easy to overlook the purposefulness and just say, “Yes, because of new developments and contexts, things changed”. But, in actuality, very conscious choices were made that

took Americas Area down this path. It is difficult to imagine looking at and evaluating these choices from a warfare, competitive, or empire-building strategy perspective as described in chapter three of this thesis. There would be much dissonance and clashing of values. The journey concept provides a more organic approach that is in harmony with the organization's processes and progress.

7.3.9 Behaviors

Behaviors are how an individual or group acts in various situations. Based on the previous discussions and additional reflection, the participants talked about and crafted a list of behaviors that characterize the Wycliffe Americas Area people and journey at their best.

7.3.9.1 Participant observations

- Walk in humility.
- Resist defensiveness.
- Show respect and honor to others.
- Talk and consult with everyone affected by changes.
- Listen to partners' fears and respects their concerns.
- Maintain personal relationships and make time for others.
- Let go of control so the global and local church can own the work.
- Develop a team and promote Latinos as leaders at the highest levels.
- Make time for relationships over "efficiency".
- Have the attitude of a servant.
- Conduct meetings so all partners feel valued and have opportunity to speak (otherwise, people feel marginalized).
- Welcome new people to participate in consultations, meetings can be natural or awkward, depending on how people are received.

- Take a chance on some things, invest in developing relationships.
- Listen to multiple peoples' input, not just one side.
- Share as much information as possible. Do nothing on your own.
- Work in collaboration, in community.
- Keep short accounts with people and organizations. Don't talk behind their backs. When possible (unless needing a 3rd party in some cultures) go directly to the person.
- Develop friendships with the Wycliffe Area directors; get comfortable sharing ideas, once or twice a year retreat. Encourage collaboration across areas happening more naturally.
- Deal with rumors. You don't do this stuff by email.
- Include partners as part of planning for events. Energy goes up!
- Friendship as a behavior – In Latin America we have been doing that; if we have a friendship, collaboration will follow. And the Alliance has provided the spaces where we have those encounters face-to-face.
- Recognize we are community, be a part of it, nurture it. Don't artificially create it (to become our "new task"!). It's really God's community and we're already part of it. We either do a bad job of it or continue to learn how to do it well. We communicate well with people in our own community, but going to others can be difficult. When thrown into a foreign environment, community doesn't happen. Missiological perspective is needed.
- Challenge the status quo.
- Keep evaluating everything. Is it worth doing? Do we need to change or adapt?
- Friendliness, not overly formal.
- Include and respect women.

- Think outside the box – get missiological input not just from North America, from Asia, Africa, Latin America.

- Consider current thinking around the world as a resource.

A Key Comment during the Behaviors discussion: “Team leadership! We need diversity and people who are way out there with great ideas, but don't fit. They're the only ones who can do it.” Dave Brooks

7.3.6.2 Researcher’s comments

These behaviors speak for themselves. My only additional comment here would be to note the consistency of values, principles, mindset, and behaviors, and how the decisions made flow out of them. Crises, new contexts, new partners, releasing of control, changing the status quo even when faced with intense criticism—none of these led to action without reflection or decisions made in in isolation.

7.3.10 Milestones

A milestone is an action or event marking a significant change in the course of the journey or in a stage of development. A milestone may or may not be directly correlated to the decisions referred to above. They may be tipping points, crises, miracles, crossroads, etc. What are the key milestones along the journey thus far?

Researcher’s Note: The participants in this mapping consultation provided key milestones from the 1930s through the present decade. Many of these would be difficult to understand without the full context of the conversation from this consultation and additional background, so only a few are mentioned in this paper as examples. Milestones included the formation of numerous national mission organizations, collaboration efforts, meetings, and changes that signified the growth of a movement. Exact dates were not provided for every milestone.

7.3.10.1 Participant observations

Among the milestones mentioned were the beginning of the A.D. 2000 movement which engaged churches in mission, the influence of Lausanne conferences and Ralph Winters, and the growth of the 10/40 Window focus. The following were mentioned as well: Brazil, Mexico, Costa Rica – key in missiological development. “We can't underestimate the influence of the Brazilian missions movement, and the depth of theology and missiology they've developed over the years. Argentina, too.

Significant missiology, backbone of the missions movement in Latin America," stated Jose de Dios. Mexico is a tremendous influence within COMIBAM, with so many indigenous groups – *COMIMEX early on had a focus working with indigenous churches, and to do mission within Mexico cross-culturally. Significant, also. Costa Ricans were early pioneers in doing some very good cross-cultural training for their people. So many Latin leaders in missions are Costa Rican. FEDEMEC was a model for a lot of later development. Definitely centers of influence that impacted how we in the Alliance saw mission and Bible translation from early days.

*COMIMEX is a cooperative organization of Mexican mission organizations and churches. It is a part of the Wycliffe Global Alliance

7.3.10.2 Milestone timeline

2006

- Discussion, opposition, and decision to not start more Wycliffe organizations in the Americas, but to follow COMIBAM's advice and work in close collaboration with them.
- The first-time indigenous leaders were invited to one of the Americas meetings.
- Missiological/theological reflection process started. Americas Area was one of the voices pushing for this**.**
- COMIBAM's new vision statement— "All the church in holistic, global mission". This and the collaboration created an environment through which Bible translation can flow through a broad channel of church involvement and ownership.

2007 José de Dios was the first non-North American Area director in the Americas. (Takashi Fukuda led the way in Asia in 2004). Huge shift.

2008 Wycliffe International has its own board and leadership team for the first time. These are the beginnings of the Wycliffe Global Alliance (Wycliffe International takes on this new name in 2011 as the structure continues to change), changing from an institution to a movement. A new multilingual website for the Alliance was also significant for the movement. It demonstrated the diversity and value of all and made more resources available to the church worldwide.

2009 Reflection on leadership. Different types of leadership were needed for each season. Recognition that earlier a lot of pioneers/mobilizers were helpful, but today we need people who know how to collaborate.

**2012 ***CONPLEI meeting. After a 500-year regional history of division among the indigenous and national (majority culture/s of the Americas nations) peoples, at the 2012 CONPLEI congress, there was indigenous leadership of the congress with national and expat people serving meals, cleaning bathrooms, etc.

2015 Colombia Conference—declaration of importance of indigenous church.

2012 Nydia Garcia-Schmidt is the first woman Area director in the Alliance and in the Americas.

*CONPLEI (Consejo Nacional de Pastores y Lideres Evangelicos Indiginas) is the National Board of Indigenous Pastors and Leaders of Brazil, a missions organization committed to reaching the peoples of the Amazon Basin. CONPLEI is a Wycliffe Global Alliance organization.

A Key Comment from the Milestones discussion: “Innovation became our tradition.” Dave Brooks

Researcher’s Comments: Milestones provide reference points along a road. Physical milestones have existed at least since the time of the Roman empire. They are meant to reassure travelers that they are on the right path and are used to indicate distance traveled or remaining distance to a destination. But if no one has yet been on this journey, it is the leader, not a stone marker, that instills confidence. So, it is not unexpected that much of the conversation concerning milestones focused on leaders and leadership. There was some mention of events and accomplishments, but even those were usually tied to something about the leadership. This was a particularly interesting discussion in light of the fact that, traditionally, organizations that discuss milestones usually focus on goals, metrics, and benchmarks. This discussion made it clear that relationships and progress in growing relationships was the higher value.

7.3.11 Lessons learned

Discovering and articulating what we have learned on this journey thus far, participants were asked to reflect on and discuss:

- How do we learn? Through trial and error, “mistakes”, hard experiences, surprising experiences…?
- What do we now think about differently, do differently, not do?
- How can these lessons inform the future?
- How can we share these lessons with others?

Researcher’s Note: I have sorted the lessons learned by topics. Many could, of course, fit more than one category.

7.3.11.1 About God’s mission

- It's a mix of three factors. Time, place, and person. You may have the people, but not at the right place or time. Other times, it's the time, but can't find the right people. Or have the place and people but not the right time. When these three elements come together, the Holy Spirit is present. It isn't necessary to force anything. We do have to be intentional. But it's allowing God to open the door. For the future of the Alliance and the movement it has to be that way. Basically, if we're saying that the mission belongs to God, we have to follow in his steps. But it does mean we have to interpret the times correctly and be ready to act. Because if we miss the Kairos moment, we'll miss our opportunity (David Cardenas).
- Process why God allowed something to happen. He takes you in a direction and you don’t know where it will lead. God puts it there.
- Patience—There are times we want to move faster but we make mistakes. We've learned to respect how God is moving and how to follow. That's a consequence of the missiology in regard to the mission of God.
- Start from missiology and an understanding that God wants us to participate in his mission. Then we can start with a commitment of church ownership of vision, people, resources. Mobilizers often talked about mission as a highly specialized task, done by specialists. The church can help support it but it's not part of the church. But when you talk about the mission of God, it's a natural part of what the church is doing in the world, participating in God’s mission.

7.3.11.2 About movements

- We learned we need to become part of the mission movements and not just focus on Bible translation. We need to care about what others care about.

- Decreased funding can lead to increased creativity. Focus on finances leads to an institution, not a movement. If an organization stays focused on an

existing (older, institutional) donor base, they are likely to remain institutional and find difficulty in incorporating movement qualities. But if they focus more on a younger base, they might end up with more of a movement model.

- We had to define partnership with COMIBAM: 1) not tied to finances; 2) can't be "using" COMIBAM; 3) we must be willing to come under the leadership of the movement as equals.

- We continue to learn to be more aware of networks and the importance of looking at the terrain with a network lens. Movida, a youth movement, is having influence not just here but also in Europe. May impact Europe Area.

- We need to get past the binary thinking regarding institution/movement. Our reality is we have a board, financial and personnel accountability, etc. There are institutional elements, but we think and primarily operate more like a movement. We shouldn't pigeonhole organizations to choose being one or the other. The journey is determining what you need to be and do, to do what God's asking you to do now and into the future.

- Have the courage to look at other networks and keep insisting if that's where we feel God is leading.

- YWAM people are training Jesus Film people, etc... Identity – people can get too stuck on it, worry about losing it. Identity is good, but what identity? And holding too tightly to organizational identities can be harmful as well. Identity got in our way; "I'm SIL", "I'm Wycliffe", but where is it best for you to be to achieve the goals?

- Experience in fieldwork and networks is valuable. You almost need both of those. Understanding about partners, networks, being a facilitator, leading by influence. It's hard to explain to someone who has never done it.

- The Alliance was an institution and became a movement; COMIBAM started as a movement and then began institutionalizing, but it wanted to maintain the movement so changed back to more of a movement. We don't get involved in the day-to-day stuff of the institutions. We focus on the values: collaboration, friendship, unity, trust. We are committed to serving but not intervening to prop things up in areas that weren't or aren't ready.

7.3.11.3 About community

- Relationship, relationship, relationship.

- Partnerships fall apart when there is not good investment in the relationships.

- It is important to have Latin Americans evaluating projects. You get a whole different dynamic.

- The term “parachurch” hurt us.

- None of this can be done in isolation. Groups of indigenous leaders connecting and engaging with mission leadership of COMIBAM, through Wycliffe's meetings, etc., all of this has motivated a greater dialogue.

- We need to keep designing new ways to do things but need to coordinate systems with other areas.

- We want to process with our partners, but at the right time and in the right way, when we're ready (or we'll cause confusion, problems). The process must be truly participatory. Doing it in a document is not helpful. People want interaction. Participatory process. Q&A. Public speaking, videos?

- It's good when different opinions are expressed. Find more ways to share those lessons, along Alliance themes. At the institutional level (not just movement). Not all we have here in the Americas is relevant to everyone.

- We need to learn how to disagree and still have a good conversation. Some cultures do this better than others.

7.3.11.4 About leadership and teams

- In the previous (pre-Alliance) era the lack of leadership commitment to global cooperation slowed down the building of relationships and trust.

- Leadership transitions are crucial to the health of an ongoing movement. We try to avoid the former director casting too much of a shadow, but we need to figure out how to do that better. Founders and other leaders need to know when to step down.

- We need to do better at learning how to engage new leaders.

- Leadership changes, everything can change suddenly.

- From the day we start, we need to think about who is going to replace us, what kind of person, pray about it, ask God to bring that person up. Recognize we all have limitations.

- Formation of a team is critical. You only have so much emotional energy; you don't want to spend it on refereeing fighting among members, nor do you want just a bunch of “yes men”.

- Choose people going the same direction/on the same page. How you form a team impacts a lot of people. There needs to be consistency among the leadership team.

- Your partners will pick up if there is disagreement in the ranks. Avoid triangularization. Go to different people, get a different version. Sort out the key issues talked about. Fully process it as a team first, then you can talk with partner organizations.

- Appreciate leaders with a network or movement mindset. Engage them.

- Using team members' special gifts. Find where your gifts are (delegate the rest). God has brought together people with certain skills and gifts.

- Be very intentional in investing in professional development of the team. Connect them with opportunities. Scholarships, training, etc. Ongoing learning journey. Develop new skills, strengthen existing ones.

- It is important to pray, discern, and wait for the “right” people” and the “right” organizations.

- Higher level of complexity in relationships. Also, the management side of things (structure, process), in addition to relational (trust). What leadership skills are needed for this season of the Alliance and the Americas? Some could shift; others couldn't and left or moved on. All those skills are valuable, but there is a time for each.

7.3.11.5 General

- We can survive a lot if there is basic trust.

- There will be struggles on all sides, as it is hard for some to let go.

- We do not like that it (anything good!) takes time, but it takes time.
- It’s crucial to document things we might forget.
- We are not innovating enough with technology.
- Plan in cycles of three years instead of one. A lot of what we do takes longer than one year. And have a plan, but also stay flexible.
- Systems thinking, helpful – process approach, respecting the process.
- Seek to understand context, but don’t assume you do.
- No one goes on exactly the same journey. People trying to do similar things won't have the same journey. Specific lessons are not always helpful, but the principles behind them will be.
- Don't disdain your reality even when it is not good. Learn along the way and have hope. It takes a lot of work. We must invest.

A Key Comment from the Lessons Learned discussion: “Each era has its own reality and we presented the vision then for what we thought was best. But we have learned along the way” (unidentified participant).

7.3.12 Discernment/Goals

Discernment and goals are concerned with where and how we see God leading. Participants were asked to reflect on all they’ve discussed as they consider the future and their next steps on the journey:

- What key things do we sense God is doing related to the Movement?
- What process of ongoing discernment do we need?
- What should our priorities be?
- What is our vision for the future?
- What are the challenges and opportunities in front of us?

Researcher’s note: much of this discussion is not suitable for this case study as it deals with internal topics, but I have included a summary of what is applicable below.

7.3.12.1 Priorities

7.3.12.1 a Area Focus

- Area Director Nydia Garcia-Schmidt envisioned four areas as priority for the next three years: Seminaries, churches, prayer, generosity. The priorities regarding churches and seminaries are closely tied together. Relating to seminary students and teachers could help the church think about Bible translation as central, instead of "off to the side" or a separate program. The biblical foundations for Bible translation (missiological) could influence the vision early in seminaries, rather than only later in churches. It could have huge impact.

- Other topics included relating effectively to church denominations, prayer and discernment, keeping budgets low, keeping the movement growing and still allowing many voices to give input (polyphonic, polycentrism), indigenous involvement, resources for future Area facilitators. This resourcing includes people who are leading movements, have expertise in missiology, networking, etc. One criterion to be a facilitator is to be connected to a missions movement. That helps us know where to look for facilitators.

7.3.12.1.b Global focus

- Is the Alliance sustainable? Why should we have a global budget when it is a movement and anyone can participate?

- Some people don't understand movements or movement models. It's a blind spot. It's not just about "doing" but about missiology. There's a need to help people understand movements and how they fit into God's mission. And, people who have experience with the movements don't necessarily have experience with a different model. This makes it challenging in the Alliance, which has movements, institutions, and hybrids.

- We may need to not just communicate with the leadership; it doesn't necessarily filter down. We need to work on better information coordination. There is also the issue of lack of technical support.

- Do we need to think beyond geography? Bible translation is not just a geographical issue, needs to be collaborative. We also have to help countries with no Bible translation movement yet. Also, consider collaboration with Alliance organizations in this region with other organizations in other regions.

- Another issue is the need to develop consultants. And what role do the Alliance organizations have in that process?

7.3.12.1 c Future focus

Can we build on the current relationships? Is that one of our goals? Being intentional in a few particular places. How do we cast vision? Role is to be facilitators, connectors, not gatekeepers, for organizations. Never give up, keep building relationships. How to relate to these organizations, we need to take advantage of points of contact at various levels. Invite yourself to meetings. Get to know them better.

Importance of Area and ALT working together to relate to organizations and institutions in the Area. As we look at the Area structure – who else needs to be involved?

We need to be more intentional as a team, communicating with each other as a global team.

A Key Comment on the Future Focus discussion: “Who are we? You need to look at why you exist before you know what your structure needs to be, and your structure needs to be changing as you go” (unidentified participant).

7.3.13 Case study summary

This case study offered a view of a consultation that used the journey concept as its primary structure for what would usually have been termed a strategy review. There were rich conversations, new discoveries, and many “aha” moments in the course of this “Mapping the Americas Journey” consultation. A typical strategic planning review could not have unearthed the history, connections, or evidences of God at work in the same way as did this journey-focused consultation. The following are comments from the participants:

“This discussion is helping to solidify positive aspects of the journey, and also helping us looking toward future.” Nydia Garcia-Schmidt

“That's the value of what we're doing, looking at what God has done and where he's going.” Dave Brooks

“The journey has not been linear. But in spite of setbacks, there was a commitment to partnership on the part of all leaders.” Jose de Dios

“We continue to see steps back and steps forward. We're not presenting a ‘model,’ but showing a journey. Others [Areas/Organizations] will have their own unique journeys. We are not seeking to be ‘The Model’.” Dave Brooks

“We're a part of something amazing that God has done, we didn't see it coming!” Nydia Garcia-Schmidt

“We didn’t see it coming!” is a good summary of what it’s like to be on this journey. It points to the fact of God’s mission being under God’s direction and according to God’s timing. It also recognizes that the missional intent and participation of any person, organization, or movement, though determined by prayer, reflection, and discernment, is also very much under God’s direction and subject to twists and turns that will inevitably surprise everyone but God.

Traditional strategy set milestones in front of us and mapped out our journey before our feet touched ground. But now we realize we are in new territory. This new landscape requires new ways of thinking, being, and working. We have never been this way before. This is apparent as we reflect on the Wycliffe Global Alliance journey as a whole, and the Americas journey in particular. On this uncharted journey we observe and create milestones as we reflect on where and how we have been led, and maps can only be made in retrospect. A map, retracing our past journey, gives opportunity for reflection and may advise future travelers, but the path will never be quite the same again.

The consultation participants were emphatic about not creating a “model”. They understood and hoped others could learn from their journey experiences and lessons, but they also recognized that their journey, and each journey, is in some sense unique. No other Wycliffe Area or organization has quite the same history, nor the same leaders, context or cultures. Mountain climbers will tell you, no two climbs, even up the same mountain, are alike. There are always variables. There is always something new. But there are many lessons to be learned and shared.

7.4 NATIONAL: WYCLIFFE SOUTH AFRICA—MOMENTUM

7.4.1 Introduction

Wycliffe South Africa's Momentum journey traces one organization's path as it strengthens its capacity for participation in the Bible translation movement. On this journey Wycliffe South Africa (WSA) is transformed, not in one shining moment of innovation inspiration, but over many years on an obstacle-filled course. Nor did the transformation come by one fearless leader's actions but through the prayer, reflection, and actions of many "second fiddle", back of the flock, shepherd-leaders, and followers. This case study is compiled from conversations with WSA Director, Karen Floor, plus unpublished articles and internal documents she provided.

7.4.2 Waves

To provide context, Floor presented a brief history using the image of waves to depict WSA's forty-plus years. She offered for consideration three "waves" of transition. The first was the Founding Wave. In 1975, WSA was established as a platform for "mobilizing prayer groups and recruiting pioneer missionaries for Bible translation" (The Journey, April 2016). Church relations centered around finding people who would go. Prayer and financial support were "member-driven" in that they focused on the needs of the missionaries and the projects to which they were assigned. This was the common model for most Wycliffe organizations for many years.

Next came the Reflective Wave. From about 2005, WSA struggled with issues of dwindling church interest in and understanding of the relevance of Bible translation. Recruitment was in serious decline. This situation turned the board and leadership to missiological reflection on the viability of WSA and the overall role of Bible translation organizations. This, along with the Wycliffe Global Alliance's missiological focus on the intentional mindset of reflective practice, formed the basis for WSA's new positioning within the Bible translation movement.

The third wave is the Regional Participation Wave. In 2010, WSA recognized the need for a strategic response to the increasing requests from countries in southern Africa for help in meeting Bible translation needs. The extent and implications of these requests were evaluated and WSA proceeded with a missiologically-based, servant-oriented approach, facilitating a number of Bible translation partnerships among local churches and other key community participants.

The three waves are a picture of the changing context WSA has entered and embraced. The history of WSA is repeated, with wide variation, among other Wycliffe organizations around the world. Changing times and circumstances, and a desire for a more missiological approach have set many organizations on new

paths. Not every organization takes the same exact path. Each situation is unique in terms of “terrain”, “weather”, resources, needs, and people. The ongoing story and journey of WSA’s transformation can be told in four parts—Deserts, Streams, Mountains, and What’s Next.

7.4.3 Deserts

In the shade of the "big rock" of the Kalahari Desert, Moronga often takes time to look at the paintings that show how his people found water in the desert. The now-famous rock paintings of the San people depict their nomadic lifestyle, always moving, always in search of a new water supply. Karen Floor tells this story, recalling a dinner table conversation with Morongo. The story reminds her of how God led Wycliffe South Africa. The “recruitment tap” was running dry. Finding and sending missionaries had been a key purpose and contribution of WSA. It was their part in Bible translation…and it was no longer flowing. Floor says that the WSA story is a story of dependence on God in the face of a wilderness experience, watching and listening for signs of life, a clue as to where new “water” might be found, A story much like that of the San trackers who follow hoof tracks in the desert sand that lead to a baobab tree with fat, juicy roots, or that lead to a rare water hole.

In those desert days, The WSA board and leadership grappled with the options. They were at a crossroads in their journey, and all the paths were obscured under shifting sands. Should they try harder? It seemed futile when other organizations were also facing the same problem no matter how hard they tried. Should they just maintain the status quo? That seemed uninspiring for all. Or, was it time to close their doors? Had WSA outlived its purpose? That was hard to believe when the Bible translation need worldwide was still so great. Or was there fresh “water” out there? Was there hope of refreshment, another way to participate?

The board continued to meet, sometimes for days. They met as a board but also as friends. Together they reflected on the role of WSA, of any Bible translation organization. They began a reflective search for new streams of participation in the mission of God. Was there a way out of the desert?

7.4.4 Streams

During this time of searching, Floor took on the role of WSA Director. In 2010 she was part of a Wycliffe Global Alliance global meeting where one of the major discussions was on streams of participation. These had been identified as the primary means by which Alliance organizations contributed to or facilitated Bible

translation movements. Floor reviewed the seven streams: Prayer, Church Engagement, Recruiting/Sending, Bible Translation Programs, Training, Funding, and Specialty Services. Reflecting on these added to her thoughts and questions concerning the future of WSA. To which streams were they truly contributing? What streams could refresh WSA and their participation in the Alliance and Bible translation movements?

Shortly before this global meeting, WSA had begun receiving requests from several countries in southern Africa. Floor refers to this as their Macedonian call. These groups were saying, “Come over here and help us!” And so, the journey continued as WSA and other organizations in the Africa Area discussed the situation. It was agreed that WSA should explore the possibilities. The board's only condition was that they begin by inquiring, fact-finding, and relationship building, but not claim "territory" or projects as belonging to Wycliffe. One board member referred to it as "leading by playing second fiddle", meaning "facilitating in harmony with the host community who took the initiative”.

One of these Macedonian calls came from the Kalahari San communities, which included Moronga and his people. They represented more than ten distinctly different languages still without Scripture. Their call was urgent: come quickly before these marginalized communities were totally deprived of their land, their voice, and their identity.

The San Bible Partnership began, just after the dedication of the first San New Testament, in the biggest San language, Naro. That day they prayed that all the other San language communities would experience the power of God’s Word as one of the speakers had described it from Jeremiah 23:29. “’Is not my Word like fire,’ declares the Lord, ‘and like a hammer that breaks the rock to pieces?’” Moronga recalled, “That day my heart was stirred to become part of making that happen”.

And so WSA put their foot in a new stream, facilitating Bible translation projects in southern Africa. That stream would soon become a river as more became involved. The chairman of the WSA board traveled to meet with others who were aware of the San people’s expressed need for their own Scriptures. All eleven partners set aside their own organizational agendas in a collective response to the expressed need of the San. Floor recalled, “With one voice we united as a community of second fiddles, under the banner of the San Bible Partnership: The Reformed Church of Botswana and three other churches, the Bible Societies of Botswana, Namibia and

South Africa, SIL, Lutheran Bible Translators, Seed Company and Wycliffe South Africa.”

Other new initiatives followed, broadening WSA regional involvement and collaboration. This included expanding their involvement in prayer partnerships. Realizing that their traditional prayer support for their organization’s members was just the beginning of what they could do, they developed a prayer website, a prayer guide, and got involved in prayer partnerships with several other organizations. This helped them to fully participate in the Alliance Prayer Stream and opened up networking for supporting intercessory awareness for the needs of people without Scripture and programs in progress in southern Africa.

As their involvement in facilitating translation projects grew, the path was not easy. Floor remembered, "In the first three years of the pilot project, production goals were not met. To be honest things took off so quickly on the ground that we didn't have time to put processes and support structures in place. Initially, the focus was on community leadership issues. It wasn't our idea, but it was obviously God's plan to stir up the latent community leadership, long suppressed by national language policies and loss of land.”

Moronga shared his feelings. "I have never been happier in the way God is using me and leading our people back to a meaningful way of life. As a boy I had a vision of me walking behind my people, like a shepherd. God is leading our people to a better way of life, not dwelling on our past and what we've lost, but taking back our future with the new hope we find in God's stories in our language, and in our hearts." This is the journey, not only for the San but for WSA, for all who follow God's leading.

“The early structures for some of the WSA initiatives have come and gone, but the flexibility and willingness to explore and collaborate are firmly embedded in our culture,” Director Karen Floor commented. Recognizing the need for new skills, greater capacity to handle the flow now that the tap was turned back on, WSA boldly and humbly faces the mountains still before them.

7.4.5 Mountains

In 2012, Wycliffe Africa Area, including WSA, met and identified three areas of strategic focus, based on common critical issues hindering effectiveness. One of these areas was organizational capacity. The Area Director at that time, Mundara Muturi, asked, “Does a lack of organizational capacity hinder organizations from

making their optimum contribution to the Bible translation movement in Africa?" This question struck a chord with Floor. She and the board and WSA team knew they did not have all of the skills or capacity to keep up with where the Lord was leading them. Facilitating translation projects was a big step from just promoting translation.

In 2013, WSA was one of four Alliance organizations worldwide chosen for an organizational development pilot project. The Organizational Development Initiative (ODI) was based on a model successfully used among Alliance organizations in Latin America. ODI consultants conducted an organizational assessment and submitted a diagnostic report to the WSA board for discussion. The board, at that time, decided not to pursue the particular ODI model offered, but their discussion helped prepare them for future development engagement. Further discussions led to Seed Company (an Alliance organization, and one of the original four organizations that began the ODI pilot project) taking the lead in adapting the ODI model to different global contexts.

The desired goal of this mountain-climbing effort was "Partnering with various expressions of the Church, for the joy of mutual participation in God's Mission in our geographic context". The results of this effort included growth of staff capacity in numbers and skills (blend of volunteers, supported, and salaried), an increase in field project coordination and funding, growth of accounting services from 9 to 30 projects in the region, and there was integration of local and regional operations. Annual development income grew by more than 6000 percent, annual income grew by over 1000 percent and annual expenditures capacity by more than 100 percent. These increases mean new capacity for participating in southern Africa's Bible translation efforts.

Today, more than fifty other southern Africa language communities are leading the work of Bible translation in their local contexts. Many of them have been impacted by the accessibility of Oral Bible Translation – where translated Scripture is immediately available, without the immediate need for literacy. Hundreds of community members turn out for the monthly review sessions of freshly translated Scripture passages. They can't wait for the next exciting installment of God's Word, made alive in their own language.

Floor commented, "Most of all, we give thanks to God for the way people, like Moronga, are being used by God as leaders in their communities. Moronga was recently appointed as Mayor of a multi-ethnic district. He is one of two San leaders in the BT movement to be elevated to this level, after decades of marginalization

and hopelessness among their people. That portrays something of the profound transformation in these communities."

7.4.6 What's next?

The WSA leadership, staff, and board recognize that God has taken them through deserts, down streams, and up mountains they could not have traversed on their own. Like Wycliffe Americas Area, they are not trying to establish a model for others to follow but to set an example from which they and others can learn. That is the nature a journey in progress.

WSA has had, and continues to have, a major impact on other Alliance organizations. WSA's journey, while unique in some ways, also has much in common with others. As leaders, staff, and boards hear the journey stories of the Alliance, of Americas Area, of WSA, and others, they have shared insights concerning what they have seen and heard. The following are some of the responses from leaders who heard Karen Floor and others speak about their journeys at the Wycliffe Global Gathering in 2016.

"Although they have the same vision, the response has been different and unique in each place."

"Are we willing to recognize when a door is closing and go through a new door in a direction we haven't gone before?"

Listening and Reflecting—

"The Board took quite some time for reflection to gain a sense of direction for what is next, demonstrating dependence and trust in God."

"Reflective time was necessary to become creative."

"Need to sit to hear the call—really important for boards."

"To pause, to rethink, reflect always helps. Seeking advice from others who look from the outside."

"Challenges can provide a forum for reflection, to see how we can do things in a new way."

“Intentional desire to be led by the Holy Spirit.”

“Prayer…not being in a hurry…taking time to do research…willing to lose everything.”

A Calling—

“New context for the Macedonian call—it’s not over; it still inspires today. A whole new life for an organization willing to go in a different direction from where they’d been. ‘Push’ sending out people was changed to a ‘pull’.”

“Cooperation between man and God. They were ready to respond to the call.”

A Role—

“Don’t plant any flags—it’s not about ‘*we* are doing this’.”

“We play second fiddle.”

“Being is as important as doing.”

Collaboration—

“…a real need to collaborate with other organizations for the greater good…”

“…much emphasis on partnership. Local ownership is important.”

“…meeting the challenges in partnership.”

“A crisis to enable dying to an existing identity so as to propel His people to turn towards God and wait on Him for direction. Taking courage to take up a new identity, forming community and collaboration. Reaping the benefits of discovering the strength and giftings of one another.”

“Together we can do more.”

"The value of being interdependent as opposed to being independent or self-sufficient."

Transformation—

“[There was] willingness to change perspective—ministry without borders—serve neighboring countries in the context of partnership.”

“The South African Board confronted their problem and found a way. They did not just ignore the problem and let the work slowly die. Are we willing to shift gears if something new comes up, like translation projects in Europe among refugees? “

"The board was open to new ways to respond (not stuck in a rut!) reflecting and prayer, seeking the Lord; be ready to respond to the Macedonian call. The Lord answered them from a low point (no resources) and things took off."

“We wanted to change the world, but God changed us.”

7.4.7 Staff Reflections

It is helpful to track Wycliffe South Africa’s journey thus far. There is much to learn and much that can be applied in numerous contexts. The comments above demonstrate how others around the world are processing and applying what they have learned from South Africa and others. But how is the WSA staff preparing to meet the challenges ahead? How does reflecting on the concept of journey help them move into the future?

Director Karen Floor recently took time to have the staff, as a group, consider some of the questions in the Journey Survey. This provided a different and conversational context for reflection, as previous survey participants had all responded individually. The following are excerpts from Wycliffe South Africa’s rich time of group reflection.

The participants were a cultural mix of staff members, representing eight cultures in total. Five were longtime members, two had just recently joined the team. Three of those participating were women. The participants are referred to below by their initials.

H was the first to share. In his language, siPhuti, the word for journey has four connotations: explore, learning, grow, and commitment (with courage, because there is an element of uncertainty, a cost involved. Not necessarily financial cost; it could also be emotional). All four connotations can be used for either a literal or figurative journey.

This became the main thread of the discussion, with other participant’s stories affirming or adding to these connotations. H’s thoughts spurred R to share about a

childhood road trip with other children and his father. The car got stuck and the pleasant road trip turned into a dangerous adventure. They had to stay overnight in an unknown place and found evidence the next day of lions having surrounded them. R could relate to all four connotations of journey that H had presented.

B told the story of a journey of faith. Once, while they were away from home, her daughter asked her about faith and, at a loss for exactly how to answer, B suggested she pray for something. The daughter prayed for an ice cream. On the journey back home, completely unsolicited and unexpected, three people gave her an ice cream. Once again, the theme of a journey including the unexpected. And the surprises could range from lions to ice cream. Road trips came to mind for N as well. He recalled how faith was a part of any journey they made and how trips with their children were precious family time. Each of these journeys recalled involved a group, highlighting the aspect of fellowship.

Participant A shared the story of his family moving from Holland to South Africa when he was a child. He had no idea what they would find at their destination. South Africa was just a name to him. They had to pack light and took only a few possessions. They traveled by boat and saw nothing but sea for seventeen days. Had the person steering the boat not known the way, they would have been hopelessly lost. This highlighted the need for preparation and a guide for the journey.

The participants also discussed whether or not it was important to know one's destination, and to what extent the destination can be known. The consensus was that one usually goes with a destination in mind. Another participant offered the example of knowing the destination but not knowing what they would find when they got there. K spoke of her journey from Holland to England, also by boat, to join Wycliffe. She knew she would never live in Holland again. She reflected on how a journey can mean leaving things permanently behind.

In summarizing their time of discussion, they noted the importance of putting God first. They also said that in every preparation for a journey, there should be common agreement among all those involved. As they talked about planning, they concluded that planning depended on the type of journey and should answer the question, "what if?" And it should not be expected that all will go as planned. One should have alternatives in mind, though the focus is always on the desired journey. There is also the challenge of being sentimental and wanting to hold on to things that hold memories. It's not easy.

The participants discovered several themes as they attempted to explain journey in their context. First, life itself is a journey with lessons, hardships, joys, celebrations, and special moments that will lead to our destination or purpose in life. Challenges test our courage, strengths, weaknesses, and faith. We may stumble over obstacles. We need to overcome the obstacles to follow the right path as destined by God. But, on the other hand, some obstacles are actually a blessing in disguise. Our response and reaction to the obstacles often determine the outcome of our journey. When things do not go as planned, we have to make choices on how to deal with the situation. It is dangerous to dwell on the negative instead of finding lessons to be learned and moving forward. In addition, there are the people we meet on our journey. They come into our lives for various reasons. Some may encourage us or be of great help. There is a reason for all of those we encounter on life's journey.

The WSA staff also identified four types of journeys—

- Emotional, mapping one's emotional experiences.
- Physical, which involves different types of obstacles and movement to new places.
- Spiritual, a process of reconciliation, education, and enlightenment unique to each individual.
- Educational, formal and informal learning.

In closing remarks, they stated, "Journeys are opportunities for God to provide, as He does, in amazing, unexpected ways."

How can the team's reflections on the journey concept contribute to what WSA is becoming today? Time will tell, but these personal reflections show a strong awareness of the need for flexibility, for dependence on God, the value of community, willingness to change and to let go, and a natural affinity for thinking about life, work, and relationships as part of an amazing journey.

"The desire to grow in capacity assumed the need to be stretched beyond our comfort zone. We look back with thanksgiving for the gift of partnership and friendship. Without it, we would not have been able to withstand the pain of growth. This has been a costly journey, but one we would not exchange for anything. All glory to God for the gift of growth through the joys and trials God has brought across our path" Karen Floor.

7.4.8 Director's summary

In an interview with Floor, she shared further regarding the importance of the journey concept. She stated that it was absolutely key. The journey concept ties organizational development to organizational transformation. “We did three years of organizational development, but there were many more years of God stirring things up. He is the wind lifting up the leaves, you are a leaf among leaves. He’s taking you somewhere.” Floor said that her awareness of this has set the tone for how she talks about her leadership experience. She emphasized that leadership is not a stage where you perform, step off, and go home. And it’s not just a term of office. She said it is a journey, and the impact lives in and through you. She referred to it as being like packing for a trip: you choose your bags and pack perhaps, but you are just a passenger in the car, and where it goes is not up to you. It’s about discovering where God is going and discovering what our little part is in his big picture.

“For me the journey is huge,” said Floor. “A journey Involves participants, each with their life’s journey and then paths converge, organizations, networks, etc. It all adds up when we converge for a period of time.” She emphasized how much more enjoyable the journey is and how we can help and encourage each other when we do it together. Floor also mentioned that her staff appreciated the journey concept, partly because they saw it as not being rushed or competitive, but something they could do together. Floor emphasized that the change process they have been in needed to be very communicative, over and over. Not everyone hears and understands at first. “Now it is normalizing. We are leaning in but not straining. We need a forward-looking posture. It’s worth taking the time to help people process and shed their baggage.”

7.4.9 Case study summary

This ongoing journey provides an excellent case study in both a corporate journey itself and in the advantages of having a journey mentality. Wycliffe South Africa was able to move from being a traditional "western-style" mission recruitment organization to being a collaborative organization directly involved, but not taking ownership of, Bible translation projects across southern Africa. Having a journey mindset helped them be willing to let go of their old “baggage”, their methods and measurements, their activities and aspirations. As their missiological understanding grew, they saw more and more how they were participating in God’s mission and not meant to blaze their own trails. Discerning and discovering how God could use them changed everything. Continuing to follow Him on this journey will take them places they had never dreamed of and shape them in ways they had never imagined. last

statement of Floor's emphasizes, yet again, the need to be flexible and to "travel light", while also traveling together. The story of Wycliffe South Africa's

7.5 INDIVIDUAL: LEADER—ON MISSION

7.5.1 Introduction

Barry Borneman, former CEO of Wycliffe Australia, documented his own journey in a paper entitled “A Personal and Organizational Journey to Embrace Prayer, Patience and Friendship in Mission”. In this brief case study, we will share some of his experiences and thoughts on his journey. His story got this researcher’s attention, having been in numerous meetings with Borneman and having noticed some of the changes that took place as he made his journey. My early impressions of him were that he was friendly, outgoing and outspoken, a pragmatist, a “let’s get the job done” sort of leader.

One particular personal memory of an encounter with Barry is from an experience during the Wycliffe Global Alliance’s early days in making greater efforts toward inclusion of all participants. We were at a global meeting. Everyone had been instructed to take time to think before beginning table discussion. This was for the sake of reflection and also to allow those who were operating in a second, third, etc., language to have additional time to gather their thoughts and to write them down, if they so desired. This researcher was the table facilitator. The others at the table were from a wide range of contexts and cultures. Borneman wanted to quickly move into discussion and dominated the first few minutes, saying something to the effect of, “We don’t need extra time for thinking, let’s just get to it”. So, this researcher was particularly curious to see how Borneman grew and changed over the next few years.

I was fortunate to learn more about Borneman in the process of creating this case study. As always, impressions from a meeting, or even several meetings, give us only a glimpse of our colleagues’ character. It is too easy to jump to conclusions…which I had done. Borneman has indeed grown and changed over the years, but I learned more. I learned that he has long had a sensitivity to the Holy Spirit and that, while his public style might seem pragmatic, his decision-making style is intuitive and open to God’s prompting. He told me, “I think it is fair to say that I was primarily a pragmatist in terms of my public contribution…[I]n my private relationship with God I am first a dreamer…and a seeker of solitude with God.” He cited numerous occasions of deep spiritual encounters and direction. Borneman did assure me that his public carefree persona of a “typical Australian larrikin” is him as

well. But, through our correspondence I have been reminded there is far more beneath the surface. This has not only provided me with a potential additional case study on not making quick judgments, but also gives greater depth to this current case study.

We can now envision Borneman on a continuing journey and appreciate his example as an open, flexible, and spiritually intuitive leader who has been willing to be vulnerable and to share, not only his friendship with colleagues around the world, but himself. I have also learned a new "Aussie" word, *larrikin*. My American semi-equivalent would be a *maverick*. You can google it yourself to explore these cultural language samples and, in the process, be reminded of the joy and complexity of sharing this journey.

7.5.2 First steps

Borneman begins his story with a case study as well. He tells how they transitioned, as an organization, from the usual project funding model to a foundational friendship. Traditional-style projects often came "packaged": A Bible translation team or organization engaged in actual translation projects would put together a package of financial needs and see which of the funding organizations would offer to cover it. A variation of this was a funding organization going to the translation organization or team and saying, "Here's what our donors would go for…can you put together a project that meets these criteria?" These approaches have been drastically changing in recent years all around the world, but they are not totally obsolete. Borneman's story of Wycliffe Australia's relationship with Kartidaya (an Indonesian Bible translation organization) demonstrates changing approaches and attitudes.

Borneman stated, "The concept of viewing mission as fundamentally powered by friendship fits well into the Australian psyche and is the way Wycliffe Australia has generally operated. God however led us to simply give it more priority at a time when we had limited financial capacity to meet needs." Borneman went on to describe how the approach was about relationships first, allowing them to develop naturally rather than by Wycliffe Australia staff pushing themselves at anyone. Friendship was the theme of their 2015 conference. Borneman said, "We reflected on a quote from H.C. Chua, missiologist with OMF, stating that 'God's invitation to friendship, divine and human is his earliest missiological principle.'"

Borneman also cited an earlier conference, the 2008 gathering of all the Wycliffe organizations. Here he had learned more about prayer and patience as the hallmarks of the early Christian community, and he began asking what that would

look like in Wycliffe Australia. Traditionally they had often pushed for their own solutions, based on their limited perspective, rather than being in prayer and "patiently waiting for Jesus to reveal himself through our friends".

Borneman took the opportunity to practice this prayer, patience, and friendship approach in his relationship with Kartidaya's director Marnix Ruipassa. The goal was to listen and truly hear and understand what Ruipassa wanted to see happen, according to how the Lord had been leading them. As the relationship grew, Ruipassa stated, "You ask the right question. You have not asked about projects, but asked about what we want to do." The Indonesian organization had two ideas. One was to help improve the spoken English of key staff so they could share worldwide what the Lord was saying and doing through the local leadership. The second was related to engaging with church leaders of significant Indonesian denominations and congregations to discuss the mission of God and their role in Bible translation.

"Wycliffe Australia joined Kartidaya in this project with a five-year commitment primarily because of our friendship, trust and the sense that this was a local Holy Spirit initiative (discernment)," recalled Borneman. This was a major step away from Australia coming first with their own project funding parameters. This purposeful approach of developing true friendship and exercising biblical discernment together concerning project funding was the beginning of what Wycliffe Australia termed the Next Step Development Initiative. But these new ways of working were still just the first steps of the journey that would take Borneman even further from his pragmatic origins to a new way of being.

7.5.3 Next step

In 2016, the Wycliffe Australia board asked Borneman to extend his term as CEO for two more years. This was unexpected, but the reasoning was that the relationships he had been developing with the leaders of the other Alliance organizations in the region were going well but had not yet developed enough to hand off to a new CEO. The board was affirming the new ways of working and progress made, and believed he needed the two additional years to consolidate and nurture these relationships and strategic partnerships.

Borneman committed to pray about this request. Relaxing after the board retreat, he started reading a book entitled *Praying Hyde*, the story of John Hyde, a missionary to India in the early 1900s. Hyde's prioritizing of prayer and waiting on the Holy Spirit had an impact on Borneman who said that intercessory prayer had not previously played a major part in his Christian experience. "In the early hours of the morning the

Holy Spirit clearly showed me the reason for extending my term. It was for prayer." Borneman covenanted with God to spend the first hour of his working day in the prayer chapel at the Wycliffe Australia National Centre where he worked. He realized the toll this would take on getting to his emails and attending to colleagues looking for his help that first hour, but he was committed.

Borneman continued to tell his story. When he went to the chapel the first day, he asked Jesus how he should pray and got a clear answer. He was to use the "I am" sayings to recognize he was meeting with God, and he was then to invite God in "to sit down and have a chat with you. I will tell you what I am thinking and what to pray". Borneman realized this wasn't about him, and it wasn't about Wycliffe Australia. He was to specifically pray for the leaders of the Alliance organizations that were a part of the Next Step Development Initiative. "Patience, prayer, and friendship were confirmed as the way Jesus wanted me to relate to my Alliance colleagues and leaders on behalf of Wycliffe Australia." Borneman also emphasized the call to a place, the prayer chapel. It was not a call to activity, but to a place where he could hear from the Lord.

7.5.4 Going forward together

Borneman wrote to the board offering to accept their extension of his term as CEO based on his renewed commitment to prayer and the support of his Alliance colleagues. The board accepted this unanimously. At the next board meeting they passed an unprecedented motion to support the Next Step Development initiative with funds from the operating budget, rather than it being solely dependent on designated project funds received from donors. Borneman recalled, "This was now not a CEO idea, but a board and organizational pledge to value and support Alliance partners and their vision and strategies." He remembered this as a "very teary and special moment for me when the board passed that motion".

Borneman has learned many lessons through his extended times and years of prayer. Once pragmatic efforts in project funding had become acts of generosity and worship. "The goal is not funding a project but to be a sweet-smelling fragrance to the Lord," said Borneman as he explained how the Holy Spirit makes the connection between acts of generosity and the needs that will be met. He said God has taught him to seek God himself, not the provision, and to not move too fast or jump to conclusions about funding and projects, but to stop, pray, and wait. Borneman also spoke about the importance of allowing the board to be led by the Holy Spirit, and about the ministry of reconciliation and the importance of integrity.

Returning to the topic of deep friendships, Borneman talked about the often too casual relationships in project funding practices. He cited situations where organizations dropped funding because donors had moved on to the newest, perhaps trendier, project. He also spoke of financially vulnerable organizations sacrificing their ideals, principles, and aspirations by accepting funding received under undesirable conditions simply for the sake of financial survival. Transactional, rather than relational, these situations do not build trust or deep friendship.

“The emphasis on prayer, patience and mission as friendship for Wycliffe Australia cannot be a passing phase but by its very nature needs to be lived out over an extended period.” Borneman ties this statement to the decision of the board to extend his term so that relationships could be deepened fully enough to pass on to the next CEO. He emphasized the importance of the board also understanding the significance of prayer, patience and friendship-based mission for achieving the plans God has for them as an organization. “By endorsing this it sets us on a course of meandering towards our organizational objectives while taking into account the landscape we operate in. This is contrary to believing it is best to forge a direct pathway for a particular end, and where there is resistance, to bulldoze the landscape to achieve that end.”

7.5.6 Case study summary

Borneman has, through God’s leading, seen himself and Wycliffe Australia journey from “getting the job done” and feeling the pinch of limited finances to “meandering towards our organizational objectives” with generosity and awareness of the people, cultures, and context. In this process of purposeful meandering, needs are met through friendship, discernment, and generosity that knows nothing of the scarcity mentality. “Meandering” isn’t a high-powered word you will find in business literature. The dictionary definition often includes the terms “aimless wandering” and “winding path”. But in this instance, it paints a perfect picture of progressing with care.

The leadership of Wycliffe Australia seeks to follow God’s leading, so the journey is not aimless, and there are goals, but they are not reached by “bulldozing”. It began with a call to a place, the prayer chapel, where Borneman could meet with God apart from the business of everyday life as a leader. There was a posture of reflective practice, stewardship, and respect as he exercised and experienced prayer, patience, and deepening friendships meant to endure. Borneman’s description of meandering brings to mind careful and thoughtful treading through

protected wetlands and meadows. The meandering but purposefully designed walkways allow for becoming part of the environment, with growing powers of observation and understanding as one proceeds. This is the journey.

7.6 CHAPTER SUMMARY

The four case studies presented in this chapter represent a diversity of regions, circumstances and contexts. They range from the story of the board of an entire global alliance of organizations to the story of an individual leader. There are also commonalities. Each case study demonstrates a focus on following God, friendship and service with people, a journey, and change.

In the first case study, the Wycliffe Global Alliance board and leadership made a journey required by their changing structure, recognized through their awakening to changes in the world around them, and realized through repositioning themselves to better participate in God's mission. The study is a slice of board life, focused on just one topic discussed over a three-year period. It is part of a larger and longer journey. It is significant in itself, for many reasons, but particularly as a demonstration of how a journey mentality can accommodate multiple changes, ongoing change, and disruptive change. We will discuss journey and change further in the next chapter. But here we see an example of how information, exploration, experimentation (including both failures and successes), and ongoing dialogue are needed all along the journey and in order to effect organizational changes in a changing environment.

The second case study covers a much longer time span and demonstrates the value of reviewing organizational and/or movement history from the perspective of a journey. As Wycliffe Americas leaders talked about their journey, patterns and learnings emerged that could help the Americas Area, and others as well. Many of the lessons learned, behaviors, etc., could be applicable to a wide range of contexts, organizations, and movements. Reviewing the history of a Christian organization through a journey lens also highlights how God was at work through people and circumstances. Such a review emphasizes that an organization can establish its missional intent, but it would not have been possible to develop a traditional strategic plan that could predict the developments and outcomes of the journey!

In the third case, we see a dramatic transformation of Wycliffe South Africa from a struggling-to-survive, very traditional mission organization to a fully engaged service organization. This is a glimpse at a journey many organizations fail to make as they

cling to their longstanding programs rather than their underlying purpose. Wycliffe South Africa remembered its purpose of benefitting and supporting Bible translation and moved from a less-connected to an integrally-connected means of participation. Their journey is a good example of why it does not work to do the same things one has always been doing. The climate and terrain had changed. It was time for Wycliffe South Africa to slip off their dress shoes and put on their work boots. And it was time to take on new traveling companions.

The fourth and final case study offers a unique story, representing hundreds, thousands, of unique stories around the globe. These are the stories, the journeys, of leaders who are making themselves available to God for his purposes, his mission. They do not plot their own career course or strive to climb a corporate ladder, but instead kneel before their Creator and humbly offer themselves. Each organizational journey has a starting point, a Source. From there, people are gathered to accomplish what God has ordained. Each person's story is unique, yet God brings them together, like streams to a river that flows to the sea. Borneman talks about this featured portion of his journey starting with a call to place, the prayer chapel. This highlights that journey is not without roots or foundations or places where we can *be* and *become*. But God in his might and wisdom allows these things to travel with us, or to be resting and restoration points along the way. These are reminders that we rest in an unchanging God who is our beginning and our destination, but who also travels the road with us.

In the next chapter we will look further at how the journey concept is of benefit in organizational life and in the lives of leaders. Forbes magazine strategist and author Ron Carucci wrote, "It's one of the most common laments I hear from executives. 'No sooner do I stabilize one part of my organization when some unexpected crisis or challenge upends another.' The reality of constant, disruptive change as a way of life has many executives wringing their hands for ways to more than just cope, but thrive" (2018). Carucci then discusses how a leader can change today's business while preparing for tomorrow. In the corporate world, there is still this ongoing struggle of changing mindsets from one of leading seemingly stable institutions to leading in "constant, disruptive change", the VUCA world we mentioned in earlier chapters and which we will touch on again in the next chapter. As the case studies presented here demonstrate and as further research shows, a journey mentality can relieve some of the stress and tension, and provide direction and clarity. Such a mentality not only applies a more helpful metaphor to the challenges, ups and downs, and responsibilities of organizational life, it also sees the journey as reality, wherein constant change is the norm and where those who journey prepare

themselves to be adaptable and flexible leaders and followers, attuned to their surroundings and their fellow travelers.

CHAPTER 8: LEADERSHIP AND THE JOURNEY OF MISSIONAL INTENT

8.1. OVERVIEW

The previous chapter provided case studies demonstrating how, in specific contexts, the journey concept served organizations and benefitted organizational leaders. In this chapter we will explore a few key issues and challenges common to most leaders. We will also look further at the journey and missional intent, and at the role of the journey leader in light of God's mission. We will explore how the journey concept, with a missional basis, can impact a leader's thinking and responses.

In this penultimate chapter, it is critical to clearly state the "conditions" for journey leadership as explored in this research. We have explored journey as both metaphor and reality and we have observed that journey is a near-universal concept, and yet, also deeply enculturated. Journey is understood by people around the world as both metaphor and reality, inseparable from life experience. The near-universal and yet highly personal nature of journey experience and comprehension provide the concept with a wealth of perspectives that go both deep and broad.

We have also established a context for the journey concept. The concept could be used in many ways and under many conditions. But we have chosen to evaluate it in a Christian context, wherein we understand our life/ministry as participation with God in his mission. We understand our journey as under God's direction. We understand missional intent as our best efforts, under God's leading, to discern how God desires us to participate.

Discernment comes through listening and watching to see what God is doing, how he is preparing and equipping us. Discernment comes through prayer, reflection, and community response. We recognize our call, as followers, to participation in kingdom ministry, God's mission. We understand participation as being and doing, with an emphasis on reflective practice. We have seen in the case studies that such a journey mindset has an impact on how one leads. In this chapter we will look more closely at the how and why of journey leadership, particularly in contrast to the marks and measurements impressed upon us each day by the influences of the world.

8.2. GOD AS LEADER

The starting point of this discussion on leadership is the recognition of God as leader. God is in charge. It is his mission. He leads it. As a colleague once said, "This changes everything!" Our organizations and movements, our churches, are not

really ours. Anything and anyone that serves God's kingdom belongs to God. Knowing God is in charge relieves us of the burden of thinking we must be in control, have answers to everything, and be able to see the future. No human is capable of establishing or maintaining full control, which often leaves leaders discouraged and desperate. But knowing we have a leader who *is* capable of all that and so much more means there is hope. God's preferred future for us is already secured and he will be glorified. This also means that leaders under his authority have the benefit of his wisdom and direction but must learn to follow.

8.3. LEADERS FOLLOWING THE LEADER

Christopher Wright stated, "The ethical challenge to God's people is, first, to recognize the mission of God that provides the heartbeat of their very existence and, then, to respond in ways that express and facilitate it rather than deny and hinder it" (2006:357).

A leader has the privilege of helping create the environment wherein God's people can respond to his leading. There are many excellent books and articles on Christian leadership. Some of the more recent resources particularly relate to Trinitarian missional theology, the growth of the global church, and its diversity. Franklin addresses the formation of a global missional mindset, identifying the characteristics of missional leadership as:

- "discerning with the Holy Spirit and God's community what God is doing in the world;
- dwelling in God's Word and living within the narrative of Scripture;
- imagining what God wants to do in the world;
- and an inner transformation of the leader and those he or she leads" (2017:150).

Niemandt looks at leadership for the missional church with a focus on following. He states, "Jesus does not call leaders, but calls followers to follow him… This church, as a band of faithful followers, is called by the Spirit to be on a journey with God" (2019a: loc 1626). He defines missional leadership as "the transformation of people and institutions to participate, through meaningful relations and in the power of the Spirit, in God's mission" (2019a: loc 1137). Niemandt also relates missional leadership to the journey, characterizing it as relational and spiritual, and commenting that missional spirituality is a spirituality for the road (reflecting on Bosch's book of the same title). It is robust enough to be carried into everyday life

(Niemandt 2014). Lederleitner, in her research on women in mission leadership, described the “Faithful Connected Leader” as having the following traits: a foundational belief that leadership is not about them but about God and obedience to him (thereby seeing power as also belonging to God); a deep commitment to prayer (for transformation and discernment); a preference for collaborative leadership; a holistic view of mission; wise perseverance despite difficulties and injustice; intense concern for and monitoring of ministry impact (at organizational, project, and personal levels); a commitment to excellence with intentionality concerning ongoing personal growth and development (2018:53-54).

Other valuable ideas and practices for leadership are found in writings on servant leadership (Greenleaf 1998; Trompenaars & Voerman 2009), steward leadership (Block 2013; Rodin 2010; Wilson 2016; Brinckerhoff 2004), and shepherd leadership (Laniak 2006). Nouwen’s leadership classic, *In the Name of Jesus* (1992), also offers much timeless advice. There is not nearly as much written on following as there is on leading. These works mentioned, however, plus stories such as those of the Lewis and Clark expedition, offer many insights for both following and leading. Most importantly, as we saw in chapter six, examples from Scripture provide essential guidance for all who are on the journey.

As we review some of the literature referred to, four key points come to mind as critical for developing a journey leadership mindset.

- Knowing God—through his Word, through prayer, and through observing his world. It is a necessity and a privilege to know our leader. We need not and cannot know everything he knows, but if we continue to grow in our knowledge of him and our relationship with him, we will flourish as followers.

- Leading through values—integrity, commitment, humility, love. Biblical values are our compass, keeping us true. These are the things that give us stability, roots. Roots that are meant to spread. (Trees and journeys are not metaphorically at odds; there is evidence of this in nature and in Tolkien’s imagination and descriptions of the Ents) (2002:476).

- Leading in community—in friendship, through deepening relationships, relying on one another’s gifts and wisdom. We are meant to travel together. God intended for the body to live and serve and worship in unity.

- Leading with discernment—when engaged in the three points above, it becomes possible to observe, listen, reflect, and discover what God intends

> for us and our organizations. Discerning missional intent provides clarity concerning what we can learn from the past, where we are today, and where we are going in the future. Discernment points out the pathway of our journey.

More research and reflection need to take place concerning each of these points in relation to journey. Knowing God takes priority because nothing else will come together without an ongoing relationship with God wherein one is growing in knowledge and wisdom. But it is perhaps the issue of discernment that needs the most attention in terms of further research. How can an organization, a community, discern together on an ongoing basis as they journey together? As Niemandt reflects, discernment can lead to all sorts of new learning about ourselves and God, "but demands prophetic courage" (2019:113). What does that prophetic courage look like?

In the next section we will address the following question: As a leader, how can a journey mentality impact thinking and behaviors regarding key organizational issues? In the interest of time and space, we have chosen one issue that covers a wide range of current contextual situations. We will look at this one broad topic and then at four related and enduring leadership issues.

8.3.1. Leading in a VUCA world

What is VUCA? It was mentioned earlier in this thesis, but we will now take a closer look. It is yet another term that originated with the military. VUCA was coined by the U.S. military in the late 1980s to reflect the post-Cold War situation. Today, business journals, podcasts, and church consultants offer advice for living in a "VUCA world". The VUCA world is Volatile, Uncertain, Complex, and Ambiguous.

How and why did this term find its way from the U.S. Army War College to the desks of nonprofit leaders? (Tovar 2016). From the end of World War II in 1947 to the collapse of the Soviet Union in 1991, a generation of leaders knew the Cold War as their reality and a generation of youth knew of no other world. Ironically, the Cold War represented a sort of stability, or perhaps familiarity that came to resemble stability. Even when the situation is less than desirable, the semblance of stability represents safety. People long for safety. Safety implies "everything is under control". Ah, and there it is. Control. Safety and control, two highly valued commodities. Putting a VUCA label on the world allows people to name and thereby address a change they could not control, or gives them an excuse for not addressing what they see as an unmanageable context.

- Feeling Vulnerable, they recognize the world as Volatile
- Feeling Uneasy, they recognize the world as Uncertain
- Feeling Confused, they recognize the world as Complex
- Feeling Anxious, they recognize the world as Ambiguous

In a Forbes article, author and senior fellow at Harvard Business School Bill George gives VUCA a positive spin, saying that to lead in a VUCA world you need VUCA 2.0: Vision, Understanding, Courage, and Adaptability (2017). Colonel Eric Kail keeps his military stance and language in Harvard Business Review, writing about fighting VUCA, smashing the four forces, attacking, overcoming. Pointing out that, even if interconnected, each characteristic requires different tactics and needs to be addressed independently, he says, “you don’t fight VUCA, you fight V, and U, and C, and A. How much do you know about each of these? You need to innovate, be flexible, be prepared, listen more” (2011).

Some people say VUCA really just stands for, “Hey, it’s crazy out there”. And there are executives who consider abandoning strategy because, how can you plan in such a VUCA world? (Bennett & Lemoine 2014). In an online search for VUCA descriptions and definitions, page after page focused on the fast pace, the turbulence, the world in turmoil, a world so different from past generations. And yet, page after page, professors and pundits quote (usually without giving attribution) the ancient philosopher Heraclitus who, around 500 B.C., claimed “*Panta Rhei”* (Life is lux), usually interpreted and quoted as “the only constant is change” (Britannica n.d.).

Vision, adaptability, flexibility, listening. This advice for leaders in today’s VUCA world doesn’t sound like anything new, either, which raises the question, when was the world *not* VUCA? It may be VUCA for different reasons. The main characters and the contexts have changed, but VUCA has always been with us. This does not, however, invalidate the concept. If anything, the concept of ongoing VUCA demonstrates how, deep down, people realize we’re on a journey. They might prefer to think of it as a phase, a paradigm, a “whole new ballgame”, but to acknowledge VUCA is to acknowledge ongoing change, struggles that are repeated or repackaged through the ages, a level of uncertainty, an inability to predict or control one’s entire environment. The premise that every era is a VUCA era only reinforces the idea that we are on a journey.

Joubert states that “Leaders urgently need new narratives derived from an entirely new understanding of self, others and reality” (2019: loc 3329). A journey mindset

and heart are a possible way forward. The journey concept is helpful in a VUCA context, and can provide freedom from the feeling that the world is spinning out of control, freedom from the compulsion to unceasingly increase speed and innovation. Living within a missiologically sound journey concept means one becomes accustomed to ongoing change and considers it normal. It means God, not jobs, processes, or institutions, is your source of stability. It means you can have optimism in the face of hardship, peace in times of uncertainty, surety even though the future is unknown. It means a quiet walk by the cool waters before facing the next rough VUCA trail. It means someone far greater than you is in the lead.

8.3.2. Leadership considerations

Rather than looking at some of the current leadership trends and theories (though they are worth looking at from a journey concept perspective), we will now briefly explore four key areas of leadership that are perennial considerations for leaders around the globe. Several of these considerations are found in, or relate to VUCA as well.

8.3.2.1. The journey and change

This researcher's interest in strategic thinking and leadership began many years ago with a curiosity concerning change. Why were so many people surprised by change? Resistant to change? Suspicious of change? Overwrought or paralyzed by change?

Anand and Barsoux's article on change states that, in spite of the growing knowledge of scholars and consultants, corporate transformations still have a "miserable success rate" (2017:79). The publication of Bossidy and Charan's book *Execution* in 2009 had executives suddenly focused on execution as the key to overcoming flawed implementation. In a flurry of words and activities bent on regaining control, leaders and managers sought to "carefully manage" change processes, "pull the right levers", and create "burning platforms" to increase pain (Anand, N & Barsoux, J L 2017:80). Then they wondered why these efforts (which seem remarkably similar to torture) didn't produce the desired results.

In their efforts to be helpful, change experts may do more harm than good, or at least skew their advice in ways that leave negative or misleading impressions. William Bridges' classic and insightful book *Transitions: making sense of life's changes* could have gotten readers off to a better start. There were already enough words in the title and enough reason to open the book, without the publisher adding to the cover "strategies for coping with the difficult, painful and confusing times in your life"

(Bridges & Bridges 2019). They have stuck with that tagline for 40 years now. What about the good transitions? Or the changes that may be challenging but also rewarding?

Kaufman, an avid sailor, used a sailing metaphor and the concept of a voyage in his book, *Navigating the Winds of Change*. But, amidst all the useful advice, he tells his readers to put a plan together for "those items that you have full or partial control over" (Kaufman 2002:41). So, what disappointment ensues when the winds of change wrest those items from your hands? Leadership books commonly talk about control, but it might serve better and be more realistic to talk about responsibility rather than control. Responsibility relates to stewardship and commitment. Control assumes power that may be fleeting or fictitious.

Kotter advised an eight-step process for initiating change (1996:21). Identifying a process for change is the standard approach, but (even when authors and strategists include disclaimers) such tidy processes foster the notion that you can plan out each step. There may be processes to carry out within the change, but change itself is not predictable and it is bigger than a step-by-step process. Bridges offers a transition model that has a "neutral zone" between A (what was) and B (desired future) (1991:35). While this concept may help people deal with some of the messiness of change, it may also give false expectations that "everything settles down again once we get to B". These are just two of the many theories of transition and change, many of which have been propagated for decades and are still common in change literature and among change consultants. More recent research focuses on types of change: continuous, disruptive, incremental, etc. Search the internet for the three, five, six, seven, twelve kinds of change and someone will have the "definitive" list. There are strategies for "managing" each of them. With all the knowledge, writings, case studies, and experiments out there, why is there still such resistance to change? And why do people still think they can "manage" change? Peter Bernstein notes, "The past seldom obliges by revealing to us what wildness will break out in the future" (1996:334).

Kegan and Lahey note, "It is not change that causes anxiety; it is the feeling that we are without defenses in the presence of what we see as danger…" (2009:49). Resistance to change is often a misdiagnosis. Anxiety concerning the unknown could be the real problem. The change itself, or even change in general, may be welcome or at least accepted once even a few of the questions are answered, rumors are put to rest, and vision for the change is made clearer.

Resistance to change is closely linked to the desire for safety. While VUCA may have lived for centuries, we are in an age of unprecedented concern for safety and for risk avoidance. According to CEB, a Washington-based firm that researches best practices among its 10,000 member companies, there is excessive focus on preventing risk. In their research of corporate strategy offices, 60 percent cited focus on risk aversion was causing their company to take too much time to make decisions (HBR eds. 2015:20). While the concern noted here was regarding the reduced speed of decision-making, it could as easily apply to the process of making the *best* decision. Avoiding risk may or may not be the best deciding factor, but should not be the only factor.

Harvard Business Review's 2018 issue on curiosity defined curiosity as "a penchant for seeking new experiences, knowledge and feedback and an openness to change" (Fernandez-Araoz, Roscoe & Aramaki 2018:61). Studies showed that curiosity was linked to fewer decision errors, more innovation, positive change, open communication, and better team performance. Curiosity led to creativity which led to problem solving, to change. Leaders less likely to pursue curiosity often feared the costs of exploration, the mess, and perceived delays in decision making. They valued efficiency over the possibilities of exploration (Gino 2018:52), again avoiding risk.

Resistance to change, obsession with safety, risk aversion, change management. How does all *this* change when one has a journey mindset? First, on a journey, change is expected. Change is ongoing. Change is the norm. It is not an event, or even a series of events. It is life. And it is not managed, it is lived. It will bring good, bad, challenges, rewards, surprises, disappointments, wisdom. One is better equipped to take on a surprising challenge if the basic factor of change itself is not a surprise. You may not expect your sidewalk at home to suddenly sprout boulders, but you are not surprised when you encounter boulders on a hiking trail. Journey Survey participants, as noted in chapter four, demonstrated that ability to be both realistic and optimistic in the face of journey. The unexpected is expected.

Understanding journey as our reality gets even better when we acknowledge God as our leader. There is no change for which he is not ready. God is never surprised, taken off guard, or unprepared.

> Of old you laid the foundation of the earth,
> and the heavens are the work of your hands.
> They will perish, but you will remain;

they will all wear out like a garment.
You will change them like a robe, and they will pass away,
but you are the same, and your years have no end.
The children of your servants shall dwell secure;
their offspring shall be established before you.

Ps 102:25-28

8.3.2.2. The journey and complexity

Change and complexity are often mentioned in the same breath. Complexity is often one of the reasons change is needed and change often increases complexity. Complexity is one of the qualities of VUCA that sends leaders scrambling to restructure and develop resources (Bennett & Lemoine 2014) for coping with this heavyweight chunk of reality. Complexity is described as the increasing interconnectedness and density of networks—technical, processes, tools, systems, infrastructures, products, services, relationships—often all operating on a globally distributed, yet locally controlled, basis.

Articles and books abound on how to reduce, cope with, manage, eliminate, or conquer complexity. Nason, in his book *It's Not Complicated*, points out that people often confuse *complicated* with *complex.* He deftly explains the difference and warns against approaching the complex with solutions suited for the merely complicated. He states that complicated problems can be hard to solve but are addressable with rules, systems, and processes. Complex situations, however, involve too many unknowns and too many interrelated factors to reduce to rules and processes (2017). Some leaders and managers address complexity with tools suited for a different era or environment, for a complicated, but not complex, context, or they may choose to ignore the reality of the complexity.

In the article "Managing Yourself to Embrace Complex Change," Brimm talks about navigating the seven Cs—complexity, clarity, confidence, creativity, commitment, consolidation, and change. He identifies those who navigate best as "masters of change, global cosmopolitans, highly educated, multilingual, and have lived and worked for extended periods in other cultures. They tend to see change as normal…" The author goes on to say, "…the trick is to balance this all with some degree of stability in identity, relationship and career" (2015:112).

Not everyone sees leaders as adept at that balancing act. Author Marilynne Robinson recalls the “old arts of civilization”: religion, politics, philosophy, and music. She then reflects on the current world picture.

> Economics, the great model among us now, indulges and deprives, builds and abandons, threatens and promises. Its imperium is manifest, irrefragable—as in fact it has been since antiquity. Yet suddenly we act as if the reality of economics were reality itself, the one Truth to which everything must refer. I can only suggest that terror at complexity has driven us back to this very crude monism. We have reached a point where cosmology permits us to say that everything might in fact be made of nothing, so we cling to the idea that something is real and necessary, and we have chosen, oddly enough, competition and market forces, taking refuge from the wild epic of cosmic ontogeny by hiding our head in a ledger.
>
> (Marilynne Robinson 1998:4)

Robinson’s phrase “terror at complexity” sounds dramatic, but only a feeling as strong as terror could drive entire civilizations to become so narrowly focused. This brings to mind another example of oversimplification. In the interest of cleaning up the oceans, people around the world are going after the pollution cause that accounts for 0.025 of the plastic waste in our waters, plastic straws (Lowrie 2019). Proponents state it’s the low-hanging fruit, something doable, and claim it will draw attention to the bigger issues. But others fear “banning straws may confer 'moral license' – allowing companies and their customers to feel they have done their part” Jim Leape, Co-director, Stanford Center for Ocean Solutions quoted in Jordan (2018). Thinking about economics is not a bad thing. It just is not the only thing. Nor is banning plastic straws a bad thing, but it is a remarkably small part of a large and complex problem.

Complexity is sometimes ignored or misinterpreted, as noted above, but has also, in some quarters, been given great attention. Complexity theory, birthed in the world of computer science, spread to the world of natural sciences, and then to management and organizational studies. Complexity theory is an interdisciplinary theory that grew out of systems theory in the 1960s. It focuses on complex systems with numerous interacting parts, which often give rise to unexpected order. It also relates to chaos theory, which seeks an understanding of simple systems that may change in sudden, unexpected, or irregular ways. The study of complexity and chaos theory in the field

of strategic management and organizational studies has led to new perspectives on self-organization, the non-linear nature of the world, and the idea of “a natural state between order and chaos, a grand compromise between structure and surprise” (Berreby 1996:8).

Straub notes, however, that complexity theory has not drastically changed how organizations do business. While literature and discussions on complexity, particularly “the butterfly effect” (the flapping of a butterfly’s wings in one place can cause changes on the other side of the world), alerted leaders to the idea of interconnectedness, Straub gives three reasons complexity has been sidelined. He states that complexity was inconvenient for managers whose desire was for control. He also mentions that when complexity theory first became popular in the 1980s and 1990s, technology was not yet powerful enough to capture much complexity. Only in the twenty-first century has computing power and progress in math and statistics made enough headway for the theory to be put into practice. Straub notes that many leaders have expressed concern about the eager futurists who talk about machines taking over decision-making and evaluation of contexts and situations but who might overlook the fact that sense-making is always informed by values (2013).

How is it possible to deal with complexity from a missional, journey-focused perspective? One, there is most likely a more natural acceptance of complexity. Journeys by nature are complex. Every day, decisions must be made depending on the desired destination, the terrain, the weather, the tools needed, your preparedness, and the preparedness of those who travel with you. There is planning to be done, distances to be covered, and connections to be made at each end and along the way. The responses of the Journey Survey participants in chapters four and five reflected a good comprehension of complexity. There was a particularly high level of understanding that relationships are a critical part of the journey.

The relationships in a missional journey begin, as expected, with God. Once again, there is the surety that comes with knowing God is in charge. He will neither ignore, nor be confounded by, complexity. He is the author of complexity, yet is, in himself, simple (Bavinck 2004:173-177). Just as he is the unchanging God in a changing world, in his aseity and simplicity he is the Creator of all things. His creation is beautifully complex and he comprehends it fully (Barrett 2019:71-88).

> God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but

> only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.
>
> Westminster Confession of Faith (The Westminster Assembly 1647)

"The nature of God is simple and immutable and undisturbed, nor is he himself one thing and what he is and has another thing" (Augustine 1887).

In light of who God is, we can trust complexity to him, the Author of all things. How does this impact how we think and go about our work, our ministry, our participation in his mission? Prayer is a good start. Prayer for clarity, for discernment. God, as our leader, will provide guidance in and through the complexity so we can view it, not as a tangle of threads, but as his beautifully created weaving. And so, we will begin to see the patterns and paths he lays out for us.

8.3.2.3. The Journey and urgency

Urgency, what is it? And how is it expressed? Is it about creating a burning platform to increase pain so people are willing to change? Is it needing to respond to a political crisis? Or is it needing to get the numbers up for the next stakeholders' meeting? Is it about providing emergency healthcare, social justice, saving endangered species, or the planet? In the church and Christian non-profit sectors, is it an urgency to share the gospel with those who do not believe or who have not heard? Is it urgency to complete specific tasks or projects related to organizational mandates? Or is it a desire to be more relevant, better equipped, or bigger than the church down the street? Or, perhaps, the urgency is just to pay the bills.

The corporate world, as well as the Christian community, seems torn on the subject of urgency. For decades the theme has been about creating a sense of urgency. Kotter recalled that, while writing the fable *Our Iceberg is Melting*, he was frequently asked "What is the single biggest error people make when they try to change?" (2008: 49) (Yes, change, complexity, *and* urgency are all connected). Kotter

responded, after reflection, that people did not create a high enough sense of urgency among enough people to set the stage for the challenging leap in some new direction (2008:49). He warned against both complacency and false urgency (identified by frenzied activity driven by anxiety, anger, and frustration) and noted the increasing urgency of urgency, citing the shift in change from episodic to continuous. This shift speaks to the other side of the urgency issue in the corporate world.

VUCA, the endless drive for innovation, and the movement from institutions and jobs once thought stable, secure, and sustainable to agile companies and free agents (who are only as free as far as their self-promotion and bank accounts will take them); these are among the many forces that drive a sense of urgency. According to Kok and van den Heuvel, “Many would agree we live in one of the fastest changing times in history and that the change we experience now might be just as large and significant as the change between the Middle Ages and the modern world…we are overflooded with incoming streams of communication…” (2019: loc 25). On the other hand, Nonaka and Zhu reminded us that other experts have warned against the arrogance of thinking we face unprecedented change, or that we need or can find quick solutions to management challenges that have existed for ages (2012:12).

Historian Ian Mortimer, in responding to the question “Which century saw the most change?’ was quick to point out that all of the changes cited for the twentieth century (and it would apply to the twenty-first thus far, as well) were largely technological. He then reminded the reader of the many changes through the ages that were not technological (2014). But did that make those ages any less VUCA, or did people have a lesser sense of urgency? The rise of feudalism, the growth of markets and spread of money in the Middle Ages, The Black Death, the discoveries of Columbus and other explorers, human rights revolutions. These changes and events must have triggered or been triggered by a sense of urgency somewhere.

It’s in context and need that one must discern where lie the true and the false urgencies. What’s worth urgency? Why? And how will that urgency be turned into action?

In 2016, the Wycliffe Global Alliance held their quadrennial Global Gathering. More than 100 organizational leaders and board representatives gathered to connect, worship, and discuss key issues. One of the discussions was on urgency. In this setting they were asked, as table groups, to reflect on urgency as it related to Vision 2025 (a commitment, made in the late 1990s by Wycliffe and one of their partner organizations, SIL, to demonstrate willingness to think and work differently with a

goal of seeing translation started by 2025 in every language community that needed it.) Some of the participants' comments were specifically related to this context, but many were also insightful reflections about urgency in a broader context than Vision 2025. The following are a few of the comments worth further reflection:

- A right attitude toward urgency never harms community.
- Justice motivates us toward urgency.
- Jesus was always busy, but never in a hurry. He always had time to pray.
- Urgency is following the urging of the Holy Spirit with prayer and patience.
- Healthy urgency requires a parallel process of reflection.
- Our scale of urgency is measured by how we understand God's mind, his will, his methods and how he will use us.
- God's patience calls for a sense of urgency.
- Urgency is about stewardship of the resources and abilities God has given us for his mission.
- Urgency is purposefulness/intentionality.
- Coordinate, collaborate, share, work interdependently.
- Urgency drives us toward creative solutions.
- We must have an urgency to BE (children, priests, etc.) before the DO.
- It's important to have a sense of God's timing.
- Urgency to reach a deadline is not as compelling as urgency toward a preferred future (Global Gathering 2016).

It is worth noting how even the theme of urgency circles back to prayer, discernment, community, stewardship. These are grounding elements of life in Christ, of our journey with him. Any call to urgency is, actually, a call to obedience. Whatever the causes, issues, or needs, our urgency must always be to obey. God will orchestrate the priorities, provisions, and plans as we seek to discern and obey.

God knows all things, past, present and future and he is not bound by time. "His knowledge is primary, always preceding who we are and what we know" (Barrett 2019:194). So, he does not relate to urgency in the same sense we do, but he can speak into our time-bound lives and impress upon us an urgency to obedience.

8.3.2.4. The Journey and success

In the corporate world, success has traditionally meant "winning", being the *best*. It could mean having the best product, the best service, the best earnings. It could even extend to having the best benefits for employees, if the other points above are

successfully implemented first. Or it could mean “winning” by having the *most*: the most customers, the most money, the most power. Perhaps it’s about *capturing* a niche market. In recent years it also includes having the most seductive product, and then another, another, and another. All this while “building” the case for why potential customers can’t live without the product.

McGrath states that the goal of sustainable, competitive advantage now often needs to be replaced by transient advantage goals (2013: loc 2443). Reflecting on the former economy, McGrath stated, “Today that way of thinking about strategy is in tatters. It would be easy to bemoan the loss of so much security and stability” (2013: loc 2708). But she goes on to talk about the new opportunities for creativity, the greater variety of options. As she puts a positive spin on cobbling together careers and having more “on-ramps for people who need to step away for a while” (2013: loc 2700), it becomes apparent that at least some of the definitions of success are changing.

Having a stable, sustainable company was once a model of success, but today’s picture of success is of the ever-innovating, transient opportunist. More companies and organizations, however, are seeing advantages to cooperation and not just competition. That is a by-product of complexity. Many companies also add social consciousness and activities to their list of successes (though that is not as new as some might think if you look into the history of companies such as Cadbury and others that were founded on moral as well as capitalistic principles) (Cadbury 2010:93).

Another measure of success is learning. Senge popularized learning organizations and systems thinking in his 1990 book *The Fifth Discipline* (Senge 1990). Nonaka and Takeuchi (1995) promoted a similar idea in their work on knowledge-creating companies. They all encouraged ongoing learning as a way of being, not just as a specialized activity. But for many organizations, the idea never got off the bookshelf. “Why organizations don’t learn” was a topic of research conducted over a ten-year period and released in 2015. “Too much focus on success” was cited as one of the top roadblocks to organizational learning. Organizations tended to act too quickly, relying too much on past performance. The authors noted that people credit brilliance and skill to past successes, but consider failure to be just “bad fortune”. They don’t take time to reflect or to learn (Gino & Staats 2015:111). Ironically, if these organizations had incorporated learning into their measures of success, they would have appeared to be more successful.

At the core, however, most business success stories are still about money, acquisition, power. These are not, however, kingdom ministry goals for missional journey leaders. Progress and success take on new meanings when participating in God's mission. As stated before, it is his mission and he is in change. Therefore, any progress, any success, is by his hand and is defined by him. Why do so many persist in valuing and measuring their success, progress, and effectiveness by standards that should not apply? Obedience, love, and unity are all portrayed as measures of success in God's eyes. In John 17, Jesus prays for believers, that they might be one as he and the Father are one. What does success look like in John 17?

- that they may have my joy fulfilled in themselves (vs 13)
- that you keep them from the evil one (vs 15)
- sanctify them in the truth; your word is truth (vs 17)
- The glory that you have given me I have been given to them, that they may be one even as we are one…so that the world may know that you sent me and loved then even as you loved me (vs21-23)

Success is God glorified in us and through us as we become one. But it has always been about him, not us. The often recited "Great Commission" passage in Matthew 28 has long drawn followers of Christ into obedience. But so often the focus is on what we should do: go, make disciples, baptize, teach (vs 19-20) and we look at ourselves, chide ourselves, track *our* "success". But those verses are bookended with Jesus saying "All authority in heaven and on earth" are given to *him*. And he closes by saying he is with us. The success of God's mission, of your organization, of your church is not dependent on you. Your calling is to follow, to obey, to become more like Christ. As followers and leaders under his direction on this journey, that should not only be a source of great joy, but also great relief. These are no small responsibilities: to love, to be generous, to show mercy…but neither do they call for "success" by the standards we so often set for ourselves. It is only through Christ we have any success at all. Sometimes our greatest learnings are through our greatest failings. C.S. Lewis wrote, "Progress means getting nearer to the place you want to be. And if you have taken a wrong turning, then to go forward does not get you any nearer. If you are on the wrong road, progress means doing an about-turn and walking back to the right road; and in that case the man who turns back soonest is the most progressive man" (1952:22).

Our sanctification is a continuing change God works in us. His strength shines through our weakness. When we falter on the path, he lights the way. God provides and he does it in so many ways. Look at the examples from the Old Testament. He

can conquer daunting armies in battle and he can provide a discouraged man with fresh-baked bread. It is corporate and it is personal. God works in and through individuals and the collective body, in configurations that include churches, organizations, families.

Derek Thomas, in his book on the eighth chapter of Romans, states, “They [Christians] learn to live, as the Puritans who encouraged their flocks long ago, *sub specie aeternitatis* ‘from the standpoint of eternity’ …with life in this world viewed as a pilgrimage to the next” (2011:37).

This is not “just spiritual talk”. Yes, it is spiritual, but there is nothing more practical, more applicable, more necessary to our journey than spiritual life and direction. We do not withdraw. We fully engage, but do so fully aware that God’s vantage point is far beyond anything we can envision and, yet, he makes the way available to us through his most gracious leading.

Dietrich Bonhoeffer wrote, “…each moment, lived in God’s sight, can bring an unexpected decision. Thus, only one thing can be repeated again and again, also in our time: in ethical decisions a man must consider his action sub specie aeternitatis and then, no matter how it proceeds, it will proceed rightly” (2008:368).

8.4. CHAPTER SUMMARY

In this chapter we looked at journey and leadership. We have recognized God as leader, and that human leaders participating in kingdom ministry are called as followers and equipped to lead as they follow God. We briefly reviewed literature that is helpful to understanding leadership as a follower. We identified four key points for developing a journey leadership mindset: knowing God, leading through values, leading in community, and leading with discernment.

We addressed the question of how a journey mentality can impact a leader’s thinking and behaviors related to key organizational issues. We focused on one broad current topic and four enduring issues. This included exploring leadership in a VUCA (Volatile, Uncertain, Complex, Ambiguous) world. We reflected on the idea that this description of the world may be applicable to other eras as well. If so, this only serves to reinforce the journey concept and the need for dependence on God rather than our own constructs. We also looked at change, complexity, urgency, and success through the lens of current corporate resources and through the lens of leaders and followers participating in God’s mission. The kingdom ministry and journey approach show themselves to be a better fit and provide more answers to

today’s needs than do the corporate solutions. If we live in a VUCA world, it is essential to put ourselves and our organizations in the hands of the Creator who makes sense of it all and who provides the stability people are so desperately seeking. We follow a leader who knows the way.

CHAPTER 9—CONCLUSION

9.1 OVERVIEW

In review, this research has addressed the following problem: Traditional strategic planning philosophies and methodologies were not created or developed to reflect or support organizational participation in missio Dei (God's mission).

Throughout the research we have also considered the following three problem sub-statements. Traditional strategic planning, thinking, and methodology lack:

- theological and missiological roots
- the ability to address the complexities, challenges, and opportunities of today's global contexts
- a global or multicultural focus

In response to this set of problems, we presented the following research questions.

Can the concept of a journey:

- provide a more biblically and missiologically-aligned, helpful, and effective basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations?"
- address organizations' desires to flourish in and respond to the complex local and global environments of today and tomorrow?
- be effective in multicultural and global contexts?

This concluding chapter brings together results and reflections concerning the research undertaken for this thesis. The research conducted was qualitative in nature, drawing from literature review, survey, and case studies. It builds on the work and journey of the Wycliffe Global Alliance, but the application potential and implications of the research are much broader and deeper than any one group of organizations. One of the delimitations of the research is that it is primarily addressed to Christian organizations and leaders, including those in mission movements, churches, and other groups led by followers of Christ. Others may

benefit, but the research and findings start from the premise of a willingness to follow Christ and a desire to participate in God's mission.

9.2 ADDRESSING THE RESEARCH QUESTIONS

The questions above were addressed through research in three key areas:

Metaphor and strategy, journey impressions, and journey and Scripture. The summaries below describe the approach and results of the research.

9.2.1 Metaphor and strategy

The research for this thesis began with the proposition that the concept and metaphor of journey could be more effective and appropriate to strategic thinking and planning in a Christian context than the metaphors offered by traditional strategic planning. To address the set of problems and questions above, we began with a study of metaphor and of strategy-related metaphors in particular (chapters two and three). This included investigating the history and theories related to metaphor, and the value and influence of metaphor. The related research is presented in chapter two. Research also included exploration of metaphors and metanarraphors (expanded narratives conveyed through metaphor) commonly related to strategy and corporate strategic planning. This included research on the history, use, and influence of three metaphor sets prominent in business and strategy: military/warfare, sports/games and machines/building. We then also looked at journey as metaphor.

The primary methodology of this study was a literature review. As we explored conceptual metaphor theory, we learned that "…metaphor is pervasive in everyday life, not just in language but in thought and action" (Lakoff & Johnson 1980: 240). The research confirmed that metaphor is essential to thought and reason as well as communication. We cannot think without metaphor. The research also gave evidence to the power of metaphor to influence, direct focus, and enhance creativity.

The literature demonstrated that traditional strategic planning philosophies and methodologies emerged from and are permeated with military, sports, and machine metaphors and that these metaphors have played a major role in shaping organizations and leaders. The research results also made clear the importance of evaluating metaphors and metanarraphors to determine whether or not they help create a suitable environment in which an organization would be willing to live. This

emphasized the importance of determining the metaphors' and metanarraphors' alignment with theological and missiological values, gauging their suitability in the current and future global context, and their suitability for multi- and intercultural environments.

The research presented in chapters two and three confirmed the pervasiveness, power and potential of metaphor. Based on the research, journey, in comparison to other commonly used business metaphors, offers a non-combatant, non-competitive, humane approach to organizational strategy. While most Christian organizations may not think of themselves as being in battle-mode, training to beat the other team, or as cogs in a machine, our study of metaphor and metanarraphors has demonstrated the influence of this thinking and the language used. The research explored in chapters two and three established the reasons for concern, given the prominence and power of metaphor evaluated options; and offered potential for the journey concept. The results of the research indicated that:

- metaphors are highly influential and deserving of attention
- commonly used strategy metaphors are often not appropriate or helpful
- the metaphor and metanarraphor of journey are worth pursuing

9.2.2 Journey impressions

The next facet of the research was observation and evaluation of the journey concept (reality and metaphor), as perceived by a sample group of leaders around the world. Chapters four and five focused on the research accomplished through a survey completed by fifty-three participants, primarily current or past leaders in Wycliffe Global Alliance organizations or on the Alliance global leadership team and board. They represented 36 countries and a wide range of backgrounds and experience. A survey format with open-ended questions allowed for broad participation, as compared to the limited capacity for doing personal interviews. It also encouraged a depth and diversity in responses that a standard survey could not have produced.

The goal was to gain greater understanding of journey perceptions, experiences and influences as understood and expressed by a wide range of leaders from various cultures and contexts. The research results gave evidence that journey is readily understood across contexts and cultures, as both metaphor and reality. It

demonstrated that journey is both a near-universal metaphor and a part of common experience.

The diversity of experiences and impressions of the survey participants can add much to our understanding and appreciation of journey. But, amidst the diversity there was also general consensus as to journey being a useful and necessary pursuit, with challenges and opportunities, joys and disappointments. Most, but not all those surveyed, preferred and expected to journey with companions. Most also preferred that the journey have a purpose. And for many, there remained a strong connection to home and a desire to return home. The survey results provided rich resources for future research and reflection.

The primary methodologies for this facet of the research were survey and literature review. Most of the literature review took a closer look at stories and history mentioned by the survey participants. Their input included personal stories related to journey, insights into cultural and historical influences on their perceptions of journey, and an array of memories and ideas from literature they have read.

The research produced findings of various types of journeys. Numerous configurations were possible, but based on the survey responses and on the literature review, we identified three key types of journey: round-trip, one way, and flight. Understanding types of journeys can help in setting journey expectations and in journey preparation. These factors contribute to the journey concept's usefulness for strategy and planning.

Overall, the research showed the concept of journey to be understood and potentially effective in multicultural and global contexts.

9.2.3 Journey and Scripture

The next facet of research was on journey and Scripture. This contributed to answering the question regarding the concept of journey potentially providing a more biblically and missiologically-aligned way of approaching organizational strategy and planning. While this question is the main focus of chapter six, there is a related thread running throughout the research and the thesis. Chapter one set the stage with background, rationale, and context addressing the need for a strategy-related concept that was biblically and missiologically aligned. Chapter three provided further research and more context relating to strategy and the mission of God. Chapters seven and eight offered the research demonstrating the journey concept in action and integrated into missiological and theological thought and

practice. Chapter six, however, offers the primary research undertaken regarding journey and Scripture.

The study began with further exploration of survey responses. Participants had been asked to share Bible stories or passages concerning journey that had special significance to them. The stories of Moses and the Israelites, Jesus, and Paul were, not surprisingly, the most frequently mentioned. The insights, however, were varied and reflected some of the participants' own experiences and contexts. The participants made clear applications to their own lives from the journeys in Scripture, frequently referring to the importance of journey as a learning experience and to the importance of following God. Continuing on the theme of following God, the chapter continued with a discussion of Christians as sojourners and strangers, with references from both the Old and New Testaments. This research provided insights into the importance of reflective practice, humility, stewardship, and understanding one's purpose and place.

Research findings on pilgrims and pioneers followed. This discussion briefly explored the concept of pilgrimage and of often-mythologized pioneers. The research exploration contributed to understanding both the perceptions and realities of journeys. The next section provided insights from research on two journey-related words from Scripture, the Hebrew word Derekh and the Greek word, Hodos. Several New Testament examples of the use of Hodos were considered. This revealed a representation in Scripture of journey as both metaphor and reality. Hodos also references behaviors and beliefs, showing a sense of progression, a connectedness, something pursued with consistency and commitment (Strong 2000: 691-692). This provided an example of how journey is portrayed in Scripture and of attitudes and actions that should be a part of the journey concept. Chapter six concluded the research of journey and Scripture with a look at Christ's example of journeying, walking the countryside and towns, building relationships, teaching, and observing what was going on around him. His walking was contrasted with other forms of travel wherein some of these advantages and opportunities might be missed. This discussion was not meant to advocate literal walking as one's only mode of transportation, but it did point out some of the values and hallmarks of the Christian's journey in following Christ and provided further findings on journey in Scripture.

Chapters seven and eight also provided biblical and theological findings related to journey. The stories and examples shared by case study participants and leaders' application of the journey concept to common organization issues demonstrated the

concept's potential for addressing organizations' need to flourish in and respond to the complex local and global environments of today and tomorrow (the second of the research questions). This research also provided evidence, beyond the theoretical, of the concept's ability to serve as an approach for strategy and planning, while also being capable of alignment with missiological and theological principles and adaptability for multi- and intercultural contexts.

In summary, the research for this thesis accomplished the goals set forth and showed strong evidence of the concept of journey as capable of providing a better and stronger option for addressing strategy and planning.

9.3 LEARNINGS ON THE JOURNEY

The following sections offer a summary of some of the journey learnings provided by the research results. These insights are helpful to addressing the current research questions, but would also be of value in further research and reflection.

9.3.1 Vulnerability

Though the word "vulnerable" rarely appeared, the research indicated that vulnerability is a key factor in the journey. Almost every journey in Scripture is a story of vulnerability and the need to depend on God. Survey participants cited many of these stories. They are stories of leaving the familiar for the unknown…Abraham, Moses, Ruth, the fishermen in Galilee. They are stories of peril and promise, weakness and wandering… Joseph, the Israelites, Joshua, Jonah, Mary and Joseph, Paul. They demonstrate that when we are vulnerable, we lose our grip on what we may have been holding too tightly and begin to look for what we truly need.

A number of survey participants and those involved in case studies commented on how a journey moves us to greater awareness of our dependence on God and increased attention to what he is asking us and offering us. These are valuable qualities in organizational leadership as well. Some survey participants noted that the theme of journey runs throughout God's story and commented on the possible reasons for this. It was observed that we are more teachable and reachable when on a journey. EU-H offered this insight, noting he/she did not think it was a coincidence that many incidents in Scripture happen when people are traveling. "God can meet us more easily when we have left our usual surroundings behind but have not yet arrived at a new place, we have more time and perhaps more need of assistance…"

9.3.2 Vision

Another key theme that emerged from the research was vision. Ordinary people, but chosen by God, people like Abraham and Joseph were given a glimpse of what God had in store. Their journeys brought about not only a changed future, but changed people. We have the privilege of hindsight into the lives we read about in Scripture. This gives us hope and vision for the future. AS-C wrote of God and the journey, "[It is] an amazing journey that reveals God's heart for his people and the great lengths he is willing to go to shape them to be fit for his purpose. He really is an amazing God. [This] gives me courage to stay the course despite having to wrestle issues both personal and in my work." It would be hard to find a better testimonial to support the case for a journey mindset grounded in Christ.

Survey participants shared that on a journey you look to the horizon. You are open to new possibilities, seeing the bigger picture. Reflecting on these research findings, we recognize these are all gifts from God, and what's needed in a world labeled as VUCA. Think of Joseph, Moses, Jesus, Paul. They, too, lived in VUCA environments. The corporate world is looking for ways to cope with today's contexts and tomorrow's uncertainties. They are realizing their traditional ways of doing business don't work. Rather than following the corporate methodologies and trends, could Christians lead the way? The full potential of the journey concept can only be realized within the context of also acknowledging God's mission and being willing to follow. But the journey metanarraphor can serve everyone and the example of believers living the journey can have a major impact. The evidence is there in Abraham, Moses, Joseph, and in Paul.

9.3.3 Those who journey

In addition to looking at biblical examples of journey, the research in chapter six also explored the topics of sojourners and strangers, pilgrims and pioneers. The Bible speaks numerous times of sojourners and strangers, using two different frames of reference. One frame of reference, common in the Old Testament, speaks of sojourners as strangers, immigrants or others who come into a community (Nm 15:15). The other frame of reference speaks of sojourners as all who are true followers of God, here on earth for a time, but looking forward to the "better country", the city God has prepared (Hb 11:13-16). One of the important elements of the research on sojourners in Scripture was found in the passages about exiles. Jeremiah 29 speaks of looking to the "welfare of the city". The sojourner, exile, temporary resident is expected to care about and for their current

context. This requires compassion and a humble attitude and is an act of good stewardship. These are valuable journeying qualities in personal and corporate life. These same challenges and desired qualities were also noted by survey participants as they spoke of characters featured in the literature review in chapter five.

Pilgrims and pioneers aren't common terms in Scripture, but are terms often applied to Christians and those who journey. Our research did not go deep into these topics, but was enough to demonstrate that there is the human desire for something more, for something else. It is a God-given desire, but often goes astray, as many who make pilgrimages and who are pioneers are seeking desires other than God. Yet the longing can only find its true home in God, and the very fact of that longing is also further evidence of the near-universality of journey in metaphor and reality.

This study led into research on *Derekh* and *Hodos*, the Hebrew and Greek words English often translates as "journey" or "way". Our goal in this brief study was to discover how these terms were used in Scripture. We chose to review the New Testament passage occurrences of *hodos*. *Hodos* can be a physical road or a way of living. It is used to refer to Christ himself. It is also used to refer to behaviors and beliefs both bad and good, depending on which *hodos* you take. This broad usage supports the idea that both journey and destination are important. The path and direction are important. The fact that *hodos* can be either literal or metaphorical is part of a key finding as well. It repeats a pattern we saw in the survey participants' references to journey and in the literature review. People move between metaphorical and literal journey without confusion or need to explain, indicating ease in understanding the journey concept.

Among those who journey in Scripture, the research also pointed to Jesus. He was mentioned, of course, in the Scripture story lists of the journey survey participants. We could have spent a great deal more time and effort examining how Jesus traveled and what he did as he traveled. For the purpose of this study, however, we primarily focused on the fact that his journeying on earth was commonly done on foot and Scripture has much to say about what happened as he walked. Walking allowed for: companionship, conversation, reflection. As he went, he taught, healed, preached, ate, prayed. He built relationships. This brings us again to journeys and the value of people. Christ's example offers these and many more insights to leaders who both follow and lead.

9.3.4 The value of people

Throughout the survey responses there were many examples of journey being connected to the well-being of and caring for people. This was seen in both the willingness to go on a journey and in the desire to return home. There were fishing and hunting trips to get food for the family (PA-B), the coming home (AM-F), the importance of remembering where (and who) you came from (AF-B). It was also seen in the expectation and/or desire to journey with companions, "…never alone" (PA-D), "sharing each other's joys, surprises burdens" (AS-E), "we 'walk' together sharing the same, understanding each other, helping others to succeed" (AM-H). Such comments came from each continent represented and from a wide variety of cultures. AS-L and AS-N summed up the idea of traveling together well in their sharing of the Tagalog word for journey, *Paglalakbay*. Imbedded in that one word are also family and/or friends, and the idea of putting an arm on a companion's shoulder. Where there were references to traveling alone, it was usually in the context of specific situations, such as a business trip which was not likely to include family or neighbors.

The results of the research highlight the valuing of people in other ways as well. "Sadness and crying if a relative is leaving on a journey" (PA-B). The importance of not failing friends (AM-H), of interaction enroute, of bringing gifts to those you visit along the way and to those back home, and journey preparation that included looking out for the well-being of others were also mentioned. PA-C shared, "Relationship, understanding each character in [the journey], honor each people in the journey, trust and believe they have [a] role they can play." The comment made by AS-N could very well represent the potential outcome of PA-C's recommended attitudes and behaviors. "When I think about the concept of journey, I feel a sense of trust, security an[d] companionship, knowing I don't go through life's journey alone…someone has my back" (AS-N).

The suitability of the journey concept finds substantial support in this research. The tendency to include, consider, and care for others aligns well with organizational well-being and with God's mission. The research results show that this consideration extends beyond immediate family to those met along the way and to one's companions on the journey. This indicates that those who have grown a journey mindset and heart can and will be supportive of others and think beyond borders and limitations often imposed in the world's contexts.

9.3.5 The relativity of preparation

It seems unnecessary to argue for the cause of preparation for a journey. But what is significant in the results of the research is the case for the relativity of preparation. The content and extent of preparation, and even how carefully one prepares is relative to the type of journey, and to who is going. Recognizing that organizational leadership includes many legs of a journey or, one could say, overlapping mini-journeys, flexibility and adaptability become as important to preparation as to the journey itself. EU-M spoke of “managing the journey when you are on the road.”

Journey survey participants, for the most part, had a holistic view of what preparation included. Some focused more on logistics, others on well-being (physical, emotional, mental, spiritual). Consideration of what was needed depended on who was on the journey. Several participants mentioned how differently they prepare and travel when they travel as a family with children, or when they travel alone without their spouse.

There was mention of finding people with the needed skills and of balancing one’s own weaknesses through the strength of others. Weighing the cost (sacrifice) was mentioned as part of preparation. Supplies were also a common topic, but again it depended on the nature of the journey. Prayer and discernment were considered part of preparation for any journey. There was also reference to the possibility that the journey you prepare for may not be the journey you experience. That, too, reflects the need for flexibility and adaptability. Survey participants readily recognized the mercurial nature of journeys. Preparation was a relative factor from the beginning and ongoing throughout the journey.

This finding in the study particularly addresses the research problem sub-statement concerning the journey concept’s potential for adaptation in today’s complex world. All survey participants, and anyone else this researcher has conversed with, were comfortable with the journey concept. They relate to journeys, they know how to prepare for journeys, they’ve been on many journeys of varying types, and they know their packing list, weather, terrain, and companions will vary, and that they don’t have full control of the outcomes. Contrasting this flexibility to how the warfare, game, and building or machine metaphors are usually depicted with formations, game plans, rules of engagement, and blueprints, journey comes across as being much more adaptable and flexible.

9.3.6 The optimism and realism of those who journey

The combination of optimism and realism in the survey participants’ responses was notable. Because they were primarily Alliance leaders, we can assume this comes,

not from any attachment to the journey concept, but from their spiritual foundations and understanding of God's mission. This is an essential factor in our study. While many people could benefit from applying a journey metanarraphor in their corporate context, without the spiritual grounding they may eventually lose hope, find themselves disappointed in leadership and lacking direction. With the spiritual grounding however, you are free to journey because you know where you came from, where you are going, and who is leading.

The survey research demonstrated that there is strength to the journey concept because people come prepared, not with a list of specific expectations, but with an understanding of what a journey may mean, whatever the journey may bring. They also understand that some journeys are metaphorical, others real, but many a combination. Several participants listed various types of journeys. AF-C spoke of life as a journey; of journeys for building relationships (as with in-laws); journeys to research new lands; and journeys made for economic reasons. PA-B spoke of natural disasters, where you have no control and are uprooted, not knowing if you can return home. There is anxiety and fear of the unknown. AM-J said journeys could be physical, emotional, or spiritual events involving change. Others spoke of apprehensions, trepidation, physical strain, stress, risk, danger, discomfort.

"It involves the unknown" (PA-F). This is the nature of journey and why we talk about "what a journey may mean and include" rather than "what it is". For all the acknowledgement of journey's "downside", most survey participants moved on to talk about the "upside" and indicated that a journey was worth the risk and hardships. Many participants connected journey with growth, change, and learning. They acknowledged that there would be trials and challenges, yet they remained decidedly optimistic. AS-E talked about enriching experiences, a sense of achievement, lessons to be learned. Numerous participants talked about reliance on God.

The study also revealed a sense of anticipation. Survey participants used words like adventure, expectation, curiosity, the excitement of new discoveries, a good outcome, purposeful gain. How purposeful? Most survey participants appreciated having a purpose to their journeys. For some, knowing the destination was critical, for others it provided motivation but it didn't have to be quite so specific. Many realized the value of both journey and destination. The focus on destination revolved around purpose more than place, however. Almost everyone who mentioned destination linked it to purpose.

So, what does this mean for the journey concept and for leadership seeking to guide their organization in participation in God's mission? Purpose is already instilled. Though there still needs to be an ongoing process of prayer and discernment to establish an organization's missional intent and day-to-day direction, God has already provided purpose and a final destination. The optimism and realism of the survey participants are grounded in those specific realities; the journey concept finds its potential in this core strength. Rather than being at odds with our theology, the journey concept grows from that theology. Leaders have an opportunity to clarify, communicate, and discuss purpose, but the basic concept is already alive in peoples' hearts and minds. It may just need to be awakened and stirred.

9.3.7 Journey is personal and collective

The fact that so many survey participants shared stories and experiences from their own lives and cultures emphasized the personal nature of journey. Everyone has journey stories to tell. Some of the stories told were simple stories of childhood family outings, helping a fellow traveler, family interactions. A few shared cultural proverbs and sayings. These stories and sayings were each something a reader could relate to at some level, and yet they were very personal expressions closely linked to the context of the storyteller. This speaks to the nature of journey stories. I believe they offer more connecting points at more levels than any of the other strategy metanarraphors we discussed.

The books and stories cited by the survey participants and in our literature review also reflected the personal and collective nature of journey. Most of the stories featured a traveling band, or at least traveling companions. Many of the other stories centered around a story of who the traveler meets along his journey. Stories often demonstrated how the journey and journey-learnings of one person benefitted others as well. Family and fellow villagers may not have participated in the journey or even featured prominently in the story, yet the journey had an impact on them.

The research findings regarding the influence of stories also provided valuable examples concerning how people have come to understand the personal and collective nature of the concept of journey. These are found in the reflections from history, as well. Examples from Europe in particular, Norway, Sweden, Russia, and England, citied their history of explorers, leaders, and merchants who made perilous journeys, but brought new learnings, insights and goods back to their own country and its people. From Africa there were the histories of migrations, those personal

and collective journeys of whole people groups who journeyed for survival or in search of better lives. In the Americas, North Americans shared their histories of both exploration and immigration, each involving and affecting generations. Latin Americans put more focus on their journeys as nations and as families. There were the journeys of nations being birthed or failing through war, peace, turmoil, and triumph. And there were the journeys of families through generations of daily life, transitions, spiritual development, and the changing world around them. Asians also traced the journey of their nations, often referencing wars and struggles for independence. Several survey participants in Asia also noted how the variety of historical, religious, and cultural influences impact their perceptions of journey as well. They cited the historical and ongoing pilgrimage journeys of the various religions and rituals and festivals related to journey. Because many of the Pacific nations share the common connection of water as their means of travel, they have a history of navigation, trade, and of relationship building through making journeys.

The history of Lewis and Clark's Corps of Discovery was the final section in chapter five. The unity in attitudes and actions and the diversity of skills and backgrounds of those on the expedition across America and the examples set by their leaders demonstrate the collective strength and personal commitment to an extraordinary journey. But, in fact, as our research has indicated, each journey is extraordinary. And each person brings a wealth of experiences and influences that are unique. This again demonstrates one of the key strengths of the journey concept, the common understanding of journey enriched by the unique perspectives and experiences of each participant. It also highlights the value of story. It indicates that leaders have an opportunity to lead through telling stories and through creating an environment in which people can share and learn from each other's stories.

9.3.8 The journey in practice

Chapters seven and eight provided research findings from the office, board room, conference center, wherever organizational life happens. The research results demonstrated how the journey concept works; what makes it more than a metaphor; what makes it a useful metaphor; how it melds spiritual and business thinking, reflection, and practice. The research also highlighted benefits of the concept and indications of the ways in which it has and could change how people think about strategy and planning. These are practical and logical examples, useful for the daily life of corporate leaders, pastors, or organizational development consultants. It's good to theorize and theologize, but then what? The research methods and findings provided a balance necessary to informing reflective practice.

The four case studies presented in chapter seven demonstrated the application of the journey concept at various organizational levels and in various contexts. This provided insight into the journey concept in action. These case studies provided additional evidence of the journey concept's flexibility and usefulness in a wide range of contexts and cultures. They also demonstrated the journey concept's compatibility with missiological and theological thinking.

Each case study took its own unique shape, an indication that there is a great diversity and wealth of wisdom to discover, but no formula in need of development. As each study unfolded, it became more apparent that the journey concept is not a model. But we saw in each case study how journey thinking, understanding process as journey, being open to God's leading, and being willing to change, took people and organizations past boundaries and over hurdles to new places and new ways of thinking and working that could not have been imagined at the beginning of their journey.

Chapter eight also focused on everyday life. It concluded the research in this thesis with a focus on the journey concept and leaders. The previous chapter provided solid examples of leaders using and benefitting from a journey mentality, heart, and processes in specific contexts. Chapter eight offered research on several of the issues commonly faced by leaders in most contexts. How does a journey mindset and heart alter how we view our VUCA world, the concepts of change, complexity, urgency, and success? These were just a few of the possible topics but enough to help us discover how much our perceptions, and the thinking and behaviors that follow, can change.

The research featured in chapter eight began with a reminder that God is leader and we as human leaders must first be followers. The research presentation continued with another brief perspective on what it means to lead in a VUCA (volatile, uncertain, complex, ambiguous) world. This is how the world is often depicted in business, strategy, military, and political realms and the use of the term has spread to Christian contexts as well. The literature review helped inform our exploration. Whether or not one agrees with the VUCA diagnosis, attitudes and approaches to world contexts look much different from the perspective of missio Dei and when approached with a journey mentality. This led to a brief study of four key leadership considerations: change, complexity, urgency, and success. In this research, each was viewed from a "standard" business perspective (based on literary review) and from a journey perspective. The journey perspective offered ways of thinking and behaving that were not only better aligned with missiology and

theology, but also had potential for offering a better way to live and thrive in current global contexts.

When we looked through the lens of today's business wisdom, the research findings indicated that the pundits admit they are lacking. They are experimenting, exploring, and grasping at innovation as if it were a product itself, because they still need a product to hold on to. They are dismissing traditional strategic planning and then repackaging it. They are seeking to be more collaborative and community-oriented. Some actually care about the relationships, but others do it "because it works". The corporate world is trying to embrace complexity, but often their only way of doing that is to systematize it. This comes from a natural desire to manage and control. In the best cases the motivations are sincere and founded in an effort to take responsibility. But it is not enough. In the midst of it all, there may be good intentions, useful tools, clever ideas, and, at least some, well-meaning people. But is there enough substance, enough of a solid connection to what and Who we believe, to make the popular business books, the TED Talks, the podcasts, our primary examples in leading Christian organizations, movements and churches? Examining just the few issues researched and reported on in chapter eight points us to "no". There is much to learn from the many resources available, but looking at the possibilities, as leaders who follow and who embrace the journey God has set before us, there are new options on these issues and whatever else we may encounter along the way.

9.4 CLOSING COMMENTS AND RECOMMENDATIONS

This research has demonstrated that the journey concept potentially offers a more biblically and missiologically aligned basis for creating new ways of leading and participating in organizational thinking and planning in and among mission and church organizations (and other Christian organizations). In comparison with the leading metanarraphors applied to strategic planning (warfare, game/sports, big machine/ empire-building) it shows itself to be potentially more helpful and effective for those who are participating in God's mission. This is not to promote exclusive use of the journey metanarraphor but to commend its application. This research has also revealed through case studies and examples that the journey concept, because of its flexible and adaptive nature, can help organizations flourish in and respond to complex local environments. And it has been shown to be effective in multi-cultural and global contexts.

There is no easy-to-follow tutorial or instruction manual for enacting the journey concept, but in our brief study of leader as follower (chapter eight) we did identify four key points for developing a journey leadership mindset: knowing God, leading through values, leading in community, and leading with discernment. These are not new ideas, but we many need to think about them in new ways.

There are many ways in which to pursue the knowledge of God. We may need to do it more quietly, by doing more listening. This will be our path to discernment. We may already be leading through values, and those values may even have biblical proof texts. But have we evaluated our values as people who are "doing the work of the Lord" or as people who are participating in God's mission? Our perspective will change how we see and act on those values. As leaders, are we leading a community, or are we leading in community? Are we even sure who our community includes, or should include? And how do we lead with ongoing discernment…in community?

Perhaps there are many who are already considering and making an effort in these areas. That's good. We can learn from each other. In the sharing of learning we need not be quiet. But we all have more to learn and further to go. And we all have things we need to stop doing and thoughts we need to quit thinking. We all have cause for repentance and a need to become more faithful followers. Not in our own strength, but in God's. The examples from Scripture of those who came long before us also have much to teach us.

The following is not a do-it-in-order list but an ongoing process of discovery and delight, a growing awareness, a heightened sense of understanding regarding this journey we are on. It is for all who are following him. We need to:

- Purposefully gain an appreciation for and increase our use of the language of God's mission and of journey. This is a beginning in growing awareness. It's not about trends or buzzwords, it's about the fact that words, including metaphors, matter and mean something. Listen to the language used in your organization, in your own communication, to the rest of the world. Then think about the messages, subtle and not so subtle, those words communicate. How are those messages interpreted from person to person, place to place? What stories do they tell? What environment do they create?

- Experience ongoing spiritual growth and discernment in community. We need to keep growing in our knowledge of God. Consider it an organizational priority,

personally and corporately. Learn how to grow in being community and discerning as community (which can only happen if we keep growing in the knowledge of God).

- Reassess and establish values and goals. Exercise reflective practice in evaluating and assessing your values and goals. Consider how you need to think about them in light of your participation in God's mission, your willingness to follow him, and your growing understanding of what it means to be on a journey.

- Determine missional intent (if you haven't already. If you have, stay alert!). It's not a strategic plan to tie you down but a way to keep focus as an organization, adjusting your course as needed.

There is no map for this journey, nor is there a "Four Steps To…" article or book to apply. What needs to follow is further following.

Our call is to obedience. I believe leaders can learn a great deal from Scripture, from theology and missiology, from examples of others (which was the point of much of this research), and from our own processes of relationship-building and spiritual discernment as we continue on the journey. Yes, it already began. A long time ago. But every day, you start again from wherever you are. I recently explained the journey concept to a colleague. Steering him away from the idea of it being a shiny new model or yet-another-program (which he rightfully feared), I explained how it was more like a gradual awakening. As we awaken to the reality of the journey we begin to notice things we hadn't noticed before, including some things we may need to cast aside with regret or relief (control is a good example), other things we may want to take on (a better understanding of followership and community discernment, perhaps). The landscape keeps changing. That used to frighten us, frustrate us, confuse us. But now it is ok, we know we are on a journey. So, we take in our surroundings, attend to our companions, adjust our stride, and follow our Leader.

APPENDICES

APPENDIX 1—THE JOURNEY SURVEY

This appendix includes:

1.1 Journey Survey specifics
1.2 Sample of invitation letter, letter of consent, and survey questions
1.3 Participants' Survey responses

1.1 Journey Survey Specifics

Surveys were distributed, by email, over a period of three months to 71 people, representing 44 countries. An invitation, the survey, and the consent form were sent to each person. One third of the recipients were women, two thirds were men. Many respondents replied promptly, others after a gentle email reminder. Of those who did not participate, some wrote to say they were too busy or were traveling. Only four of those who did not participate were people the researcher knows well. The others were primarily second-hand contacts. Of all those who responded, the researcher knows all but two or three at least fairly well. This speaks to the benefit of personal relationships. 48 people, representing 36 countries, participated in the survey.

To encourage both the quantity and quality of responses, the researcher chose to use a survey with open-ended questions. This was in keeping with the research for this thesis being qualitative in nature. The researcher also thought this type of survey would provide more personal, conversational, and reflective responses, as well as providing an increased number of responses, than could be elicited with a standard web survey. We wanted to know what meanings, nuances, history, and associations people connected with the concept of journey. We also wanted to hear from a wide range of voices from many cultures and contexts.

Survey Participants—48 participants representing 36 countries

Africa: 9 participants, 5 countries

1. Benin 2

2. Cameroon 1

3. Ghana 1

4. Kenya 3

5. South Africa 2+ (two South African leaders, plus the Wycliffe South Africa team.)

Americas: 9 participants, 6 countries

1. Brazil

2.Colombia

3.El Salvador

4. Mexico

5. Paraguay

6. USA

Asia: 14 participants, 9 countries

1. Bangladesh 1
2. Hong Kong 3
3. India 1
4. Japan 1
5. Korea 1
6. Malaysia 1
7. Philippines 2
8. Singapore 3
9. Taiwan 1

Europe: 13 participants, 11 countries

1. Denmark 1
2. Germany 2
3. Netherlands 1
4. Norway 1
5. Poland 1
6. Romania 1
7. Russia 1
8. Slovakia 1
9. Sweden 1
10. Switzerland 1
11. UK 2

Pacific: 7 participants, 5 countries

1. Australia 1
2. New Zealand 2
3. Indonesia 1
4. Papua New Guinea 2
5. Samoa 1

1.2 SAMPLE INVITATION, LETTER OF CONSENT, AND SURVEY

Greetings X,

I'd be greatly honored to have you participate in the attached survey. It is a part of my research for my study program and will, I hope, enrich Alliance understanding and knowledge. Please read and sign the Informed Consent document required by the University and email it back to me for my records. If you can take the time to fill out the entire questionnaire, that would be wonderful. If there is a question you can't answer, that's ok. Or, if you have any concerns or questions regarding the questionnaire, please contact me.

If, like everyone in my family, you aren't sure how to respond to the first question about your own origin, culture and language, just answer as best possible. Also, feel free to discuss the survey questions with family members or colleagues and include information from those who share your culture and language. I am limiting official participation to leaders in some facet of work within the Alliance, but also believe good conversation on this topic with friends and/or family can enrich your experience and our data! Something might come to mind that you've forgotten or not experienced. This is a qualitative, not quantitative bit of data gathering, so while I will look for patterns, etc., I'm mostly interested in hearing your thoughts and ideas related to the questions asked, so have kept the survey informal. I hope you can actually enjoy the experience!

I realize how busy you are, so greatly appreciate your willingness to participate. Please do your best to respond before or by (date). If, for some reason, you need more time, please let me know.

Thank you so much,

Susan Van Wynen

Strategy Consultant

Wycliffe Global Alliance

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YUNIBESITHI YA PRETORIA

Faculty of Theology and Religion

LETTER OF INTRODUCTION AND INFORMED CONSENT

FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of the Study:

A Journey of Missional Intent: Organizational Strategy in the Context of God's Mission

Researcher: Susan van Wynen, Strategy Consultant, Wycliffe Global Alliance

Doctoral Student in Biblical and Religious Studies, University of Pretoria, South Africa

susan_van_wynen@wycliffe.net

Skype: vwsusan

WYCLIFFE
Global Alliance
Partners in Bible translation

Dear X,

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely organizational strategy and missiology. Each participant must receive, read, understand and sign this document before the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to enrich Alliance understanding of how the concept of journey is understood, within the Alliance leadership community, across language communities, cultures and contexts. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants' names will be used in the final publication.

- **Duration of the study:** The study will be conducted over a period of six months and its projected date of completion is November 2018.

- **Research procedures:** The study is based on a series of questions which can either be answered in writing and sent to me, or which can be discussed during a Skype interview.

- **What is expected of you:** If possible, please respond to all of the questions. If for some reason you cannot answer them all, even doing a portion of the questionnaire will be helpful.

- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences however If you decide to withdraw you are requested to submit the notice in writing. The relevant data will be destroyed, should you choose to withdraw.

- You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality:** All information will be treated with respect. Although the data will not be confidential, participants' names will not be used unless the researcher contacts you for permission and you give consent.

- **Remuneration:** No money / fees gifts or any form of reward will be awarded / offered / can be expected by co researchers / respondents / participants at any time during the research

  WRITTEN INFORMED CONSENT

  I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher:

susan_van_wynen@wycliffe.net

JOURNEY SURVEY QUESTIONS

Name:

Country of origin and country where you currently live:

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

3. What feelings and expectations do you have when you think about the concept of a journey?

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

6. What historical events represent the concept of a journey in your history and culture/s?

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

12. What other thoughts or ideas about the concept of “journey” can you share?

Please return to susan_van_wynen@wycliffe.net

1.3 JOURNEY SURVEY RESPONSES

Journey survey responses—Africa

AF-B

Country of origin and country where you currently live: BENIN

Cultural background and preferred language/s:

My home village is Ouidah, a very famous place for slave trade in the history of Benin. My language is Fon. I grew up with my parents (mother and father) in different places. Indeed, my father was a primary school teacher. Therefore, we had to go from one town to another but it was mostly in Fon culture.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Journeying to another town.

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Moving to a new environment which is not mine.

3. What feelings and expectations do you have when you think about the concept of a journey? Not being at ease but it depends on the purpose of my trip. If I am traveling for something valuable for me then I am happy.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Both

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? A ground that you do not master or know well.

6. What historical events represent the concept of a journey in your history and culture/s? No idea

7. What are some of the important aspects of a journey? Purpose (why), how and when do I get there? How do I spend my time there, what do I do when I am there or what will I need to reach my objectives for the trip. How important is it to

know the destination before you start? It helps to know how to prepare for that trip.

8. How do you think about preparing for a journey? I think of how do I go there with all I need and be able not to lose my reason for going?

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Cyclical

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Two concepts : Distance (the way to the place) The new place (destination)

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Hebrew 11:13 because our forefathers in faith recognized that they were foreigners on earth. That hope made them live expecting things that were promised and at the same time, they were realistic about who they were!

12. What other thoughts or ideas about the concept of “journey” can you share? No

*****

AF-C

Country of origin and country where you currently live:

Kenya

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?
    - Leaving one place to another, in most cases with the hope to return, but we are very clear that once you leave, no one knows what might happen ahead and so leave when you have made peace, or do not be angry as you travel.
    - There is nuance around the fact that it is better to travel with others, as opposed to doing it alone.
    - Generally, wherever nighttime finds you, and there are people there, one is expected to make a home there for the night, or even for a break and

your hosts are generally obliged to be generous enough to feed you and your animals if any.

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Long, adventurous, could be dangerous (one might not return), prepare, carry food, drink and something to sleep on because you never know what you might find.

3. What feelings and expectations do you have when you think about the concept of a journey? A good outcome, conquest of new frontiers, possibility of finding something better, there must be a very good reason to travel, anxiety and excitement

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Yes, certainly. Time and distance come to mind simultaneously. How long you will take on a journey of course depends on how far you are going.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? From my ethnic community, the stories on journeys are generally around adventure, courage, going on behalf of the rest of the community in search of something better for the community. There are also stories about leaving well…in terms of, do not travel whilst you hold a grudge or have not forgiven. Make your peace before you travel, otherwise the journey may not be good for you. You might be harmed along the way

6. What historical events represent the concept of a journey in your history and culture/s? Migrations in search of food and better cultivation land.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

- It determines how you prepare
- It determines who goes with you
- Do you need to bring food or not?
- Do you need to arm yourself or not?
- Who will you leave in charge while you are gone?

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) It will be based on the mission I want to accomplish on that journey and exactly where I am going.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Cyclical, in the sense that no matter how far you go, you can never forget your base! The base (home or whatever) remains a reference point even if you never return. The decision to journey in most cases has the origin at the basics of it. What is happening at the origin is core to the journey that is being taken.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Life is considered a journey in itself. There are journeys considered important for building relationships (for example with in laws). There are journeys to research on new lands. There are journeys made for economic reasons.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The most significant one for me from the Bible is that of the Israelites from Egypt to Canaan. It signifies in many ways, my own journey in my Christian life. There are many lessons to draw from it:

- The freedom it gave them
- The challenges in the wilderness
- The unexpected events that they had to deal with
- The miraculous provisions time and again
- And most of all, God's promise that HE would be with them, even when they so easily forgot

12. What other thoughts or ideas about the concept of "journey" can you share? To go on a journey in many ways is to take a huge risk. One does not know what or who they might find. But risk, one must!

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AF-D

Country of origin and country where you currently live: GHANA

Cultural background and preferred language/s:

My mother tongue is Delo and I belong to the Ntrubo tribe. English is the wider language of communication so that is preferred.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?
   In my culture, the concept of journey connotes travelling. Literally, we say " go road" or "turn Yourself around" or "cross the river"

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language?
   As soon as your hear these words, you know for sure that the person is leaving for another destination for a short or long period. It implies he or she is travelling.

3. What feelings and expectations do you have when you think about the concept of a journey?
   There is always a feeling of excitement when we think of travelling. It is a situation where one is going to have a new experience so the feeling of excitement and anticipation.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?
   When I think of a journey, time and distance are both considered. It is either a short or long journey in terms of time or distance.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?
   The idea of time that will be spent
   The idea of distance
   The idea of a new experience
   The idea of the unknown
   The risk element, success or failure.

6. What historical events represent the concept of a journey in your history and culture/s?
   Some of our cultures celebrate and commemorate the journeys they undertook from their ancestral home to their current location. Festivals are even organized to mark this. It becomes a historical landmark among the people.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?
   Some important aspects are the planning process. When to start the journey and what to take along. Finances are a key aspect.
   Knowing where you are going helps in the planning process. It becomes a high risk if one does not know where he is going and what to expect at that place.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)
   It is a usual practice especially for the youth to go in pairs or groups. One of them may be the leader because he may have made it before and now wants to lead the others to experience what he had experienced. It is rare for someone to just get up and say he is travelling without knowing exactly where to go and also not having any contact as a lead.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?
   Home is home they say. Coming back is always the back of the traveler's mind. Seek greener pastures, come back home and enjoy. If however, the destination becomes attractive, one may decide to marry a just remain and return very late in life. It is therefore cyclical.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?
    What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?
    Luke 15:11-32 When life gets tough, returning home is the wise thing to do. You have a home, a family and a land to return to where you will be welcome even if the welcome is unpleasant. Jona: You do not run away due to disobedience or because you want to avoid a challenge. The consequences are dire.

11. What other thoughts or ideas about the concept of "journey" can you share?
    Going on a journey can be a blessing. It can also be a risk. Whatever it is, there is the need for proper planning before undertaking the venture. Some embarked on it and they returned joyfully. Others did and returned with tears. Some did not return at all- they died in the process. In view of this, prayers are said on behalf of the one making the journey before he takes the first step. There is a lot of counselling especially if the traveler informs the elders before leaving.

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AF-E

Country of origin and country where you currently live: South Africa

Cultural background and preferred language/s: South African – Afrikaans

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? The Afrikaans word for journey is '*reis*'. A '*reisiger*' is the person participating in the journey. A '*reis*' would normally refer to travelling a distance over an extended period of time for the purpose of reaching either, a different destination; staying over at different destinations; eventually returning to the initial departure point; or a combination of all.
2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Going on holiday. Going on an extended excursion that is different than the normal. Expectation of pleasant surprises. Preparation. Preparing for the expected and unexpected.

3. What feelings and expectations do you have when you think about the concept of a journey? Excitement; anticipation of experiencing something new and maybe surprises; some feelings of apprehension of the unknown.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? A '*reis*' can be taken in the context of distinct time and distance constrains if it is planned in a specific way. It could also be undertaken in a more spontaneous way if there is less or no constraints on time, distance and budget.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

6. What historical events represent the concept of a journey in your history and culture/s?

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? The purpose of the journey will determine the importance of the destination (s). If the journey is constrained due to time, distance, cost, etc., much more planning will go into the journey. The end destination and even intermediate destinations will be important and in focus. A more spontaneous journey might not include destination(s), but other practical

issues will come into play, such as e.g. securing resources that will enable the successful completion of the journey. A journey will seldom be undertaken without the concept of returning to the initial departure point.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) The purpose of the journey will determine the planning for the journey. Most of the planning will go into securing the resources to sustain the journey and ensure that the purpose of the journey is achieved. For some journeys one will have to take everything with you that you will need on the journey. For other kinds of journeys, you will make use of resources along the way to ensure the success of the journey. Again, the purpose of the journey will determine who will participate in the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Unless you intend to permanently move away from the point of origin, journeys would normally be cyclical. If another destination is in focus, even if returning to the origin as final destination, the journey can be viewed as linear, e.g. the concept of journey and return journey. The two different parts of the overall can be approached differently.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? none

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The Exodus story: It signifies an end destination that would be better than present circumstances, but still unknown. There was not much scope for planning effectively for the journey. The resources needed could not be foretold, but became available as needed. Dependency on God was the only guarantee of a secure outcome of the journey.

12. What other thoughts or ideas about the concept of “journey” can you share? One other concept of journey, that I would not claim at all to be South African, but that had an impact on mainly religious life is that of a pilgrim, or ‘*pelgrim’* in Afrikaans. In a theological sense this depicted the Christian as a temporary traveler in this life on their way to the eternal Jerusalem. This was more an expression of pietism. On a practical level, in my experience in the 1960s and 1970s there were individuals who were normally self-appointed Pilgrims. One could not quite equate them as travelling evangelists or pastors, but they perceived themselves to have some kind of religious role. They would travel from town to town and live off the goodness of well-meaning Christians who provided accommodation, food

and even money. These pilgrims would often move on when it became clear that they overstayed their welcome.

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AF-F

Country of origin and country where you currently live: Cameroon

Cultural background and preferred language/s: Africa (Cameroon), English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? “Ijel”, the root of that term is “walk” so journey involves the idea of walking or movement and distance

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Long distance and new culture

3. What feelings and expectations do you have when you think about the concept of a journey? Preparation, some physical strain but also excitement of new discoveries, adventure and some purposeful gain as a result of the effort

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think of both

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Excitement and new discoveries, hospitality and new friends

6. What historical events represent the concept of a journey in your history and culture/s? The migration of my ethnic group to its present geographic location, the conflicts of encounters with different ethnic groups in that migration and the hand of the supernatural that led the migrants

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Understanding camping grounds, the amount of supplies necessary to make the journey and

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Extra clothing and food and where to lodge during the travel and at my destination

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Yes cyclical in terms of physical distance but change in terms of the achievement and purposes of that journey, there is always a move that is different
10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?
11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The migration stories of the Jews, the conquest of the surrounding ethnic groups, the role of leaders like Moses and Joshua
12. What other thoughts or ideas about the concept of “journey” can you share?

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AF-G

Country of origin and country where you currently live: Kenya

Cultural background and preferred language/s: Kenyan African (we have Kenyan Asians and Kenyans of European descent) Languages: Gikuyu, Kiswahili and English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? I am unable to answer this question.

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Difficulties, challenges, risk and danger, adventure, tough, benefits and rewards, new knowledge and discoveries.

3. What feelings and expectations do you have when you think about the concept of a journey? Fear of the unknown, excitement, expectation, adventure,

4. When you think of a journey, do you think of time or distance, or both, or something completely different? My immediate thinking is on distance, time only secondary. Sometimes both.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Love – we have a saying that “the path to a loved one has no hills” (one does not get tired or discouraged if the journey he is taking is because of

love); New knowledge and wisdom – another saying: The person who never travels thinks that his mother is the only one who knows how to cook.

6. What historical events represent the concept of a journey in your history and culture/s? Can's think of any just now.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? The beginning and end of the journey (starting well and finishing well). Knowing the destination and the safest path to take are absolutely important

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Fitness for the journey – especially physical and mental fitness; food and sustenance to last you through the journey (idea of the need for nourishment and refreshment for the journey); if you want to go far, go with other people, but if there are no people to start the journey with, others will join you on the way so be ready to accommodate new friends and sojourners with you; be ready that some of those you started the journey with you may not finish it with you – it's life; take a tool with you (traditionally one should not start a journey without a stick and a knife – they are a survival kit); don't tire yourself with carrying too much food or beddings – count on help along the way; but every man must carry his own sitting stool you can't borrow one from a friend.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Often the journey is cyclical, when you go out on a journey, you are expected to return to your place of origin but with more "wealth" than when you started your journey; the journey of life is also cyclical – in my community we name our children after our parents or we use the same word for a great past and a great future (tene, mbali) The earth is round (cyclical) – what goes out comes back again, or history repeats itself.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? I am unable to answer this question.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The Jewish exodus from Egypt; Jacob fleeing his brother Esau;

12. What other thoughts or ideas about the concept of "journey" can you share?

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AF-H

Country of origin and country where you currently live: Kenya

Cultural background and preferred language/s: English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? It is a process of moving from one point to another to fulfill a certain purpose

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? Movement from one place to another; Need for provision and equipment to sustain it

3. What feelings and expectations do you have when you think about the concept of a journey? New experiences, Out of the usual environment

4. When you think of a journey, do you think of time or distance, or both, or something completely different? It is more about the distance

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? In a journey, discipline is required and there is flexibility to make changes along the way.

6. What historical events represent the concept of a journey in your history and culture/s? Our community kept Cattle and when it is dry, the moved from one point to another seeking greener pastures. The process of moving cattle from one point to another is mainly a journey.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? It enables the people on the journey to prepare adequately.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Often you carry provision for the journey and it is done by more than one person.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? I see the journey as cyclical. In most cases, one goes to a place to fulfil a particular mission then comes back home

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The journey of the Children of Israel from Egypt to Israel.

12. What other thoughts or ideas about the concept of “journey” can you share?

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AF-I

Country of origin and country where you currently live: BENIN

Cultural background and preferred language/s:

My parents (mother and father) are from Dassa (Benin) where the language is Idaasha. They were living in Côte d’Ivoire when I was born. Therefore, I grew up in a cultural context which was different from the one I am supposed to be originated from. However, my parents educated me as if I were in my country of origin and grew up speaking my parents’ language which is Idaasha. Later on, I got back to my country (Benin). Then, I always identify myself as from my parents’ culture even if I am of a third culture kid. Coming from a king family, I knew several things about my culture of origin (parents’ culture). I speak well my mother tongue (Idaasha). In addition, I am familiar several local languages (at least 7) that are spoken in where I was born as well as where I am living today.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? The concept of journey in my culture is related to “going to another place”. The word we use is “ lo li ilu” which can be described as going to a town or country.

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language? I think of a movement from one place to another place.

3. What feelings and expectations do you have when you think about the concept of a journey? The feeling is moving from my familiar zone to another place

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I mainly think of distance

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? The folktales or stories are mostly related to something that happens in a place far from where we live. Therefore, the concept is represented by a distance.

6. What historical events represent the concept of a journey in your history and culture/s? No idea

7. What are some of the important aspects of a journey? Some of the important aspects of a journey are “preparation”, “getting ready”, “duration”. How important is it to know the destination before you start? Knowing the destination is basis to start any preparation for a journey.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) To prepare for a journey, I ask myself what are the objectives of the journey, how do I make sure I reach the objectives, what activities will I do during the journey, do I have some people to see there? Do I have people to inform and also help in through my journey? What clothes do I take, how do I get there?

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? On one hand, I think of a journey as cyclical because unless you want to deny your origin or decide to live elsewhere, you will always come back to your country of origin or your home country. When I liaise this to the Alliance, I see it as God sending us and when we finish his mission, he calls us back to him. On other hand, I can consider a journey as linear when I consider that the destination is God and that we have started the journey somewhere on earth and are moving to His direction.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? There are mainly two concepts for journey as I know: “town” and “way”

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The passage of 1 Peter 2:11 deals with the concept of strangers on earth but you are stranger when you travel to another place. That passage is significant to me because it invites us to live as a Christ-like life. As a traveler, we do not forget were we come from.

12. What other thoughts or ideas about the concept of “journey” can you share?

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Journey Survey Responses and discussion of Wycliffe South Africa Director and Team

AF-J (Group discussion but counted as one survey response, in the director’s name)

The first one to speak was H, who explained that in his language --

siPhuti-- there are four words for "journey", each indicating a different aspect of the concept of "journey":

1. explore

2. learning

3. grow

4. commitment, courage because there is an element of uncertainty; there is a cost involved, not necessarily a financial cost, it can be an emotional cost.

All four words mean "journey" and can be used for a literal one or a non-literal journey.

This beautifully set the stage, and in the stories that followed we could trace back one or more of these aspects of "journey". This became the main threat throughout the sharing, with some confirming one of Hendry's four words, some adding further aspects through their stories.

Next: R. Triggered by H's four definitions, R shared about a childhood trip with other children and his father in a car. They got stuck and it became a dangerous

adventure, as they had to stay overnight in an unknown place and found evidence the next day of lions having surrounded them.

R highlighted how the aspects of Hendry's four words were brought out through this story/experience.

Next: B told a story of her daughter asking about faith when they were away. At a loss how to answer, B suggested she pray for something. The daughter prayed for an ice cream. On the journey back home, completely unsolicited and unexpected, three people gave her an ice cream!

This highlighted the aspect of faith as a journey, and faith being part of a journey, as well as the element of uncertainty.

Next: N followed up on that how faith was always a part of any journey they'd made. For him, the car journeys with their children stood out, because they were family times, so precious when their lives were so busy with the Rendille work. Once they got stuck, but it didn't matter, because they all enjoyed the family time.

This highlighted the aspect of fellowship; we often make journeys together with others.

A discussion took place about knowing your destination; to what extend do we know our destination? The consensus was that you normally go with a destination in mind. Someone asked N if he knew what their destination was when they first were called to the Rendille. His answer was that they knew where they were going, but had no idea what they would find out once there.

Next: C, quite excitedly wanted to respond to the various aspects highlighted and how they were true in the context of his own experience -- and I forgot his story!....

Next: only H and S hadn't shared yet; they looked at each other and S indicated to Harry to go ahead.

H shared how when he was a boy his parents moved to South Africa from Holland. He had no idea of the destination, South Africa was just a name to him. They had to pack light and only took a few possessions. They traveled by boat and for 17 days and saw nothing but sea; had the person steering the ship not known where to go they would have got hopelessly lost!

This highlighted the aspects of the need for preparation and for a guide on the journey.

We had a few minutes left so I looked at S but she didn't want to say much, she said with a broad smile that she resonated with everything that had been shared.

In the last moments left I mentioned my trip from Holland to England, by boat, to join Wycliffe and that I knew for certain that I would never live in Holland again.

Highlighting that a journey can mean leaving things permanently behind.

About the dynamics:

Starting is always interesting; I asked who'd like to start, and after a short pause without response suggested I appointed a volunteer, then looked at H. And noticed that he was (I think) wanting to start anyway! And it really set the tone.

Looking back I was the one who mostly highlighted, mentioned, the aspects of a journey coming out of each story. I might have asked the group more to do that, or ask other open questions. But on the other hand, it was clear that everyone was really engaged, nodding, sometimes commenting, and keeping the lead somewhat in hand led to there being enough time for everyone to share.

We had five white "old timers", and B. and two black men, two newcomers. There was no holding back on anyone's part, apart from S. No one person dominated either.

First of all, I should send a lament in relation to time. We were basically able to cover question 3. There was a lot to share from all of us. The summary is as follows:

- Put God first

- It was emphasized that in every preparation for a journey, there should be a common agreement between all those involved.

- Planning depends on the type of a journey, i.e. In a physical journey, preparations may include visas, accommodation, mode of transport, food, and other things. Most of the time, preparations should take care of the question, What if? Moreover, it is not practical expecting that all will go as planned. In other words, those in the journey

should be able to think of alternatives whenever things turn out the other way. However, the focus is always on the desired destination.

Question 6 says, What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? I will respond to this one on a personal level.

James 1:2-4 says, Consider it a great joy, my brothers, whenever you experience various trials, knowing that the testing of your faith produces endurance. But endurance must do its complete work, so that you may be mature and complete, lacking nothing.

Romans 5:3-5 Not only that, but we also boast in our sufferings, knowing that suffering produces perseverance, perseverance produces character, and character produces hope. Now this hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

These 2 passages are significant to me due to the fact that I have gone through lots of trials and tribulations and such have built my character in terms of perseverance, patience and hope. James is a powerful and practical manual on applying our faith in Christ to the struggles and relationships we encounter every day. The Bible urges us to consider our trials 'pure joy”. At first glance these words sound insensitive- like someone telling a friend to be glad he/she is sick. But James wasn't doing that. Instead, he urged them to rejoice of what God would accomplish in their spiritual lives through these trials. Our earthly trials produce perseverance or spiritual endurance, and the outcome is spiritual maturity - a stronger relationship with God.

The passage from Romans basis on peace, hope, and love. Generally, most people search for happiness in the wrong way. We try to find it in seeking money, power, pleasure and fame. But Paul lists three practical benefits of following Christ: peace with God, hope in affliction, and love that's unconditional. We are all challenged to look over our lives and identify places, things or experiences we go to search for happiness. The question is, Do they actually produce happiness? Does it last? Paul's three benefits hold considerable power to change one's whole outlook on life. In conclusion, we all have to go through trials, disappointments, and different obstacles in our life journey. However, we do not give up but press on.

we all know, the topic was 'Journey'. According to the dictionary, the word 'journey' refers to an act of travelling from one place to another. However, studies have revealed that meaning is with people not just from the dictionary. Hence, our group

came up with different themes, in an attempt to explain what the word journey means in their context.

First of all, it was communicated that life itself is a journey with lessons, hardships, joys, celebrations, special moments that will lead us to our destination or our purpose in life. Most of the time these challenges turn to test our courage, strengths, weaknesses, and faith. Sometimes, we may stumble upon obstacles that will come between the paths that we are destined to take.

So, we need to overcome these obstacles in order to follow the right path that is destined by God. On the other hand, some obstacles are really blessings in disguise. The way we react to obstacles will mostly determine the outcome of our journey through life.

When things do not go our way, we have to make some choices on how to deal with the situation. It is dangerous dwelling on the negative instead of finding lessons to be learned and move forward.

In addition, there are several people that we meet on our journey. They all come into our lives for various reasons. Some leave us with great memories. One writer said, 'Memories are priceless treasures that we can cherish forever in our hearts. Some people boost us with powerful advice and insights on how to deal with challenges. There is a reason for all our life encounters.

In summary, we came up with about 4 themes or types of journeys:

- **Emotional journey-** a visualization that maps and illustrates a user's **emotional** experience through the experience of interacting with an organisation, for example.

- a **physical journey** which involves different types of obstacles and movement to new places. They provide opportunities for travelers to extend themselves physically, intellectually and emotionally as they respond to challenges and learn more about themselves and the world around them.

- a **spiritual journey** is a process of reconciliation and education through enlightenment is as unique and individual as each person is unique; and each of us eventually comes to attain the reconciliation and education in our way, in our own time.

- **an educational journey** is the experience someone has had from preschool until the present, including things learnt informally at home.

Some of the key themes that came out were:

- Journeys can be both good or bad (in terms of things going wrongs, hardships, etc) but you always come away with metaphors.

- Journey is like riding a bus where some bus stops you wait a long time and wish to move on more quickly, whereas other stops are quick and you wish the bus had stopped there for a longer period of time.

- The journey of life can be unpredictable where you can be discontent about sometime, even bored, and then suddenly everything changes.

- Journeys don't always go as planned. Sometimes everything goes wrong but you still remember and look back on that trip for what it meant to you.

- Journeys bring up a sense of anticipation but sometimes it is hard to balance the reality of what actually unfolds with the high expectations of what you hope will happen.

- Journeys are opportunities for God to provide, as he does in amazing unexpected ways.

- The challenge of being sentimental and wanting to hold onto things that hold memories but having to pack and move so many times. It's not easy.

I hope this is helpful in preparation for Tuesday's follow up meeting.

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Journey survey responses—Americas

AM-B

Country of origin and country where you currently live: El Salvador, El Salvador

Cultural background and preferred language/s: Hispanic/Latino, Spanish, English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? It is part of every person´s lifetime. It is a trip or a path that you have to follow. The word in “Peregrinaje” (pilgrimage - in English) has been usually used for Journey. In Spanish, “Peregrinaje” denotes action. It is related to a voyage, trip or travel.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? It is something dynamic that may change during time and may take you to different places where you will encounter different situations and meet different people.

3. What feelings and expectations do you have when you think about the concept of a journey? That it will take you to a different place and that in the process you will learn new things.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think Journey is related to time and distance since it gives you the idea of action, movement, and change. It is no something static.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Journey as related to “Peregrinaje” in Spanish may be related to the journey made by our Lord Jesus Christ to the cross.

6. What historical events represent the concept of a journey in your history and culture/s? The long 12-years journey from civil war to peace (1992 – Peace Accords) that led to changes that occurred in the country (physical) and in the Salvadoran society.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? It is important to be prepared for the journey, to know where you are going and what resources you will need as well as to deal with obstacles that will appear along the way.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Definitively, you need to make a plan before beginning a journey. You need to know where you are going to know what you need to take and what to leave behind because it isn´t useful to you or others. It is best if you go on a journey with others, Ecclesiastes 4:9-12.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Both, you go straight ahead (linear) but at some point you will need to go back to where you began the journey (cyclical) to share with others what you have learned during your journey.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? It can be refer to a trip from one place/location to another. In addition, it can be related to an emotional or spiritual journey in a person's life.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The journey of Abraham, the Israelites from Egypt to the Promise Land, the captive Israelites; the journey back to Israel (during the time of Nehemiah, Ezra), Paul´s missionary journeys. All these journeys not also have a spiritual meaning but also an emotional, cultural and physical meaning to those involved.

12. What other thoughts or ideas about the concept of “journey” can you share? That sometimes it can be easy and other times difficult for any of us but at the end whatever type of journey by which we may go through it will be a learning opportunity that will help us make better decisions in life.

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(note from participant) Please consider this as my “electronic” signature—informed consent.

AM-C

Country of origin and country where you currently live: USA

Cultural background and preferred language/s: English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? I use the concept and word “journey” when referring to where I’ve come from (physically, spiritually and emotionally) and where I am going.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? A string of experiences that shape worldview.

3. What feelings and expectations do you have when you think about the concept of a journey? Growth.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Both, as well as experiences.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? I often speak in terms of the “cost” of education when speaking about journey. My expectation is the journey will produce grown (emotional and/or spiritual) and I will often tag-on the praise, “Education is expensive” meaning it can be painful.

6. What historical events represent the concept of a journey in your history and culture/s? Civil Right Movement.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? I never expect to know the destination—I believe, but faith, that’s in God’s hands. But it important to take the journey.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Prayer is fundamental.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? A journey is usually three steps forward and two back.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? I think most people distinguish a trip from a journey. A trip involves getting in a mode of transportation (car, plane, train) and setting off with easily identifiable mile-markers. A journey is less well defined.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Peter’s transformation as a Jew who viewed God as exclusively “owned” by the Israelites to someone who came to believe that God showed no favorites.

12. What other thoughts or ideas about the concept of “journey” can you share? N/A

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AM-D

Country of origin and country where you currently live: Brazil / Brazil

Cultural background and preferred language/s: Brazilian MK growing up in Bolivia and later on in Brazil, after living in the US early years of marriage. Fluent in Portuguese, English and Spanish, preferred languages Portuguese/English.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? As I think of the word itself, there is a Portuguese equivalent, which is “jornada” though neither English or Portuguese could fully describe the journey we have taken as a Global Alliance.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Usually, to me, it brings to mind a long process of maturing.

3. What feelings and expectations do you have when you think about the concept of a journey? Until journeying as part of the Wycliffe Global Alliance, I used to think of a distant future that was almost hopeless to expect improvement, in a near future and for a person in their 30´s in seemed something one couldn´t relate to then.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? A very long time.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Most journeys are positive, life-changing collection of experiences that bring a person to a new unimaginable self.

6. What historical events represent the concept of a journey in your history and culture/s? I wouldn´t know much of Brazilian history to answer that.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? I would say it requires much patience and hopefully an open mind and spirit, because truly one doesn’t know how to get there or where it is.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) It’s necessary to understand the

areas the Lord wishes to change in order to be open to begin a journey. Begin with prayer. Take much advice from those who share the same vision, as well as, taking them along with you together with those who are open to change.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Linear, because there may be only one journey in one's ministry. On the other hand, reinventing certain skills and strategies should be cyclical.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Physically packing and going on a journey would be one aspect. A philosophical or abstract concept of journey would be a slow long change in one's personality, maturing in emotional or ministerial areas.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Moses had his longest journey. He began not knowing where he was going, not a planned journey, but in obedience to God Himself, he was able to impact a whole nation, though that was not his plan. He was changed in the process.

12. What other thoughts or ideas about the concept of "journey" can you share?

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AM-E

Country of origin and country where you currently live: Mexico, USA

Cultural background and preferred language/s:

Born and raised in Mexico City. Use Spanish as first option, and English or Portuguese where Spanish is not an option. Strong cultural roots: extended family, hospitality, relevance of the past, synchronicity, group oriented. In my youth, I worked with my church in discipleship in rural Mexico, interacting with people of different background, this experience and having lived in one of the most populous cities in the world gave me a sense of diversity and acceptance of people, languages, customs.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you

describe these words? In Spanish I use the word “camino,” which literaly means road, path; the word “caminar,” the verb ‘walk’, and the word “caminante,” the one that walks, that makes the journey. The use of the word “camino” is understood as journey, depending on the context. For instance I can say, “I know your “camino” (journey) has been full of challenges.” There is a popular song: “caminante, no hay camino, se hace camino al andar.” I would translate it as: “walker, there is no journey, you make a journey as you walk.” It gives the idea of a pilgrimage. Other word used to describe journey is “vida” which literally means life.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Normally people refer to the past or the future. It could be specific like my journey in the USA or my journey in Mexico, or my journey around the world. When we use ‘journey’ in conversations, we imply a longer period than a year. Sometimes it could be a lifetime. Journey evoques the past or points to the future, seldom it refers to the present.

3. What feelings and expectations do you have when you think about the concept of a journey? (I assume in my mother tongue). In my own experience, my journey brings a sense of thanksgiving to God. I have had my own share of challenges. Many of them I was not aware of, until I was an adult; I did not know I lived in poverty as a kid, I was a happy kid. When I graduated from University in Mexico, I learned only one in one thousand children that enter elementary in my generation, graduated with a Bachelors degree. My journey is associated with significant people, never alone. When I think on my journey ahead of me, I have a high expectation, I look ahead with happy anticipation. I believe I am diligent in preparing for what may come ahead, but I am not concerned with plotting my future as we do in our strategic planning at work (what is the value of strategic planning with so many variables, anyhow, and where do we let God be God in our lives?)

4. When you think of a journey, do you think of time or distance, or both, or something completely different? A journey for me are relational experiences given in the context a long time. The use of journey in the context of distance is very specific to an event with very specif start and finish points, like a trip, but in this case we do not use the word ‘journey,’ but ‘trip.’ Journeys are life experiences, normally shared with others.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? In the culture of my family, we place a high importance on the past, so, stories of journeys are mostly associated with what our ancestors experienced in their lives. Also important are significant transitions like: moving from the rural area to the city, marrying, having children, moving from being agnostic in matters of faith to becoming Christian, changes in economic and academic conditions; my parents generation made it to high school, in my generation we have PhDs, Masters, etc. Another characteristic of significant journeys in my family is the ability of many of our siblings and children to travel the world due to work, study or friendships.

6. What historical events represent the concept of a journey in your history and culture/s? (personal case) Completing successfully the course of studies to obtaining a degree in Mexico and two degrees in the USA, acquiring two other languages, moving from Mexico to the USA, being able to climb the three highest mountains in Mexico (over 18K feet), traveling over 90 countries, marrying the most wonderful woman and raising three amazing daughters together, contributing to the work of Bible Societies globally through innovation, cultivating an extensive network of friends/partners in many countries, maintaining good health in spite of a demanding international travel schedule each year.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? I believe the most important aspect of a journey is the reason behind it, the why of it. I have approached my journey and journeys with a sense of intentionality that is revealed in service to others. If the journey represents adding value to others, then, it is worth attempting it. Another characteristic is the sense of adventure as I enjoy the journey when it is fill with challenges. One more important aspect of my journey is the perseverance to complete it. That has thought me the virtue of patience, understanding others and their circumstances, adjusting to change. I do not think knowing a concrete destination is as relevant as being convinced the outcome of the journey has value. Destination is blurred, but as long as you have a sense of direction, the journey is good doing it. Sometimes I have experienced a relative different outcome than I thought originally, but always in the same area. So, I would say precision is not as important as is direction.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) I always think about the

outcome. Once that is determined, many other aspects of the plan cascade. For instance, when I pursued studying in the USA, I did not have English. My main objective was to be admitted to University, once I got that, I immersed in an intensive English course for 3 months. I was a straight A student through the Masters. I try not to leave things to chance, I take responsibility for my due diligence. I use the network of my acquaintances for complementary resources that I know I do not have. That network includes family, friends, colleagues, partners. For the overall plan I imagine the scenarios of the journey, including the final stage, I like to dream about future outcomes. Usually, after I have set a good ending scene, I start going back to define or design the necessary steps that have to be there to make that final scenario possible. What I take in a journey is a daily dose of prayer, after all, the plan and the outcome is in God's hands. If I set sails to Europe, but He calls me to Macedonia, then I change course. In the course of a journey I use an array of planning and implementing tools; from analysis, forecasting, experimentation, etc. My journeys are no solo adventures, always there are significant people in my journey. My wife in the first place, my long-term friends at work, partners with whom I have a long relationship, my parents (when they lived with us on this side of eternity), brothers, relatives, friends.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? In my own experience, most of my journeys have been a unique experience that has not repeated. A few journeys may be cyclical, like my maintaining of my health which has been a routine since I remember. I married only once, so I think you would call that a linear journey. Most of my work experiences have been new, most positions I have had in different organizations were not held by other people. I have had to break ground in most cases, and create the job. We moved from Mexico to Dallas, back to Mexico, then to Florida and three years ago to Philadelphia. All those moves are part of one journey. In every case we listened to God, the physical place was of secondary importance, we were convinced God had called us to those locations. The location was not the destination, but one station along the journey.
10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Journey (camino) – a long time experience, unique or repetitive. Past or future.

Trip (viaje) – a short time experience from a known origin and destination. Present, past or future

Itinerary (itinerario) – a detailed plan of a trip; origin, milestones, destination

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Abraham – willing to leave his land, follow God and believe in His promises

Exodus – an unnecessary long journey that should have been completed in less time had the people trusted in God.

Moses – his faith in God allowed him to see Christ and considered that suffering for the Messiah was better than the treasures of Egypt

Job – relentless faith in God, not willing to give up his faith in spite of his circumstances

Joseph – his relationship with God shaped his character, behavior and decisions. His cheerful spirit allowed him to live in adverse circumstances through his life

Ruth – her willingness to follow God in a strange land and culture, remarkable woman

Deborah – a very clear vision of her own role as a leader in her society and culture, and a total dependence of God for all decisions in her life and for her people

Jesus – left his position in heaven, became human and served to accomplish his redentive purpose of reconciling us with God, so we now have eternal life

Paul – I learned from him our nature of pilgrims on this earth, this is not the place of our citizenship, we are just going through the journey

12. What other thoughts or ideas about the concept of “journey” can you share? God works by appointing us to the different places we occupy, in our families, work places, circle of friends and society in general. He equips us for the journey, the key I believe is our own willingness to be led by God.

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AM-F

Country of origin and country where you currently live: USA

Cultural background and preferred language/s: part Polish, English and Irish; English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? See #2.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? "There and back again." Meaning that I often associate journey with the sense portrayed in The Hobbit i.e., a journey includes a return to home—but changed. It also includes the sense of adventure, some unknowns and some risk. But always there is the strong component of 'return'. That is the concept I think of when contemplating a journey of some length. Other times, I associate journey more along the lines of 'taking a trip' and this relates more to shorter timeframes involved.

3. What feelings and expectations do you have when you think about the concept of a journey? Anticipation, the need to be prepared, some trepidation. I'd observe that when much younger, going on long, full summer vacations with family or longer backpacking trips, trepidation and preparedness factored in to a lesser degree. As an adult, having done extensive solo travelling, mountain climbing expeditions, multi-month backpacking trips etc., the anticipation factor has become dominate, along with spending more time addressing preparedness. A comment: since the internet, being able to research a destination or indeed almost every aspect of a journey/trip has been a +/- experience. The sense of assuredness knowing what to expect is countered in direct proportion to the diminished sense of facing challenges presented by unanticipated events.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Both, plus see #2.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Hard to pin down to just American culture as my favorite source of reading is about real-life adventure stories, expeditions, along with literature as already noted in #2. So, a book I read about a couple of prisoners who escaped a Russian internment camp—and then somehow managed to walk from far eastern Russia to eventual safety in India, stirs the same feelings as reading about the

more emotional and redemptive journeys of fictional characters in Victor Hugo's Les Miserables.

6. What historical events represent the concept of a journey in your history and culture/s? As a student, I learned about the Lewis and Clark expedition across America to the Pacific Ocean. But note the use of 'expedition'. That's how it was always presented and I've always associated that as a government-originated mandate. However, the particulars of that entire venture involved an astounding array of inventiveness displayed by those in the expedition party and those they encountered.

   Living in California, the ongoing journey/story of immigrants is a powerful force in the culture. That's too much to go into here except to say this aspect of journey has more to do with interaction and ebb and flow between cultures that never really ends than a prescribed journey or voyage. The 'journey' to reach the South Pole was to reach the South Pole. But many other things happened during and after getting to the South Pole—on a personal level and even on a political level. Whereas there is no 'end point' when looking at the phenomenon of migration of people—forced or otherwise. That journey-story continually unfolds.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? See answers above.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) See above.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? See # 2—but as why, for me it feels somehow incomplete to think of a journey if not incorporating a 'return'. But this presents difficulties. On our 'journey' with Wycliffe, we've returned to home many times. It's always a mixed bag. We desire to share the things we've encountered but those we're relating to can't be expected to have the same sense of understanding or comparative nuance of understanding as we who have been away. Likewise, we can't ever make-up the time lost and resulting gaps of understanding aspects of those we're coming home to. But I never, inwardly, have seen a change of desire to share—even if it's not really effective. It's linked to that sense of incompleteness. While I recognize this can border on simply being almost selfish (why would anyone be interested about my journey as a missionary with Wycliffe?), I still can't shake the notion of return. It's almost like the reason to go.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The missionary voyages of Paul standout—but what first popped to mind was about Joshua and Caleb. I think because they not only went on the God-to-Moses directed mission, but they maintained a vision (when others who accompanied them did not) for the place they saw that involved a faith in the unseen and unshakeable trust in the Lord.

12. What other thoughts or ideas about the concept of “journey” can you share?

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AM-G

Country of origin and country where you currently live: Colombia.

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

The concept of journey is not used in the normal context of my culture to express a story, or a path.

For Spanish we do not have a word that provides a precise similarity as in English. A word that can be approached is Pilgrimage but since it has more use in Catholicism, it is not used freely in an evangelical environment. Other words that can convey the idea could be: trip, route.

Pilgrimage I can describe as a life experience that involves life, places, time, people. On the other hand, travel or route, I understand that it involves places.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Since I have an understanding of the English language, when I hear the word journey and place it in my Spanish cultural context, I think of the following: it is a story that has past, present and future; it is an experience that is experienced both in the dimension of the personal and the community.

3. What feelings and expectations do you have when you think about the concept of a journey?

it is an experience that involves emotions, fatigue, joy, recharging batteries; it is an experience that involves responsibilities and burdens.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

I think in both.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

A figure that helps to understand that concept is the sport of road cycling. Colombia is a country that has a ciclistic vocation. Almost every month we have competitions in towns and cities of cycling with several stages. Internationally Colombian cyclists are known because they are good climbers on the mountain, so it is common to see on TV and the news the performance of these athletes. This sport in route, involves: team, equipment, competitions of 1 to 3 weeks, stages with different characteristics, victories and losses, accidents.

6. What historical events represent the concept of a journey in your history and culture/s?

Tour to Colombia, cycling competition.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

I consider that these aspects are important: knowing where the trip starts and where you want to arrive, knowing the dates, people participating in the trip, characteristics of the road, a map, updated information on temperature, rainfall and topography, information from the police regarding safety, have fun, music, snacks, medicines, baggage, travel costs (tolls), means of transportation, possible obstacles on the road, where to rest, eat and refuel, navigation system such as waze or google maps, research of the route prior to travel using information on the internet , ensure that the companions of the trip are prepared, travel insurance where possible, emergency telephones, share experiences on social networks, celebration.

The destination is very important. Today, being part of a culture where having information is fundamental, practically nobody undertakes a trip without knowing where to go.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

We are in the middle of the fourth era of the industrial revolution. We have access to information through applications, blogs on the internet, etc. Therefore, knowing how to select and develop criteria to analyze the information we have available, and then use it wisely is the biggest challenge. Taking a trip requires developing skills to use all available resources to make the trip the best experience. Preparing is very important for me.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

For me, a trip can be represented with lines, but adding features such as: it is never straight, it involves highs and lows, it is possible to find interruptions, ways of expressing speed, and possibly uncertainty, since as Kirk said in his book, "The change today is discontinuous and unpredictable." We know where we want to go, but maybe on the way we should be open to adjusting the way to get there.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Pilgrimage has more to do with a life experience. Trip has to do with vacations or work. Route has to do with a sport.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

The pilgrimage of Israel from Egypt to the promised land. The road to Emmaus. The return of Israel from the captivity to Jerusalem. The path of Joseph from his land to Egypt. The time of Moses in the desert. Paul's missionary journeys.

Each of these stories is the story of the transformation of lives and peoples. God was involved all the time in those trips. All had a purpose in the mission of God.

12. What other thoughts or ideas about the concept of “journey” can you share?

None

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AM-H

Country of origin and country where you currently live: Paraguay

Cultural background and preferred language/s: Latin American - Spanish

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Trip that you make with other people. We “walk” together sharing the same, understanding each other, helping others to succeed.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

We translate “journey” as “viaje”. We love to use metaphors, and for us life is a trip, so we greet people saying “como andas” (how do you walk-how are you walking)

3. What feelings and expectations do you have when you think about the concept of a journey?

That we need to keep moving to reach the goals you have set for life, because stopping or sitting or resting may mean sickness or unwillingness to “go on walking”

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

May mean time, but with no clock to exert pressure. A journey is an activity of life, it’s life in itself.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

A simple but deep story: two members of LETRA went to study Hebrew in Israel, one with good English, the other with poor English. The good English guy studied hard, but invest several hours a day to help his mate. And the last week in Israel, the poor English guy was very sick and his mate went with him to hospital to spend the night there. The idea is that when you are in a journey with others, the goal is to travel and to arrive with all.

6. What historical events represent the concept of a journey in your history and culture/s?

I’ve heard that Latin people work and live in communities. We do not use much the verb “enjoy” things, but “share” the things you have. This is very strong in our Guarani ancestors: if they hunted a prey, even though it was a very small piece, but all of the members were to take a piece of the animal to eat.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

That is something not very important for my culture, in general. The important thing is to move and not failing your friends.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

I think this is something that has to do with women and men. Women tend to prepare everything for the journey, but men do not worry about that. He will know how to pass every situation.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Linear. You can’t return to the origin point because the journey in itself produces changes in the ones that journey. If you return to the origin point, you are no longer the person you used to be before you began the journey.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

For me it's a single concept of keep moving.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Israel wandering through the wilderness looking for their promised land is just the point of a journey. Christian life as a journey to eternity is another way of thinking of the concept. Babilon as a journey to real monotheism, and suffering as a journey to no-suffering heaven.

12. What other thoughts or ideas about the concept of "journey" can you share?

There is a Brazilian (or Portugues) idea of "caminhada" that fits with the idea of journey: pastors or priests "walking along" with poor, marginalized or vulnerable people of society.

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AM-I

Country of origin and country where you currently live: Mexico

Cultural background and preferred language/s: Latin America, English and Spanish

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? The concept of JOURNEY is Spanish is used mostly in the Catholic context. The word Peregrinaje refers A pilgrimage is a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs (WIKIPEDIA)

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? I usually think of a group walking together towards a specific place. The process is not necesarilly fun, compared to going on a trip. It means walking usually.

3. What feelings and expectations do you have when you think about the concept of a journey? I usually have in mind the people of Israel, they traveled together, there was an established order too. Also the Cloud, God's Presence was the one

to dictate when to go forward and when to stop, so in this sense the Journeyers did not have any role of when to move or stay, it was God.

> 17 Whenever the cloud lifted from above the tent, the Israelites set out;wherever the cloud settled, the Israelites encamped. 18 At the Lord's command the Israelites set out, and at his command they encamped. As long as the cloud stayed over the tabernacle, they remained in camp. 19 When the cloud remained over the tabernacle a long time, the Israelites obeyed the Lord's order and did not set out. 20 Sometimes the cloud was over the tabernacle only a few days; at the Lord's command they would encamp, and then at his command they would set out. 21 Sometimes the cloud stayed only from evening till morning, and when it lifted in the morning, they set out. Whether by day or by night, whenever the cloud lifted, they set out. 22 Whether the cloud stayed over the tabernacle for two days or a month or a year, the Israelites would remain in camp and not set out; but when it lifted, they would set out. 23 At the Lord's command they encamped, and at the Lord's command they set out. They obeyed the Lord's order, in accordance with his command through Moses. Numbers 9

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I also think of expectation, longing to arrive to the destination. The journey itself is not the goal, it is the action that will take us to where want to go.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? I can't think of any

6. What historical events represent the concept of a journey in your history and culture/s? I can't think of any.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? For me it's a longing to be in the destination.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) For me recently it's been more of enjoying the journey and process. In reading Israel's journey how different would their journey have been if they had not complained so much? So it's understanding God's promises and learning to trust him.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? I think of valleys, rivers, mountains, jungles…it's going thru different terrains.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? NA

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Israel's journey to the Promised Land illustrates the Journey of a Community, now the Church. It also shows God's relationship and care for them by providing a cloud and fire to guide them.

12. What other thoughts or ideas about the concept of "journey" can you share? I wish that in Spanish the term was more acceptable within the church, it is only used by Catholics. We need to bring the term back into our conversations to remind the Church that we continue the journey to the Promised Land.

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AM-J

Country of origin and country where you currently live:

USA/USA

Cultural background and preferred language/s:

American, with regional influences of west coast (central coast California) and urban southwest (Dallas, Texas); English (American, British, etc.)

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? I think of and speak of "journey" as individual experiences, and the progression of experiences, that comprise my life. These experiences are either observed and responded to, or internalized subconsciously. Some words I might use include those already mentioned, as well as "path", "walk", "growth", "learning", and "evolving". These words all describe movement, progress, change, though in my understanding the concept of "journey" could also include "rest", "wandering", occasional "regression", and "dry spells".

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? I think of travel and movement, whether physical travel, emotional or spiritual travel, educational travel—something that involves moving in a direction, usually forward, but not always.

3. What feelings and expectations do you have when you think about the concept of a journey? The concept of journey evokes feelings of excitement or concern, anticipation, the need to plan and think ahead. It also brings expectations of potential change, challenge, pain, sadness, hope and joy.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think of time and/or distance, but also something internal, philosophical, esoteric, perhaps something intended only for me. Even if the journey is something very personal, perhaps even unnoticed by others, I think of it as something that potentially can be revealed to others, something that (even without my knowing it) may add to their own journey.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?
   Empathy: Before you judge someone, walk a mile [a figurative journey] in his/her shoes.
   Results of taking a chosen path: “Two roads diverged in a wood, and I—I took the one less traveled by, and that has made all the difference” (from Robert Frost’s “The Road Not Taken”).
   Philosophical (difference in perspective on life’s journey): “Man, he lives in jerks—baby born an’ a man dies, an’ that’s a jerk—gets a farm an’ loses his farm, an’ that’s a jerk. Woman, its all one flow, like a stream, little eddies, little waterfalls, but the river, it goes right on. Woman looks at it like that” (Ma Joad, from John Steinbeck’s The Grapes of Wrath).
   It’s a solitary journey: “Not I, nor anyone else can travel that road for you. You must travel it by yourself. It is not far. It is within reach. Perhaps you have been on it since you were born, and did not know. Perhaps it is everywhere—on water and land.” (Walt Whitman, from Leaves of Grass)

6. What historical events represent the concept of a journey in your history and culture/s? In my personal history, I am the grandchild and the great grandchild of immigrants. My father’s grandfather came to America from Denmark, along with other family, to live a new kind of life. My mother’s father came to America from The Netherlands, with his siblings, for the same reason. My Dutch grandfather

served in the US Army in WWI to earn his US citizenship. For both my grandfather and great grandfather there was a desire for a radical change, and the felt need to leave behind a more difficult life with few prospects, for hoped for possibilities, and potential opportunities. In my broader history and culture, there is also a theme of seeking a life with prospects, opportunities and freedoms unattainable in Western Europe at the time (roughly 17th century to 18th and 19th centuries). From Pilgrims seeking religious freedom, to immigrants from other nations seeking the potential of creating their own, better life through hard work, all were willing to leave behind what was considered untenable living conditions, and to endure hardship and hard work for the hope of something better.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Important aspects, simply put: beginning (making a start), middle (the moment by moment events, stops, re-starts, regression, progression), and end (destination). Knowing the destination: in a purposeful, planned journey, the destination can be thought of and aimed for, but it's not a guarantee. I don't believe it's always important to know the destination (thought it does give clarity, comfort, and a sense of confidence); sometimes it's important only to know that a journey is necessary. And sometimes not only is the destination unknown, but the fact of being on a journey may only be discovered somewhere along the way. That's OK too.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) It depends on the type of journey—a physical, literal journey; a personal, spiritual or emotional journey; or some other type of journey—as to how I plan, what I take, who comes with me, etc. If the destination, or desired destination, is known, I think of what needs to happen to get there, what are the steps along the way, what is required for each step, how can I achieve each step and requirement, etc. My mind is busy, always thinking, listening and clarifying each step, listing what is needed, preparing or acquiring every item needed for the journey. During this process, anyone who is an obvious companion or part of the journey would be included in the planning, preparing and decision processes. If it's a personal, spiritual or emotional journey, though it's a solitary journey, I will include everyone who wants to be part of my journey (if they feel "safe" to me), everyone who is needed, and is willing to "walk" with me on my journey. Mostly this is family, maybe a friend who is especially close to me, but it can at times include a stranger, whom I may never see again. I try to be

open and listening, to see if there is anyone or anything needed on my journey that I might not have thought of as an obvious companion.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Both, I think. Cyclical, because I come back to myself, changed, but appreciative of who I was and where I have been, and who I am and where I am now. Linear because journey brings change, which means I am someone and somewhere new. “No man ever steps in the same river twice, for it's not the same river and he's not the same man” (Heraclitus).

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? From dictionary.com, journey is both a physical event: “an act of traveling from one place to another”, and an emotional or spiritual event: “a long and often difficult process of personal change and development”. While an emotional or spiritual journey can occur without physically traveling from one place to another, it’s hard to imagine a physical journey that doesn’t bring personal change and development, whether or not the one on the journey perceives it.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Walking through the wilderness can be a good thing, a time to learn how God is working, without the distraction of thinking I’m in control. From Deut. 8:4, this small detail of the Israelites time of wilderness wandering: “Your garments did not wear out on you, nor did your foot swell these forty years.” For over 20 years I lived with Chronic Fatigue Syndrome (CFS), as well as Major Depressive Disorder, General Anxiety Disorder (GED), and Multiple Chemical Sensitivity (MCS). None of these were diagnosed, and all were quite debilitating. In recent years, by God’s grace, I was completely healed of the CFS, and have found medication and healthy coping skills for the rest. This has been and continues to be a journey of great importance in my life, and is part of my very strong bond with my Creator. Deut. 8:4 reminds me that on my journey through my own wilderness—though times were often difficult, confusing, painful, sad, but also joyful, and full of learning and growth—God sustained me. Spiritually and emotionally speaking, my garments never wore out, my feet never swelled. And since I continue to journey with the same God, I have every confidence he will—and does—continue to sustain me.

12. What other thoughts or ideas about the concept of “journey” can you share? I find that my own journey (whether physical, emotional or spiritual) is improved when I

value and acknowledge the journey, and as I make room for and give grace to others' journeys.

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Journey survey responses—Asia

AS-B

Country of origin and country where you currently live: I am from Hong Kong and I currently live in Hong Kong.

Cultural background and preferred language/s: I am a Chinese who was born and raised in Hong Kong. My first language is Cantonese, and I am able to communicate in Putonghua and English.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

I would say it is "旅程", usually it is to describe a physical travel from one geographical location to another one. "旅" itself means travelling and "程" means distance.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

As traditional Chinese are territorial, gregarious and non-nomadic, in ancient times, journey is not a favourable idea. This word usually carries a negative feeling. Somehow, people are being forced to take journey and being away from family.

In modern days, this word is usually associated to leisure and entertainment, where it is still confined to be a time-limit trip. It is unusual for journey to be interpreted as a long-term concept.

3. What feelings and expectations do you have when you think about the concept of a journey?

In my context, I think this is a "Christianized" word to me. It is more about process and what has been gone through, rather than about destination or time.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

In my context, yes, I think of time or distance. But these are not the focuses of “journey”. The ups and downs, and the lessons, make up the journey. Somehow, I expect that I become a “better” and “stronger” person after a journey.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

From classic Chinese poems, “journey” usually related to home-sick and war... Writers illustrated their sad emotions of being away from family or the violence of war. Examples are: 遊子吟, 昭君出塞, 長征, 西遊記

But there are others stories match with the idea of “experience” more, which are 釣勝於漁 (it says the process of fishing itself is more important than how much fish you get) and 庖丁解牛 (it says the process of slaughtering a cow trains butchers to learn the skeleton of a cow and that will keep the knife well).

6. What historical events represent the concept of a journey in your history and culture/s?

As mentioned above, in classic Chinese poems and in ancient times, “journey” is usually about away from home, war or revolution. There are stories of journey in most of these historical events.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

Expected timeframe, companion, estimated challenges and purpose/goal of the journey. It is important to know that there is a destination, but it can be an ambitious idea as there is no clear map in ancient times.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Yes.

How are you plan - ask people who have such experience and learn from them;

What you take and others go with you - especially when there are estimated challenges, people will bring equipment or people with specific talents.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Both are possible. Usually it is expected to be linear, but there can be cyclical when it comes to a maze setting.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

The most distinctive feature is that “journey” in ancient stories usually are sad stories, but nowadays, people refer to fun and sightseeing.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

The most impressive one to me would be the Exodus journey in the wilderness of Zin for 40 years. It is not about destination, whom to travel with, preparation… it is about the faithfulness and trust on the Lord. The journey is a process that we get to know and experience to trust Lord for He demonstrated His faithfulness in all ways.

12. What other thoughts or ideas about the concept of “journey” can you share?

Journey, if not in a physical perspective, but in a spiritual or emotional sense, is about experience-gaining, lesson-learning, EQ-growing and maturity. Life itself, and sanctification itself, is a journey.

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Name: AS-C

Country of origin and country where you currently live: Singapore, living in China.

Cultural background and preferred language/s:

I'm a Chinese born in Singapore. My parents are Chinese: father was born in Singapore, mother in Malaysia. My father is Hokkien but speaks mainly Cantonese. He also speaks Hokkien, Mandarin, Bazaar Malay, and a smattering of English. My mother is Hakka but other than Hakka she also speaks Cantonese, Hokkien, Mandarin, Bazaar Malay and a few phrases of English.

I grew up speaking Cantonese but also started on English at an early age because of my English educated cousins, whom I had lived with, the television programmes I watched, and the education system. English was and still is the administrative language of Singapore so Singaporeans start learning it in pre-school. My mother never taught me Hakka but spoke to me in Cantonese. I learnt some Hokkien because of the environment, and Mandarin as a second language in school. I also learnt Indonesian when we lived and serve in Indonesia for two years. Growing up most of my classmates would be speaking English or Singlish in and outside of school, Chinese languages like Hokkien, Cantonese, Teochew and the occasional bit of Malay with Malay and Indian friends.

In order of preference and fluency the languages I'm comfortable with are:

1. English 2. Cantonese 3. Mandarin 4. Indonesian 5. Hokkien

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Destination, aim, purpose, end point. Words like growth, learning, change, transformation, process, relationship, together, intimacy, knowing, becoming.

In Cantonese, other than the word journey there are idioms like 'yatfanfungsoon' (literally one sails with favourable winds) meaning may your voyage go according to the winds or the winds blow in the direction of your sail/voyage. 'Yatlopingon' – may your journey (literally one road) be peaceful.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Usually destination, purpose.

In Cantonese, there is the phrase 'mukdikde' which means destination. The first two words in the phrase mean purpose by themselves. There are relational concepts to

journey such as a fellow sojourner ‘tongloyan,’ a veteran sojourner or one who has gone ahead ‘gorloyyan.’

3. What feelings and expectations do you have when you think about the concept of a journey?

It would take time, of course the shorter the better even then it’s in relation to the purpose. If I understand the purpose and also the importance of the process to the purpose, then I want take a big picture perspective. Meaning to say, urgency or time will have to take a backseat. It is also true that the way to effectively reach the destination and its purpose would be to give attention to the process of the journey.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

Usually both. It is also related to the idea of growth, maturing, developing from a novice to a master.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

In traditional Chinese culture, the stories and concept of the student and the master often take on the motif of a journey. The student once accepted by the master (whether it’s Kungfu, an artisanal skill etc.), becomes a disciple and through time and training and sometimes even going on a journey with the master, he/she grows in skills, character and stature.

There’s also the story of a Chinese monk who heads to the West with a team of eccentric creatures to find the treasure of the Buddhist Scriptures. Along the way many things happened that satirizes the state of society, government and one’s moral character.

6. What historical events represent the concept of a journey in your history and culture/s?

At a racial level with cultural roots to China, the Long March of the Chinese CP’s army just after WW2 when they fought against the Nationalist - that journey represents sacrifice, courage, persistence and belief to legendary proportions for Chinese everywhere from the 1940s to 2000. It was a journey for liberation for the Chinese.

As a Singaporean, the inauspicious beginning as an independent country on Aug 1965 was a first step in a long journey to become a nation which not only exists but also thrive as one people. We had little in common back then but we have thousands and hundreds of years of history and culture on our backs represented by the three to four major ethnic groups. Only on looking back do we see the contours of our journey as a disparate community. As one of our eminent leaders once said something to the effect: We are all in the same boat and have to make it sail well on the high seas whether we like each other or not. For the most part and many this boat has become home.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

Together with the destination would be the purpose of the journey. At the same time it is important to know what it takes to reach the destination and fulfill the journey's purpose. In one sense it is possible to reach the destination and not fulfill the purpose which at another level means the destination has not really been reached. So what fulfills the purpose would usually include the relationships and the processes that would take me my/our destination.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

In preparing for a journey what comes to mind often is the purpose and what is expected in the destination. That determines how I prepare days before and what I actually do when I'm there. Often, I travel alone. Occasionally my wife travels with me, and of course, my children. I will also think of who we meet, or what we'll do. I would also bring gifts as part of the journey would include renewing relationships.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Some journeys would be cyclical because of how I would be returning to the same place physically or literally. It can also be linear at the same time because of the changes and the progress and/on progression both in personal terms and the corporate or community terms.

But more often than not, these journeys take on a workmanlike tone while one goes through it. Often, it is only on reflection after seasons of travel that one realizes both

the growth and progress or regress (linear), and also the reappearance of matters and challenges that are the same but in different forms (cyclical).

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Journey on the road, and a voyage. There are words that describe how one's life's journey are controlled by one's will, but also by destiny or fate. There are also words that describe the concept that one's journey are determined by circumstances that are beyond one's control. So a person has to walk the path that's prescribed by fate.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Noah's Ark – Technically not a journey but it was a faith journey through 40 years of patient obedience and building a vessel that no one believed in. One has to hear God well to have that kind of faith.

Abraham's journey to Canaan – A literal and metaphorical faith journey. Very remarkable for a man who was probably a polytheist before becoming a monotheist at such an old age. His faith journey which was full of twists and turns gives me hope in my faith journey given that he wasn't a spiritual giant.

Moses and the Exodus – It is an amazing journey that reveals God's heart for His people and the great lengths He was willing to go through to shape them to be 'fit' for His purpose. He is really an amazing God. Gives me courage to stay the course despite having to wrestle issues both personal and in my work.

Jesus' journey to the cross starting with the final days leading Him to Jerusalem for the Passover – His focus, commitment, compassion and persistence to reach the cross and fulfill His purpose. While doing so He never forgot the reason for His journey – people. Spent time consoling, encouraging and loving them even when He was bearing the weight of His mission. In the heat of battle don't forget people and don't give up.

Paul missionary journeys in Acts – It really shows the man's heart and head – full of passion and practical love, and persistent focus on the purpose of his journey yet a man who makes himself sensitive to the Holy Spirit and the Word, and develops intimate friendships with his team mates. I learn much about the intrinsic importance

of relationships including the Divine one, and their importance to achieving the purpose, as the purpose, and to reaching of the destination.

12. What other thoughts or ideas about the concept of “journey” can you share?

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AS-D

Country of origin and country where you currently live: Singapore/Singapore

Cultural background and preferred language/s: Chinese born and bred in Singapore/English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Concept of journey involves a passage of time, a movement from one place to another,

It has a beginning and an end. There must be a purpose to achieve in the journey. It may be undertaken by one person or involves others. If others are involved, they must want to achieve the same purpose. Usually there should be a leader if it is in a group..

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Journey to me means planning to go somewhere over a period of time. There is a purpose to achieve in that journey. There can be one or many participants in that journey. There is also a cost to consider. It is initiated by some one passionate about the journey or the ultimate end of the journey is achieving something worthy.

3. What feelings and expectations do you have when you think about the concept of a journey?

Fears of obstacles that will disrupt the journey or journey can be delayed or thwarted,. Expectations will be that on completion of the journey, it is meaningful and

fulfill the purpose of the journey. The journey can be shared such that others could learn from the experience of the journey.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

I think it involves both time and distance, cost and people.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

See answer to no. 6.

6. What historical events represent the concept of a journey in your history and culture/s?

This answer is for No. 5 & 6 as they are the same for me being a Singaporean living in a country with only 53 years of independence. The journey to become a multi-racial modern metropolis today, began with the passion of one man our former prime minister, Minister Mentor, Mr Lee Kuan Yew (LKY) with his friends with similar passion and vision fought for the independence of Singapore. He then developed Singapore into a multi-racial society and a modern metropolis. It was not an easy journey. There were many challenges and sacrifices along the way. Now that Singapore is a modern metropolis the journey to achieve a Singapore with different races living in harmony and building a successful Singapore has ended. However LKY has to rely on his successors to continue to preserve this harmonious state in Singapore in order to continue to build on the foundation laid down by him and his comrades in the past.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

The purpose for the journey is important. Without knowing the destination it will be difficult to plan for time and resources required. How would I know the destination has been reached if I don’t know it at the beginning.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Set the goal/objective of the journey. Read and do research and beware of pitfalls in the journey. Decide how much time is required. What are the resources required and available? Who can be or provide the resources. People to take with the journey, will be those that one feels comfortable with and who are ike-minded in achieving the goal/objective of the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

I think a journey is linear. It is on-going and move towards achieving its goal of objective and building on its progress.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

I could see only one concept for journey.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Paul's missionary journeys. Paul's passionate desire to preach the gospel to the Jews and gentiles to the extent of being persecuted himself sets the example for being the follower of Christ. It tells me I have a journey with God when I surrendered my life to him.

12. What other thoughts or ideas about the concept of "journey" can you share?

Our life is a journey, from cradle to grave, marked with various significant milestones. Milestones from learning to walk, to completion of education, leading independent lives, attaining economic independence, starting own family, caring and supporting the family, taking care of one own's heath and planning for one's physical retirement. Perhaps each of this milestone may be used to represent the end of one journey & the beginning of another. In this aspect our life is made up of multiple journeys over a period of time.

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AS-E

Country of origin and country where you currently live: Singapore, Singapore

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? 旅程。Travel. Taking a trip, a holiday. On the road.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Being together. Doing things together for a period. Sharing each other's joy, surprises, burdens. There is a starting point and an ending point.

3. What feelings and expectations do you have when you think about the concept of a journey? Excitement, anticipation. Could be stressful if I am the one planning and directing and making decisions throughout the journey.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Time – yes Distance – yes Something out of comfort zone.

5. what ideas and/or stories from your culture/s are representative of the concept of a journey? 一路顺风 – a Chinese idiom - when someone is going on a trip, we will always wish the person "have a pleasant journey". In short, keep safe. Have a good time but don't get into trouble. Return home in one piece.

6. What historical events represent the concept of a journey in your history and culture/s? URA gallery – walk through of Singapore past, present and future.How Singaporeans raised up to care for themselves and the country after the British fled Singapore during the 2nd World War to the mercies of the Japanese. How Singaporeans had to separate from Malaya to become independent and to make it a success of what it is today. Sheer grit.Think our pledge says it all. Journey from 1965 towards our goals.

We, the citizens of Singapore,

pledge ourselves as one united people,

regardless of race, language or religion,

to build a democratic society

based on justice and equality

so as to achieve happiness, prosperity

and progress for our nation."

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Must have a plan. What is to be achieved. Learn about the destination as much as possible. Must be adaptable and flexible if things don't go as plan. Work around things.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Try to be as prepared as possible. Bring whatever that is necessary to keep us well – physically, mentally and emotionally. Good to have company. Could be a support or to complement my weakness. But sometimes, have to take the journey alone. Could be a necessity.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Could be but may not necessary be.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Milestone. Sense of achievement. Enriching experience. Lessons to be learnt. What to do and what not to do. Be confidence and comfortable with oneself. Bonding with people on the same journey.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The Ethiopian Eunuch. Paul on his various mission journeys. Abraham leaving for the promised land. Led by God. God is the director, the initiator, the guide.

12. What other thoughts or ideas about the concept of "journey" can you share? Living is a journey. Starting point – from my mother's womb. Ending point – heaven.I want add - In my culture, when we are on a journey, we go through "thick and thin". In good times and in bad times. Not sure relevant to which question.

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AS-F

Country of origin and country where you currently live: India, moved to the US b the end of June

Cultural background and preferred language/s: Culturally Indian, preferred languages are Malayalam, Odia, English and Hindi

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

   When we talk about a journey we use the Sanskrit word Yaatra, which describes a long travel, mostly to a distant place. This word is compounded with other nouns to make the purpose of the journey clear like pilgrimage, fun, mourning etc.

   There is also another word Sancharam, which has the same meaning, but is never used with pilgrimage or a mourning procession.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? A long travel, takes a long time, covers a long distance.

3. What feelings and expectations do you have when you think about the concept of a journey? A change in place, time and state of mind

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think more of the effort that goes with a journey

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Life is described as a journey, death is a journey. These are commonly used even in everyday conversations. Christians talk about faith as a journey. Even though funeral processions are of short distance, they are referred to as mourning-journey maybe because of the long time taken as people walk very slow.

6. What historical events represent the concept of a journey in your history and culture/s? The arrival of foreign troupes, the war, the conquest, everything begins with a journey, people moving across nations, seeking new territories and trade. This is precisely the history of India also. There were also journeys looking for spiritual enlightenment and propagation of religion. The history of Christianity in

my home state starts with the journey of St Thomas in the first century AD, there was a journey of Jews after the temple was destroyed, then another journey of 400 Christians from Antioch, Syria. In the Hindu culture, pilgrim journeys are very important, and some of those journeys were so risky that there was no guarantee the person going would return. Even among Muslims a journey to Mecca is their ultimate dream.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Preparation for departure is given a lot of attention in my culture, saying proper good byes, making sure that everything needed like food water, clothing is taken for the journey, if you meet people at the end of the journey you would also carry gifts for them. The time for departure is also important. In the olden day, one would start the journey looking at the time needed for the travel so that you reach your destination during decent hours. Knowing the destination is important for most journeys, except when people are going on a wandering pilgrimage or when people set out looking for a job/means of living.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) For me, preparation for the journey is very important. Every step of the journey is carefully planned, a list of things to go with me is prepared ahead of time and if others are coming (mostly my family) things needed for them are also planned and made ready.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Interesting! Though I never thought about it before. There is always an expectation of coming back! But, just the word journey does not make me think of it as cyclical.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? 1. A travel from one place to another 2. A religious pilgrimage 3. A funeral procession 4. A dance-drama form in the eastern part of India 5. A festival in a temple

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Abraham’s journey to the promised land, Israel’s journey with Moses and Joshua, Pauls’ missionary journeys, and above all, Jesus’ incarnation, which I see as God’s journey to dwell in my neighbourhood

12. What other thoughts or ideas about the concept of “journey” can you share? A journey takes a person from one place to another, a displacement in space, also a displacement in time. In addition, a journey changes the person in a journey in many ways, new sights, new ideas, new cultures, different world-views, all these make an irreversible change in the person. A journey leaves its permanent mark on his/her mind. It is also a freedom in many ways, frees one from the cultural bondages through the exposure to many different ways something is done across cultures.

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AS-G

Country of origin and country where you currently live: Malaysia / Singapore

Cultural background and preferred language/s: Chinese ethically / English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Growing up, we learn the idiom that “the journey of a thousand miles begins with the first step”. The idea that a journey needs a beginning and has the idea of an adventure as one does not know what will happen during the journey, but there is a sense of progression i.e. we are nearer the goal than if we had not taken the first step.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

A destination and adventure

3. What feelings and expectations do you have when you think about the concept of a journey?

A sense of meaning. A journey is different from wandering aimlessly in the wilderness. There is a destination and excitement in journeying with a mission.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

Time and distance are but the necessary ingredients for a journey. These represent the how and what, but I think of the why. What is the purpose of the journey? What is our motivation?

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

Survival and necessity, as our ancestors migrated to seek a better future. My people group are the “Hakka” i.e. ‘guest people’ called such because we migrated from the north and settled where we were welcome.

The Chinese diaspora showed the intense desire for a better future, for the family. The journey, while is risky, was not the preferred option to the status quo.

6. What historical events represent the concept of a journey in your history and culture/s?

See answer 5.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

The actual destination may be less important than why. Which town one eventually settles in depends on the availability of jobs or suitable place to start a business; or where one is welcome. But the desire to seek a better living and to send money home to the family is the aim.

In terms of a corporation, the vision of a company may be to challenge the status quo (as in Apple Inc.’s). If so, having a destination that is defined from the beginning may stifle imagination and creativity. Still, a clear vision prevents the dissipation of energy into work that is not aligned with the vision.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Understand the options, have a goal and have some principles. Get others who know the lay of the land, and whom you want to share in the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

I think that it is both, though more of linear. There is nothing new under the sun, and themes get repeated. Some mistakes can be redeemed but we need to respond to new realities rather than live in times past.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Not that I can think of.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

The conversion and story of the Apostle Paul. It is a story of how God used Paul and led Paul on an amazing journey of missionary work and the writing of Scripture. There is hope yet for a sinner, and God is able to use one's backgrounds, gifts for His purposes. Paul had a clear desire to finish the race. He had found the purpose for His life, and presses on – forgetting what lies behind and pressing on to what lies ahead.

12. What other thoughts or ideas about the concept of "journey" can you share?

God is not finished with us – and our lives are a journey with God.

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AS-H

Country of origin and country where you currently live: Bangladesh

Cultural background and preferred language/s: Raised in a Traditional Christian culture among many Muslim and Hindu friends. Traditional Christians are those we came to Christ around 8-10 Generation before. Mostly Bengali speaking people and many foreign missionaries around us.

Language Preference: Bangla and English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Answer: In our culture Journey means many things to us but mainly going from one place to another. It also means a process. It also mean a pilgrim. So the different words that we use here are:

‘Jatra’ – Which talking about travelling from one place to another, doing a outing

‘Vroman’ – Which also mean a single travel experience or talking about a time of a series of travel or journey that has been done. So we can use this word describing our recent journey experience.

‘Shafour’ – It mean doing a tour. We use this word when we do a tour with a purpose. There is a reason for it. For example: Many of our school do Education Tour which in Bangla we called: “Shikkha Shafour” here Shikkha is education and Shafour mean tour. So going for an education tour.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Answer : We can think of a travel experience or a process or a tour etc. We can think of a recent tour. We can think of a recent trip to a place or for a purpose.

3. What feelings and expectations do you have when you think about the concept of a journey?

Answer: As I said journey mean different things to us and it depends on which word we are using for it. Generally when we hear about a journey we think of an exciting experience or challenging experience. As it mainly mean tour or going from one place to another. Many of our roads are not good and it’s not a pleasant experience to us in general. Most of our bus journeys are long and take lot of time and are tiring.

But we have good emotional experience when we think about a Shafar – Educational tours are exciting and lot of fun. Also sometime a journey can mean going for a picnic which is lot of fun to us. We can talk about a recent holiday experience or a vacation that we spent in our village home. We are very excited and it is emotionally very joyful for us to talk about holidays and vacation in village (Those who are living in the town: And I grew up in town and once in a year go to our village home.)

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

Ans: We think both. Sometime it talks about a time. Like vacation time. And sometime it talks about travelling from one place to another. Specially the word – 'Vroman' is more related to distance.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

Ans: The first story that came in my mind is the story of the "Rabbit and Tortoise who did a race and the Rabbit lost because of his laziness and pride." Muslim people can think about the journey of Muhammad. In Bangla there is another word for his pilgrim, which is: 'Hizrat' – mean pilgrim.

The Hindu has – 'Rath Jatra' Which is a Puja " Worship Service" to them. They do it once in a year.

6. What historical events represent the concept of a journey in your history and culture/s?

Ans: We mainly think of many of our war time as a special time, special event that was similar to a journey experience to us. We talk about our 9 months time of liberation war in 1971 as a journey.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

Answer: Any part of the journey can be an important part to us. But mainly they beginning and end are the highest focus point. When we talk about a tour we mainly face lot of difficulty getting the ticket then going to the bus / train station and doing all the challenging things just to get on a bus. But I amazed our Muslim people take lot of risks while traveling during EID festival time. But they want to spend time with their family on those holidays. So, although they faced lot of difficulty from getting a ticket to reaching their homes. But they are happy when they see their family and they talk about their vacation time as a journey / event that is special in their mind. So, we think of interaction with people, experience in a journey more then the travel aspects.

Yes it is important to us to know the destination before we take a journey. We just don't start a journey with no reason. So, reason and purpose is on the other hand the destination to us.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Answer: We think a lot when we talk about preparing a journey. We have to buy or collect ticket for the journey, or before that we plan for an event we talk about where to go and how to go. So, discuss about different ways to go there and what is the easiest and less time consuming and also less expensive way for the journey. So, we do research for it. We also talk about what to take and not take. Who will go with us? If we have women and children we always consider safer ways to travel for them. Also expense can be high if we take children and women with us. We always are considering taking some food with us when traveling with family. We also sometime think what we will do during the journey and prepare for that. Also our preparation varies based on how long is the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Answer: In normal sense journey is going to one place and coming back again. So it is cyclical. We go to one place for something and then come back again. But there are some example of pilgrim and process when we talk about journey. And we mean to go from one state to another and don't want to come back to the previous state. So want through this journey something new could happen to us. Foe example our Liberation was a journey to us that we only wanted to move forward and not coming to the previous state. So, in that sense it is linear too.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Answer: I think I already answered this questions in my previous answers that journey to us mean different things.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Answer: When I think of journey in Bible I can think of these stories:

- The journey of Israelites in the wilderness to the promise land – it was a long journey and lot of significant things happen during this time. It is very significant to us because through this process the Lord really revealed Himself and the children of Israel acted the way we now are acting to God.

- Abraham's Journey – After God called Abraham how he travelled to the place that the Lord want him to take. We mainly talk about following God with enormous faith when we think of Abraham's journey.

- The Journey of Jonah – Jonah's Journey to Nineveh is a popular one to us. We don't think about his travel time on the ship but we mainly mean his whole trip to Nineveh and what happened there.

- Jesus Sent his disciple for a mission trip two by two – This is popular section to us when we think of a Journey.

- We also refer to many of Paul's missionary trip / journey.

12. What other thoughts or ideas about the concept of "journey" can you share?

Answer: Most of the religion in Bangladesh has festival and concept related to journey. The Muslim do the 'Hajj' which is manly a Journey to Macca. This is one of the five foundation that the Muslim people had. Also I said before that the Word "Hizrat" is significant to them. They understand it as a journey for a purpose and gain something from it after it's been done. The Hindu has several festival related to journey : "Roth Jatra" and "Doul jatra" are two of their worship festival that they observe every year. And Christian people we understand that this life is journey a pilgrim.

The Pilgrim Progress is a popular books among the Bangladeshi Christians and it's been translated many years back in Bangla.

Another last thought:

"Shova Jatra" is another word that just came in my mind and we use it mainly to explain a " Parade or march". During Bangla new year festival time we do a very big Rally / March together celebrating the New year. We called it " Mangal Shova Jatra" which mean – Marching for Good. Mangal means Good.

Another popular concept of journey is related to marriage. Bridegroom usually travel to Bride's place to bring her to his house. We call it "Bor Jatra" and Bor mean Bridegrrom. This is always very exciting and joyful experience for all the family members and a special occasion in the family.

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Name: AS-I

Country of origin and country where you currently live: Hong Kong

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? The Chinese term of Journey is 旅程. 旅 is a word originally used to describe a military unit of 500 soldiers, like brigade. Since soldiers are always moving or travelling, the word 旅 is then used to describe other journeys like tourist or business. 程 carries a meaning of progression. So there is various stages in a journey. And a journey is usually a progress in which we move forward.Other terms include: 行程(stress on schedule), 歷程(stress on experience), 旅行(travelling and walking), 旅遊(travelling and wandering), etc

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Excitement, adventure, fun, learning and growing, challenges, a foreign place, new experience, new friends, etc.

3. What feelings and expectations do you have when you think about the concept of a journey? I like it! Journey is always a chance for learning and exposure to new things. Out of anxiety, I usually couldn't sleep well before a journey, especially when I didn't know much about the place / people / schedule. But once the journey started off, I would be totally in it!

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Both. I also consider the 'depth' of my experience in a journey. Did I soak myself into that foreign culture? Like food, friendship, living, language? Or I just had a shallow taste?

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

6. What historical events represent the concept of a journey in your history and culture/s? I think of an example - the imperial examination. In imperial China, the imperial examinations were a civil service examination system to select candidates for the state bureaucracy. The examinations were open to all men. It was regarded as a ladder for “climbing up” to a higher social status and a prosperous future. In order to take the examinations, the candidates had to study hard beforehand and saved a sum of money, then travel from their homes to Beijing, the capital city. It might take a month or two, depends on their starting point and means of transportation. Imagine it was ancient China and there was not modern transportations. The fastest and easiest way was taking carriages or riding horses. But many candidates couldn’t afford that. So in reality, the most common way was on foot.

   Taking the imperial examination in ancient China was a journey that full of challenges. Yet, many Chinese men still took it as an opportunity to a brighter future. We have a lot of fairy tales related to this system.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Good companions / people you meet on a journey. Journey can be alone, but cannot be lonely.

   · Ample rest – make it a pattern. Rest – Move – Rest – Move…

   · Physical and mental health

   Knowing the destination to me is not of key importance, as long as I know that it is not dangerous and someone I trust is leading the way.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

   a) Set the destination

   b) Set the dates

   c) Set budget (may go back to a and b if budget not enough)

   d) Book tickets where it is necessary

e) Destination research

f) Plan daily schedule according to e

g) Prepare things to take along.

I am not a light traveler, but lighter than many people. Must items include: clothings, shoes, toiletries, smartphone, diary, pen, medicine and water bottle. I rarely have someone to go with me. But if I could, I wish I could bring a good friend with me.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Neither. Just as history, I think of a journey as spiral. I mean even it seems that I am coming back to my point of origin, I am not the same “me” anymore. I probably am on a higher ground. Given time and the experiences I gained, I just change – hopefully, becoming maturer and better.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? 2 Tim 4:7-8 Paul uses a running race to illustrate his life journey in Christ. That is also my life goal. Hopefully on that day, I will be able to say the same.

12. What other thoughts or ideas about the concept of “journey” can you share?

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Name: AS-J

Country of origin and country where you currently live: Japan

Cultural background and preferred language/s: Japanese culture and language

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Tabi (旅 in Chinese Character). There are numerous books, songs, tanka/haiku, which talks about our life as one tabi. Also michi (道、another way of reading this character is do. Flower arrangement, calligraphy, incense , jyudo,

kendo, etc are all perceived as a way to perfection. One never reaches the perfection in this life, but pursuing to the perfection is very important.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Going on a trip, even without the fixed destination. Process or encounters on the way is very important.

3. What feelings and expectations do you have when you think about the concept of a journey? I am on the way to a perfection, not there yet, but coming to it.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Usually if it is a trip, say business trip, time/mode of transportation , etc are important.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? This is a very difficult question. If I respond it in a sense in English, a certain idea may come out, but the concept of Tabi or Michi are so different to respond.

6. What historical events represent the concept of a journey in your history and culture/s? There are many historical figures who embodied the concept of Tabi/Michi in their lives.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? do others go with you, and if so, who?) Just like Jesus, to whom we are to be like him. But there are many saints who were like Jesus in one or two of various aspects of Jesus. There are many historical figures in various fields of Japanese cultures, which I mentioned in my response to question #1, They are our companions in our journey.

8. x

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? I do not think so.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Exodus story.

12. What other thoughts or ideas about the concept of “journey” can you share?

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AS-K

Country of origin and country where you currently live: Taiwan, Taiwan

Cultural background and preferred language/s: Ethnic Chinese in the context of Taiwan, a free democratic country, economically and politically stable. Produce many high-tech products, cell phones, lap-top, and IT related machinery. More than 90% population hold Buddhist and Taoist religion. 7% Christian. People are highly educated. Confucian thoughts were taught in public school. My preferred language is Mandarin, the official language. But I speak Taiwanese with my parents.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Journey is often related to travel. In Chinese, journey is often translated as 旅程 (pronounced as lǚ cheng), compounded with two words: travel + procedure/mileage/itinerary. Borrowed from the concept of travel, it can be symbolized as a journey of life, political/economic/spiritual development, often in retrospect.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? I think of a process, an evolution of a particular idea, fluid, not set in concrete. It can be influenced by the environment, popular culture, past history and experiences.

3. What feelings and expectations do you have when you think about the concept of a journey? Full of uncertainties, sometimes surprises, or accidents unexpected. You can plan ahead of time, but be prepared for surprising joys and saddening emotions.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Both.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Int’l travel is very common in Taiwan, as it is an island. So, journey is typically known as itinerary. E.g. 15-day tour to Holy Land. First stop, Cairo. 2.Televiv, 3. Jerusalem. 4. Galilee …

6. What historical events represent the concept of a journey in your history and culture/s? When I think of journey, it immediately came to my mind that Taiwan is an immigration country. It has been through indigenous lifestyle, colonial rule by Japan, National party rule of Chiang Kai-shek (more totalitarian, martial law), now fully democratic, election, freedom of religion and speech…etc. Economically, from agriculture to high-tech and int'l business.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? It is usually fun, get to taste different food, see different architecture, buy exotic souvenirs or dress. It is an adventure. It's important to know the destination before you start, but allow surprises to happen along the way, whether good or bad.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Look at the weather of my destination, decide what to bring with me. If it is a long journey, e.g. more than a year, then I need to consider differently. More things I have to bring with me. Insurance, enough money, visa issues, contingency plan…etc. Journey can involve only myself, so it's relatively simpler. However, if I have to journey with others, e.g. my whole family, I have to consider my children's education, cultural preparation to blend in the host country, language learning, adjustment…etc. I hope to make friends with the locals, learn from them, try to put on their cultural glasses to see the world.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Good question. For me, the journey as a missionary is cyclical. I will come back to my point of origin eventually. But in terms of God's plan to my life journey, it is linear, open ended. I just follow His leading; my final destination is not necessarily Taiwan. It can be anywhere else. Of course, my ultimate home is heaven above.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? As I mentioned above, literal meaning for journey is about traveling. It's temporary, eventually get back to the point of origin, return home. Symbolically, however, it can be linear, open-ended, ever progressing, reposition as the environment changes.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Abraham (Gen 12:1-3). He heeded God's calling, left his comfort zone, built altar (worship God) in each place he stopped,

interacted with his neighbors. There were high and lows, he sold his wife to Pharaoh (wrong), he encountered famine and went down to Egypt. He interceded for Sodom, he sacrificed his son Isaac…etc. He acted out of his faith to God, and God in turn counted him righteous. His obedience to God qualified himself as Father of faith.

12. What other thoughts or ideas about the concept of "journey" can you share? Each Journey is a journey of faith. Whether the faith in travel agency, or faith in God that orchestrated our lives and the destination of our organization. I cherish every person I met along the way. They became a jewelry on the tapestry of my life. Their stories are woven into my family and the family of our organizations. Whether we called them members, staffs, or the people we are called to serve.

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AS-L

Country of origin and country where you currently live: Both Philippines

Cultural background and preferred language/s: Filipino and English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Journey is "Paglalakbay" in Tagalog. It is a meaningful word that includes family and/or friends. We use the words "pagkain" or food, "paghahanda" or preparations and they can mean food or feast. All Filipinos prepare events centered around food.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? I become excited when I hear these words! I grew up in a family with itchy feet or love for travel. My concept of journey is food, fun and fellowship.

3. What feelings and expectations do you have when you think about the concept of a journey? I am adventurous by nature. I love experiencing new things: food, sport, culture, etc. I expect to learn a lot whenever there's a journey.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? As a Filipino, I might think of time more but it is the sense of newness or experience.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Filipinos have many stories or “alamat” about journey. One of them is the journey of 3 brothers who are looking for a special bird that can cure their father called “Ibong Adarna.” The story is centered on how patience and self-sacrifice can save not only the father but the other 2 older brothers.

6. What historical events represent the concept of a journey in your history and culture/s? The Death March – but not very positive

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? In a journey, it is important to know the purpose, destination, schedule, budget and activities. It is very important to know the destination. But I think of Abraham and how he has stepped out in faith in his journey.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) When I plan a journey, I stick to the purpose. What is the purpose of the journey? I often have a checklist of items I need when I travel. I add to that depending on the purpose of the journey. I take others with me if they will be helpful for the journey. It is easier traveling with people I know. I can bring family and friends who will help me in the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? I think of a journey as cyclical. I come back home after a journey.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Leisure, family vacations, work related

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Abraham’s journey is most significant for me. He stepped out in faith as an obedience to God. He is an example of a man of faith.

12. What other thoughts or ideas about the concept of “journey” can you share? Our family talks about our missionary journey a lot. Together with our prayer and financial supporters, we have made it this far.

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AS-M

Country of origin and country where you currently live: Hong Kong, China

Cultural background and preferred language/s: Chinese background with Cantonese as mother tongue.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Journey in Chinese (旅程 or 旅途) it means to leave your original place, moving to a certain destination, it is about the

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? It means you have a certain period of time usually long time that you leave your home, for going to a certain destination. But journey, the concept refers or focuses of the process of going to that destination

3. What feelings and expectations do you have when you think about the concept of a journey? For Chinese ancient culture, people have close relationship with land. For people stick to their home land, therefore they do not want to leave their home, family or clan. So journey is only last option. Why people make journey? Only because of higher goal, greater reason to achieve.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? The second word of the double world 旅”程” – the time for traveling from the beginning to the end. The second word of the double word 旅”途” – the distance for traveling from the beginning to the end

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Nowadays in HK, journey has another surface meaning, it is more or less equivalent to tour. Journey is no longer a trip that will cause suffering, but leisure. The meaning changed a lot.

6. What historical events represent the concept of a journey in your history and culture/s? I remember, in the Ming Dynasty, an eunuch named Zheng He who travelled nautical to Nanyang, India, Persia, the east coast of Africa. By historical record, Zheng’s exploration to the West, nearly a hundred years earlier than the navigators of other countries.

In last 200 years, there were also migration wave to Northern America, it was a tragedy. Many lost their lives during the journey for a better life in the West. So journey in Chinese people has a negative sense.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Aspects: moving, separation, but with an expectation to have a higher yield at the end. The knowing of the destination is very important, it becomes a driving force for them to start the journey.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Emotional preparation is the most important, calculating how much you are willing to sacrifice for the journey.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? No idea, for I never think of this nature.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? Even people migrated to other countries, they still wanted to bury in their homeland after death (e.g. after cremation) Chinese people believe that when a person was born there should be return there. So if life is a journey, back to its origin is important concept for many Chinese.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Abraham left Ur and Israelites left Egypt. Jesus left heaven to earth. They all had big impacts to all Christians.

12. What other thoughts or ideas about the concept of “journey” can you share? No

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AS-N

Country of origin and country where you currently live: Philippines

Cultural background and preferred language/s:

I came from Manila which I consider I hodgepodge of cultures. It is mainly influenced by pre-colonial traditions, colonial periods and pop culture.

Languages: Tagalog, English and Filipino (combination of Tagalog and other borrowed languages)

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

The Filipino word for Journey is “Paglalakbay”. It came from the Tagalog root word “Lakbay” which means travel or to take a trip. The word Paglalakbay is seldom used in conversation perhaps due to the influence of other languages used in Manila, also brought about by the pop culture.

The term Paglalabay is rich in meaning. It is often use in literary pieces, documentary movies/short videos and songs that expresses deep thoughts about life's joys and pains, triumphs as well as challenges. It involves the process of thoughful thinking on how to move from one place both literal and figurative such as state of mind to a specific direction or destination (Paroroonan), goal (Layunin), wishes (Naisin) and dreams (Pangarap).

There are also intances where Paglalakbay is associate with adventure. Be it exciting, dangerous and even sad ones.

Links

short videos http://www.choosephilippines.com/awesome-filipinos/inspiring-pinoys/4518/6-inspiring-stories-filipinos-meaningful-journey

song lyrics https://www.youtube.com/watch?v=uYnquat0cuY

Paglalakbay may simply mean going from one place to a specific destination. But I used this word when I think about life in general, reflecting mostly about my “now” and how “now” came to be. It is wondering how the future will look like based on what I am doing now.

2. What do you think of when you hear the word *journey* or hear the words that express this concept in your language?

Lakbay isip (literal translation: lakbay – travel, isip – mind)

meaning – Imagining the end goal of your journey

Lakbay tanaw (literal translation: lakbay – travel, tanaw – to view)

meaning – Going back through the paths you've taken since the time you started the journey.

3. What feelings and expectations do you have when you think about the concept of a journey?

There is another word in embeded in Paglal**akbay,** the word AKBAY. It means to put an arm on a companion's shoulders. (kindly see the link for the image http://jarvis-derueda.blogspot.com/2013/02/ang-kwento-sa-kalye-ng-quiapo.html)

When I think about the concept of journey I feel a sense of trust, security and companionship, knowing I don't go through life's journey alone. So no matter how difficult the road may be someone has my back. And if life brings joy and fun, I have someone to share it with. I just thought of this while writing and answering this question.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

When I think about journey, I think about the process and destination more than the time and distance.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

http://www.choosephilippines.com/do/history-and-culture/4553/buwan-ng-wikang-filipino-wika-lakbay

10 Salita sa Wikang Filipino na May Kaugnayan sa Paglalakbay

(10 words in the Filipino language that are related to the word Journey.)

Lakbay- pagtungo sa malayong pook.

(Tour – to a farway place)

Dayo – tao na tagaibang pook o bansa o kaya'y hindi kilala sa pook na kaniyang pinuntahan.

(Visitor; Stranger; Foreigner – a person from another place or country or someone who is not known in the area he/she went to.

Gala- lumakad nang walang layunin o kahihinatnan

(Loiter – to walk slowly or wait around with no apparent purpose or consequences)

Hayo! – salitang sinasambit kapag may pinaaalis o inuutusan.

(Forward! Walk! Go Ahead! – word spoken when sending someone somewhere or giving a command to go.)

*The word Hayo is also used for going to a mission trip or house to house sharing of the Word of God.

Example: Tara hayo tayo. (Come, let go and share God's Word.)

Laboy- Paglaboy paglalakad nang walang layon o tatamad-tamad.

(Vagabonding – to go aimlessly, to walk with no apparent purpose or become lazy)

Lagari-paroo't parito, pabalik-balik

(Lagari – here and there, to go back and forth)

Larga- Lumakad

(Larga – to go ahead, walk)

Layas- umalis nang kusa

(Layas – willingly going away, running away)

Liwaliw – paglalakbay upang malibang; pagpapahinga ng isip at katawan.

(Excursion – travelling for recreation, relaxation: to relax one's mind and body)

Tunguhin- direksiyon ng isang gawain, panahon, moda, at iba pa.

(Goal – a direction for a specific assignment, time, fashion etc.)

6. What historical events represent the concept of a journey in your history and culture/s?

http://www.geocities.ws/batangan2002/home/gabay/howphil.htm

https://www.vagabondjourney.com/jeepneys-in-the-philippines/

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

The destination is something that gives you hope and a sense of purpose. It helps you plan your steps. It helps eliminate unnecessary baggage that you might carry along the way. Looking forward to you your destination also enables you to cope with challenges and inspires you to move on even if there are forks in the road, crossroads and difficult paths to take. It motivates you to move forward instead of backing out.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Spiritual, physical, mental and emotional preparations are needed.

-Pray, be rooted in the word and be senstive to the guidance of the Holy Spirit. One of my faith goals is to know God more. And late last year I just realized that in my prayer life I seldom acknowledge the Holy Spirit. My prayers are always directed toward the Father and Son. I unintentionally neglected the triune God in my life in the past and found out what's been missing all along in this journey I'm in.

-Health is also an important element. It would be more difficult to take on a journey if you're physically ill.

-Be informed and do your research. It saves time as well as freeing yourself of being ignorant and being blindly insensitive towards people.

-Have accountability partners. People whose morals are rooted in the Word of God and those whom you know really love God. Pay attention to their rebuke and discipline for they often speak out of love and concern. Identify these people because they are precious.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

I'd like to think that it's linear. But it becomes cyclical if you don't have a specific direction to go to. You'll go back if you don't follow your “map/plan.”

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Bayanihan is one distinct concept I could think of.

The Bayanihan (pronounced as buy-uh-nee-hun) is a Filipino custom derived from a Filipino word “bayan”, which means nation, town or community. The term bayanihan itself literally means “being in a bayan”, which refers to the spirit of communal unity, work and cooperation to achieve a particular goal. (from google)

Kindly see the links below for reference.

https://themixedculture.com/2013/09/25/filipinos-bayanihan/

https://groups.csail.mit.edu/cag/bayanihan/bayanword.html

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

The book of Exodus. I associate it with the history that the Philippines went through, from the difficult time of slavery to freedom from colonial times and martial law regime.

12. What other thoughts or ideas about the concept of “journey” can you share?

Ecclesiastes 3 is brimming with wisdom about life's journey. Life is constantly renewing, there's always a time for everything. People have the tendency to look at **the before** and **the after** of life but neglect the **now**. Journey for me, means you also have to live in the present to learn more about the journey of life. Time colors the correctness and wrongness of the paths we take. Now is as important as the past and the future. It is helpful to always be intentional in making the most of our every day. There happy moments, enjoy it. There are sad times, cry, endure it and survive the situation. Do not remorse from the wrong turns but repent from going back to it. I recall a preacher sharing about what Martin Luther quoted, “You cannot keep birds

from flying over your head but you can keep them from building a nest in your hair." So I choose to live now. People have to live their nows. We can always put our plans/lifemap in the hands of God. If we make Him our leader and follow His compass, the Bible, we have the assurance of the hope we long for in this journey. There a mystery in the wisdom of just trusting God and there's an assurance that life's journey entrusted in the Lord's hands is always beautiful.

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AS-O

Country of origin and country where you currently live: Republic of Korea (South)

Cultural background and preferred language/s: Korean

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

여정 [yeojeong] is the word we normally use. It is a Chinese loan word (旅程) which literally means "the course of travel."

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Passage of life, process toward destination, itinerary, etc.

3. What feelings and expectations do you have when you think about the concept of a journey?

Home to return, purpose-driven, maturation, etc.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

Both. But more temporal (lifespan) than spatial to me. Temporal elapse in proportion to spatial progress (or regress).

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

Perhaps the famous Korean pop song (an oldie) "Life is a journey of strangers" represents the concept well.

6. What historical events represent the concept of a journey in your history and culture/s?

I think the modern Korean history represents it quite dramatically. As soon as the Chosun Dynasty ended in the late 19th Century, Korea suffered from the Japanese occupation (1905-1945). Ever since the liberation, there have been incessant political turbulences -- establishment of the Korean government in 1948, the Korean War (1950-1953), volatile & corrupt regimes (till early 1960's) followed by autocratic military governments (till late 1980's), and democratization through much blood-shed, then relapse of corrupt regimes, and finally the current government. What a journey!

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

Occasional but intentional pauses to look back and ahead for reflection, evaluation and redirection. Knowing the destination is crucial for such aspects. No destination, no evaluation. Also, I think the famous African maxim ("If you want to go fast, travel alone. But if you want to go a long distance, travel together.") applies as well.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

This is rather hard to reply. To me, mental-emotional-spiritual preparation (or resolution) is more important than physical-material one. What to take and who to go with are determined by the nature and purpose of a specific trip (or a portion of journey).

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Both. It is cyclical as there's nothing new under the sun. The same patterns repeat with different expressions. But it also is linear as life goes on without returning to the past.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

I cannot think of different words. But the same word can have various meanings in various contexts which I don't think is unique to our language/culture. E.g. it can mean a literal trip in one context, or a life's journey in another.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

The life of Peter is significant to me as a life-long journey of missional conversion. He started as a clumsy 'act before think' disciple in the gospels. The risen Lord apparently impacted his spirituality in a special way. On the Pentecost 3,000 people repented at his bold sermon. Yet he had a long journey ahead. God had to use visual aids to persuade him to accept and embrace Cornelius the Roman military officer (Acts 10). The epistles he wrote in the final years show the hints of spiritual maturity... Peter's story is significant in that nobody in this world has completed his/her share of spiritual maturation (the full measure of Christ) process, and thus everyone should humbly keep marching on with his/her own journey.

12. What other thoughts or ideas about the concept of “journey” can you share?

Will get back to you when/if more ideas come up.

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Journey survey responses—Europe

EU-B

Country of origin and country where you currently live: Poland

Cultural background and preferred language/s: Polish. I can speak simple English and some German, Czech, Russian, Slovak.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? To move from one place to the other with a purpose.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? First thought – I must prepare and do the packing. Next – being tired while traveling, afraid of unknown situations, busy roads, but also excitement of new things.

3. What feelings and expectations do you have when you think about the concept of a journey? Interest of meeting new people, excitement to see new landscapes, and probably the most – learn new things and ideas, see new solutions/ideas/ways for my life. I always expect the journey will bring a refreshment to my life and enlarge my horizont.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? both

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Many Polish people were traveling in the past and present. First group because they had to (for economical or political reason), the other because they choose to (scientists, students, travelers, ect.)

6. What historical events represent the concept of a journey in your history and culture/s? See above

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? I can't go if I don't know the destination.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) I like to be organized so preparation is very important. What I take depends on what kind of journey it is, how long, ect. I don't like to go on my own, the company is very important. Usually it's my husband, but I also like to go with friends, other family members.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Only if it is visiting family or friends.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? ?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The story of Abraham going to a place he didn't know. The journey of Israel from Egipt to Promise Land, the spies going to “research” Kanaan, three wise man from the East that came to see baby Jesus, Jesus going from one place to the other, Ap. Paul's missionary trips and many more. I think that the Bible is full of a concept of a journey :)

12. What other thoughts or ideas about the concept of “journey” can you share? Our life is a journey. Phil. 3,14. We are in a constant journey, our goal is heaven. But I am thankful to God that here on earth He gave me a place called “home” :)

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EU-C

Country of origin and country where you currently live: Denmark/Denmark

Cultural background and preferred language/s: Danish/Danish

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? A journey is usually a travel where you move physically from A to B. It has a beginning and an end. It is measured in time and distance. We have different words for journey which indicates the length, duration and purpose of the journey as well as different words describing the means of transportation combined with the word for journey.

   A journey can also be a spiritual journey or the journey of life which are also measured in linear concepts like duration/time. There is a sense of growth, change and maturing tired to the concept of a spiritual journey which can be done alone or in fellowship with others. To me a spiritual journey is a deliberately action or something you venture into deliberately whereas the journey of life "happens" to all of us. In the journey of life certain events are expected to most likely occur at different stages of your life. The Danish culture is very individualistic with a high level of personal freedom compared to a lot of other cultures in the world. At the same time there is a tendency as an individual to put a lot of pressure on itself to fill your life with the right events and achievements.

   As Christians in Denmark we don't talk about "a journey with Christ" but we call it "a walk with Christ" or "living/life with Christ" in the sense of a close relationship which is also measured in linear time and usually has a defined beginning.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

   I think of going to a different geographically place and experiencing something new. Probably meeting new people. The journey may have a purpose like a visit, vacation, study, business etc. Upon your return from the journey you may have changed or at least have a new experience.

3. What feelings and expectations do you have when you think about the concept of a journey?

   Freedom, adventure, growing as a human being, encountering different perspectives of the world

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

   Distance first then time.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

6. What historical events represent the concept of a journey in your history and culture/s?

   I think we, the Danish people, see ourselves as a sailing nation and sailing is still a quite popular sport or recreation activity. The story of our forefathers, the Vikings, building boats and sailing to different parts of mainly Europe is still present in todays society in terms of symbols and names (a very small minority is following the same religion as the Vikings). We tend to forget the brutality of their actions and instead praise them for their courage and ability to take action

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

   It's very important to know where you are going as well as the duration and purpose. It's also important to know your means of transportation.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

   How to get there, where to stay, knowing what you will be doing at the place you travel to, checking what the weather is like at the place you're going to be sure to pack the right clothes, you would usually plan how you will get something to eat while you are traveling (decide if you are bringing a lunch pack or buying food on the way).

   It depends very much on the situation if you would go by yourself or not. For business it's common to go on your own but for vacation you would usually go with family or friends or maybe a traveling company where you would meet others.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Linear. The end destination of the journey is more important. Returning is secondary.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Christianity is in its core a traveling religion where a lot of the significant figures are traveling people/stories of traveling. I think of Moses leading his people to a specific destination (the promised land) where they were supposed to settle. Jesus traveling with the purpose of meeting people and giving the Great Commandment that sparks the idea of the traveling movement. Poul traveling to share the Gospel. The purpose was more important than the destination. Three ways of traveling with three different purposes.

12. What other thoughts or ideas about the concept of “journey” can you share?

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Name: EU-D

Country of origin and country where you currently live: Norway, Norway

Cultural background and preferred language/s: Norwegian, Norwegian and English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? The Norwegian word closest to the English ‘journey’ would be ‘reise’. It can be used much the same way as ‘journey’; both with a literal/concrete meaning, but also as a metaphor. When doing a google search for ‘reise som metafor’ (journey as metaphor), I find a book title, which (translated) reads: “Life is a Journey. Metaphors in Philosophy, Science and Everyday Life” by Helge Svare. I also find comments to ‘reise’ being used about life, or about death in ‘avreise’ = departure). The Norwegian word ‘reise’ is both a noun and a verb. The closest verb in English would be ‘to travel’, and ‘reise’ is in fact the most common word used for travel/journey. In some dialects, it can also be used about something that disappears, like in ‘the snow melted’ – ‘snøen reiste’.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? It refers to movement of persons (usually), either in a physical sense, from one place to another, or it could refer to moving up the social ladder (‘klassereise’ = class journey), or changing viewpoints dramatically – political, religious, or other.

3. What feelings and expectations do you have when you think about the concept of a journey? For me, the word has positive connotations. It is associated with adventure, new experiences, seeing/learning new things, meeting new people, growing as a person, new opportunities.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I don’t think time is central in my thoughts, but distance is. Depending on how the term is used, it also makes me think about the practicalities of how the journey or travel is done.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? We have folk tales that often involves ‘journey’ both in a literal and metaphorical sense. See: https://en.wikipedia.org/wiki/Norwegian_Folktales We also have well-known characters from literature like Ibsen’s Peer Gynt, who travels – and the travel is mainly connected to his character development, I think.

6. What historical events represent the concept of a journey in your history and culture/s? Perhaps the most evident would be the Vikings. The people of Scandinavia (Norway, Sweden, Denmark), before the three nations were established, were Viking kingdoms ruled by ‘minor kings’. The Vikings traveled for trade, exploration and expansion. https://en.wikipedia.org/wiki/Vikings To ‘go viking’ meant to travel abroad by sea. The Arctic explorers are also very central to our cultural identity and heritage. The Viking Leiv Erikson discovered America (crossed the Atlantic by Viking ship) centuries before the Spanish/Portugese did. The Norwegian explorer Roald Amundsen was the first person on the South Pole, and he was probably also first on the North Pole (disputed). There have also been famous expeditions crossing Greenland by ski. Norwegians take great pride in these accomplishments, and the explorers are seen as national heroes.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Usually, the destination of a journey is known before the start. But the route may be up for discussion or change as the journey happens (depending on the mode of transport). If the term is used as a metaphor, I think it is mainly used looking back on the ‘journey’ the person or institution has

made; the change that has taken place and caused the person/institution to be something different than they were before. For physical/literal journeys, the destination is central. For metaphorical journeys, it can be more vague, more like a direction, a fuzzy goal, or a vision that we seek to realize.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) For any journey, there could be brainstorming, planning, researching, counting the cost, seeking advice if needed, teaming up with fellow travelers, bringing the resources needed, reading maps, packing, etc. There is also the joy in thinking ahead and looking forward to traveling. Most prefer to travel together with somebody to share the experience, or if they travel alone, they travel to meet up with someone. I think everyone prefers to travel with friends/family; someone you like to spend time with. A metaphorical journey can be an individual thing, or something done by an organization of some kind, which would have very different implications. An individual journey may even happen without a plan, but caused by external influences in life – and mainly seen as a 'journey' in hindsight. For an organization, it requires leaders who are open to new things, always wanting to develop, be flexible, adapt to new realities. No matter what kind of journey, it takes motivation and willingness to move (physically, emotionally, psychologically, spiritually).

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? It can be either. In the literal sense, most journeys bring you back home or to the starting point. Metaphorical journeys bring you to new 'homes', new situations or conditions that will be starting point of the next phase. I am not sure this will always be clear end points, but rather stages. And then there is always the risk that the new 'home' will become a permanent place, that the journeying stops or is slowed down. Reactive forces may also push for a return to how things were before. I will also add that you will never be exactly the same after a journey; the experiences of a journey will shape how you see the world, how you understand things, how you see yourself.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? We have a very much used noun denoting trip or journey, namely 'tur'. It can be compounded in numerous ways, and is used a lot. It is perhaps more of a general term than 'journey' ('reise') and can be used for anything like 'go for a walk' (gå tur), 'Sunday outing' (søndagstur), 'mountain hike' (fjelltur), 'boat trip' (båttur), 'road trip' (biltur), 'cabin trip' (hyttetur); just to give a

few examples. Sometimes when you talk about travel, you can use ‘reise’ and ‘tur’ interchangeably.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? There are many, but the first that come to mind would be the journey Abraham made in response to God’s call. How he left the safe and well-known to follow God’s lead, based on God’s call and promises. Then there is Moses, who went back to Egypt on God’s call/command, although he felt inadequate and scared. Then of course Paul’s missionary journeys that we follow in Acts and which also resulted in the Epistles of Paul, showing how central journeying is in communicating the Gospel and announcing the coming of the Kingdom of God. All of these are significant to me because I, myself, have responded to God’s call and try to continue doing so, being willing also when there is a cost involved, or when I feel scared and inadequate.

12. What other thoughts or ideas about the concept of “journey” can you share? I like the word ‘journey’ as it has the ambiguity about it; it can be used interchangeably in a literal or figurative sense, and even in an ambiguous sense. For me, ‘journey’ has a positive connotation and leaves me with expectations of things ahead.

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EU-E

Country of origin and country where you currently live: Germany

Cultural background and preferred language/s: German

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

   Main word is “Reise”. It is very much a word describing an actual event. Synonyms are Trip (pretty much the same as English), “Ausflug” (out-flight or outing – something you do on a Saturday or Sunday or public holiday or so with family or friends, going somewhere to have a good time), “Expedition” (expedition), “Exkursion” (mainly used for school trips to museums or other educational outings), “Tour” etc.

You can also use something like “Sich auf den Weg Machen” – word for word: to make oneself on the way. Basically to start off and go on a way. This phrase is more often used figuratively as well though “Reise” sometimes is used figuratively also.

So “Reise” is first of all connected with traveling. Germans love to travel. For many, the annual holiday trip is an absolute given. If you look it up on the internet you will find mainly travel agencies to start with that have “Reise” in their name. In some ways – holiday travel is serious business in Germany.

But it can also be used figuratively. “Reise in mein Inneres” (journey into my innermost), or eine Reise durch die schönsten Märchen (a journey through the best fairy tales) would be examples for figurative use. I am thinking that travel and journey might be two very different concepts in some ways in English but I can’t think of two different words in German. It would both be translated with “Reise”.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

   As above – first of all travel. The very concrete act of going from one place to another. It also implies distance. You would not journey to work – unless it would take unexpectedly long or something and you would want to make a point that it was a “Reise” and not just a trip. It implies time and being off work. It implies being away from your everyday surroundings and your normal routine. People sometimes talk about a “Weltreise” when things take really, really long (World-journey). It also can mean just traveling around the world.

   I think of means of transport, preparations, discomfort or comfort (depending), language and different currencies – all the stuff you think of when you go somewhere else and perhaps abroad. For Germans “Reise” often involves crossing borders. It is probably more usual to go abroad for holiday trips than not.

3. What feelings and expectations do you have when you think about the concept of a journey?

   Comfort and discomfort – on the one hand it is great to get away and travel. Staying at a place where others cook or you go out for dinner and you don’t have the normal responsibilities. But also not being at home, not being in your routine, having to adapt – all that is part of “Reise”.

All in all very positive feeling because it is something special. It is not being available (for work by phone and email) but being in a different place with different priorities. It is very much about doing something that I enjoy and I want to do. It has a touch of freedom and treating myself to something.

It also makes me think of new things and new experiences but also of rest, relaxation and just doing what I feel like at the moment.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

   Definitely both extended time and distance. Otherwise we would talk about a trip or an outing or a drive.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

   We do have stories as well like Gullivers Travels (in German), and the Jules Vernes books: Journey to the centre of the earth (Reise zum Mittelpunkt der Erde, Voyage au centre de la terre). Reise in 80 Tagen um die Welt (Le Tour du monde en quatre-vingts jours)

   Many fairy tales involve some sort of adventurous travel like „Die Bremer Stadtmusikanten“, „Das tapfere Schneiderlein“ and others. These usually have some heros that travel – often forced because of lack of funds or luck or family – to find their fortunes. And they usually do.

   The concept of “Wandern” (walking or hiking) also includes the century old tradition of the “Zimmermann” (carpenter/builder – traditionally the person who would build the structure of a house) who will travel across Europe for three years after their training to finish this training. “Journeyman” might be another translation and it would also be put under the concept of “Reise”.

6. What historical events represent the concept of a journey in your history and culture/s? Not sure I can add anything to what I have written under 5.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

I think in general it does include planning and preparation. I guess that is very German anyway. Not sure how important the destination is. For many it might be but I think “Reise” can also mean just heading off without a very clear plan. Although that would be the prepared plan to be flexible in terms of the destination – if that makes sense.

Also mode of travel is important – walking, driving, sailing, rail….

Experience and feeling – whether it be adventure, relaxation or learning

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

   Where do I go – what will I do – what will the weather be like – how do I travel (how much can I take): all that goes into the planning of what to take. For us it is quite normal to think of passport, currencies and little dictionaries. There are essentials – passport, money, tickets, clothes, means of getting coffee in the morning, comb, toothbrush, deodorant. And then there are the second items like hair dryer, other toiletries, more clothes, my pillow, books, etc. And then there are the things I just take when I go by car – bedding, food, sport stuff.

   I actually like to go by myself. Then I can do what I want to do which is for me the best journey. But if I go on a journey with others I do it in order to spend time with those others. Not because I want to do the journey with others. I would see that different for figurative journeys.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? At first cyclical – because of the strong aspect of travel. But if looking at it more figuratively more linear – we are on a journey to heaven etc.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? I think point 1 and 2 show that.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

    I think Pauls “mission journeys”. We are called to leave our routine, possibly our home and home country to go and make disciples. Following God’s call means

going on journeys – with all the planning and discomfort and comfort it brings. The journey of the disciples (sent out by twos) is interesting there as well. Much less taking of things and preparation but still the same sense of going somewhere and traveling to bring God's Word to the people.

12. What other thoughts or ideas about the concept of "journey" can you share?

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EU-F

Country of origin and country where you currently live: Romania, Romania

Cultural background and preferred language/s: Communist influences, Latin culture, Est Europe, Romanian and English languages

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

- During communist time our travel was short, within the country, visiting the beautiful mountains in Romania or the sea. A few people managed to travel abroad leaving the family behind, usually without coming back, and their relationship with their relatives in Romania was very weak.

- After 1989 when the communism collapsed, many people traveled to central and western Europe and USA for a better life or workplace. Most of the times they traveled illegally, leaving the family behind and so the travel was not safe, and it was difficult to return home.

- Later when Romania became part of the EU many more people traveled not only for work but also for vacations.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

- One or two people taking a dangerous trip across the border from which they may not return. This can be successful of fatal.

- A small group of people/family taking some time to visit relatives, or a touristic place especially in the mountains (climbing) or at the sea.

3. What feelings and expectations do you have when you think about the concept of a journey?

- Exploration, adventure, danger

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

- Distance and time

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

- See above

6. What historical events represent the concept of a journey in your history and culture/s?

- See above

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

- In many cases, it is unknown, especially when you go to new places, you are open for anything

- Internet helps these days but generally this is the feeling

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

- Little planning, taking essential things, going with a friend or the family

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

- Previously it was linear because you looked for a better life and because of the difficulty of returning, these days it can be cyclical too

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

- As I said the differences come from the political change in Romania from communism to democracy to becoming part of the EU

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

- Abraham, Jacob, Josef, Daniel and his friends, because usually life of Romanians abroad was not easy, travel was dangerous, for money they had to work hard, almost like slaves.

12. What other thoughts or ideas about the concept of “journey” can you share?

- At the same time, they felt responsible for their families at home, trying to send money to them, and felt pain for the separation. Many times, the separation was for good, ether because they could not return or because the partners found someone else to continue their lives. So many families in Romania was broken because of long separation. Children suffered most, and many in their generation come from broken families.

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EU-G

Country of origin and country where you currently live: UK

Cultural background and preferred language/s: English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

We don’t talk much about journeys to be honest. Maybe since travel is now so easy. From the UK nearly everywhere in the world is a single plane flight away.

When journeys are referred to in conversations, it’s usually in relation to a trip that is more involved than typical, or been more of a challenge. For example, for me to

travel to London is not a journey, but if an incident happens that means I have to change plans, deal with delays, or pack a lunch, then it becomes a journey.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

It's more than the physical movement from point A to point B, but the process itself. A journey takes time and involves a process and a good chunk of time looking out of the window at things passing by outside.

3. What feelings and expectations do you have when you think about the concept of a journey?

Journeys require planning.

There's some level of expectation about what may happen on the journey.

Journeys, ideally, should be enjoyed.

The end of a journey will result in an experience that's different to normal.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

I think of something that's different to normal.

As I've been thinking through these questions I've been thinking about how, on a journey, there would be some kind of food or drink.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

Our culture doesn't have many stories about journeys - they are all about destinations. So, as a nation, we've done plenty of travelling and have a history of explorers and settlers going off to other parts of the world. But, very few of these stories will talk about the journey, but they will present the challenges of being in a new place.

For example, the first Australian settlers, tried to plant crops according to the northern hemisphere timeline - clearly, they didn't learn / observe very much on the journey.

I guess where the journey became important, was around the introduction of the railways. This was a big thing back in the Victorian era, and literature from that time took time to note how the increase in speed and the ability to travel brought change to the culture. Sons and Lovers by DH Lawrence, sticks in my mind, as literature from the period that saw the journey as a key event.

Now, that's got me thinking of other things…

There's a TV series here, presented by Michael Portillo, an ex politician, called Great British Railway Journeys. In it he travels around the country using Bradshaw's Guide, a tourist guidebook to travelling by train from the 19th Century. It started as timetables but grew to include information about the places you could visit on your journey.

The guide also grew to take in continental journeys, and the TV series has similarly expanded.

Of course, the TV programmes are less about the travel itself, and more about the people and places you can visit en route.

6. What historical events represent the concept of a journey in your history and culture/s?

I guess we would talk about the times when people went on journeys of discovery. This is before the world was mapped and people knew their destinations. The discoveries of North America and Australasia stick as journey ideas, because they took place before people knew what the destination would hold.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

In our culture, it's very important to know where you are going before you set off. Personally, I quite like aimless wandering, but most wouldn't enjoy this.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

If it's just me, a journey is easy and I don't often give it much thought. I'll know where I need to get to, and have a rough idea of the transport options, but I may make changes to how I do the journey as I travel. And if I can build in some walking time I will do. Mostly I'll trust that I can get food and drinks along the way.

If I'm travelling with others, I'll be more planned. Especially if I'm travelling with the kids. Then it's important to have access to food, drink, entertainment. Tany's made some car games for the kids to play as we travel.

It's rare for Tany and I to travel without the kids.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

Linear, I think. Mostly because things can change while you're gone and a return journey may not be the same as the outward trip.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

Not that I'm aware of.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

2 Kings 9:20 The watchman exclaimed, "The messenger has met them, but he isn't returning either! It must be Jehu son of Nimshi, for he's driving like a madman." - Aside from the fact it just makes me smile, I like that there's a style to the way of travelling.

I'm growing in my appreciation of the Israelites and their journeys. The escape from Egypt is dramatic and rushed and shows reliance on God - as well as God delivering them.

But, I also like the wandering in the wilderness, because God's there and teaching them in the midst of aimlessness. Sometimes it's good to be aimless?

My other pick is when Jesus walks with the disciples on the road to Emmaus and 'Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.' Luke 24. Learning on the journey.

12. What other thoughts or ideas about the concept of “journey” can you share?

There’s a sense that journeys have become about places. The places you visit and the stops that you make on the way. I can understand that but I still think that there’s a lot that can be accomplished through the time spent travelling and the people that can be met on the way.

One thing I like about a journey is the time to read and reflect. Daily life doesn’t offer as much time as there is to be found on a journey.

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EU-H

Country of origin and country where you currently live:

Cultural background and preferred language/s:

Culture: German, international / preferred language: English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Using English, the word “journey” is a good word, as it connotes travelling, movement, and not being stationary for long in one place. There is also the contrast of “routed” vs “rooted”, where routed means having been on a journey that describes ones identity.

In German, we use the word “unterwegs” to mean “journeying”.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Positive as well as negative aspects come to my mind. Positively, I like travelling and “journey” invokes the picture of going somewhere, seeing and experiencing new things, and ending up in a new place. Negatively, sometimes people have to make trips that are laborious and tiring. “That was a tough journey” (or tiring journey), means one was glad when the journey was over.

3. What feelings and expectations do you have when you think about the concept of a journey?

Excitement, anticipation, curiosity

Tiredness, reluctance

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

I think of distance, geography, places.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

XXXX

6. What historical events represent the concept of a journey in your history and culture/s?

The Christmas story (Mary and Joseph), Christopher Columbus (by sea)

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

For a journey to be a journey (and not an escape), it should have at least a general goal (geographically) and direction. Even if one does not know the exact place, there should be a general idea about where one wants to go (like Christopher Columbus). Journeys also have beginnings and endings. The beginning is obvious, when someone sets out on the journey. A journey without an ending is either not yet finished, i.e. a still ongoing journey, or a state of restlessness and aimlessness. Nomadic, in totality, is not understood as a journey, but comes into a different category.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Fairly similar to any trip: get information about the trip (time spent travelling, luggage restrictions, resource requirements, travelling conditions etc.) as well as

about the destination (weather, accommodation, purpose/activities for being there).

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

I think both is possible, i.e. to make a journey “back”, but generally I think of a journey as being linear, going from one place to another.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

I find that “journey” itself has little distinction, regardless of whether the journey is for work or leisure, long or short, fun or challenging. There is a distinction between travelling to go somewhere and travelling to get away from somewhere/something (e.g. refugees fleeing a war). Running away is an escape and has different goals, different steps, and meanings than making a journey.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Abraham: faith, meeting God on the way, setting off into a new future for his people

Disciples going to Emmaus: meeting Jesus

Paul: bringing the gospel to new places

Interestingly, I don’t consider Noah to have taken a journey.

12. What other thoughts or ideas about the concept of “journey” can you share?

It is interesting to note how much of Scripture involves incidents that happened when people were travelling. I don’t think that is coincidental. God can meet us more easily when we have left our usual surroundings behind, but have not yet arrived at a new place, i.e. we have more time and may be in need of assistance in this in-between phase.

Journeys are important to make life interesting. Perhaps that’s why people travel on holidays/vacations. Without journeys, life would be stuck and stationary.

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EU-I

Country of origin and country where you currently live: Sweden, Sweden

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Historically the word Journey (resa) implicates movement from one place to another geographically. Lately the meaning also involves an adaption from English due to much life coaching evolving from US it also means life journey or being on a journey with your company or organization.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

When hearing the English word, I think about 'Don't stop believin'…'😊😊😊

In Swedish I guess it involves vacation, going away. We use an descriptive word before or after the word, i.e tjänsteresa meaning business trip. We use the same word for journey and trip in Swedish.

3. What feelings and expectations do you have when you think about the concept of a journey? I like to travel😊 very positive for me even involving a organizational journey, I like change and hate status que.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think about a longer travel involving somekind of common transport like plane or train or ship

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? We do have 'Nils Holgerssons underbar resa' written by Selma Lagerlöf about a 14 year old boy flying around Sweden on a goose.

6. What historical events represent the concept of a journey in your history and culture/s?

Hard to say, but we do have King Gustav Vasa going on a long skiing trip regaining power over the nation after fleeing an uproar. As well as Holy Birgitta travelling to Jerusalem on pilgrimage. The we have in the 19th century around a million of our population travelling to United Stated as settlers. The Vikings sailed the seas to pillage and steal as well as trading a thousand years ago.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? I don't think I've ever started a journey without knowing the geographical destination. But in the 90s we travelled a lot to the newly opened Sovjetunion that was unknown for us, then often we didn't know if what awaited in the other end😊. If someone was there to meet or not.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) I travel basically in two areas, vacation = My wife who likes control and order, makes a detail planning involving airfare, hotel and things to do while there. Then I travel in my work which includes either workshops, consultations or visits to projects. All of these are well planned.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Linear. My world view is linear, I would dare to say biblical, having a beginning and an end.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? I can't really tell, been in missions all my life and is quite unfamiliar with how others look upon this. Swedes travel a lot nowadays, vacations, backpacking, study and so on.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Pauls journey

12. What other thoughts or ideas about the concept of "journey" can you share? Life is a journey…….You know the beginning and you have faith for the end in heaven, but everything in between is quite surprising!

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EU-J

Country of origin and country where you currently live: Origin: The Netherlands, Live: Switzerland

Cultural background and preferred language/s: Grew up in Papua, Indonesia and The Netherlands. Preferred languages: Dutch, English, German

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Being on a trip/path (travel) to a goal and be overseeable and feasible in the near future.

3. What feelings and expectations do you have when you think about the concept of a journey? There is primarily a feeling of anticipation and excitement. Being able to reach the final destination. Sometimes there will be the feeling of disillusionment of ever being able to reach the next “sign post”.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think of both time and distance in a flexible kind of fuzzy way. Like trying to reach/fulfil a concept. And also about it being a process of reaching a destination.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? In the middle ages the Dutch East India Company. They were explorers and merchants that had a goal and an idea about the journey. But is was not clear what all awaited them and how long things would take.

6. What historical events represent the concept of a journey in your history and culture/s?

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?Aspects are to have a goal that is aimed to be reached, this may change along the way. A journey will not be a straight line concept. There will be detours and improvisations on the way so thus requires focus to stay on track. A destination is important. What the destination is can change during the journey.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)got to have a

common goal. Need to have common agreement on the path. Need to bring the primary needs on the journey to keep it going. Find friends that will join you.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Linear. Then new things are the result of the journey and the experience. If it's circular then the experience is the primary outcome, but nothing really new came out of it.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? The Exodus. The travels of Paul. Both entered new land with God. There were huge unknowns and challenges which turned focus on the reliance/dependance of God.

12. What other thoughts or ideas about the concept of "journey" can you share?

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EU-K

Country of origin and country where you currently live: UK and UK

Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Being an Island nation journeys within the country can be quite and often are comparatively short and longer journeys would include travel by sea. For example a journey of 3 or 4 hours is long in the UK but in France, Kenya and US that would not be long at all. I think it's common within my culture for journeys to be considered difficult or boring, which is a reason not to undertake them.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Other than a physical journey from one

place to the other I usually think of a process by an individual from one state to another usually with discovery or learning within that process.

3. What feelings and expectations do you have when you think about the concept of a journey? I am usually excited by the prospect of a journey. What excites me is the element of growth or discovery. Physical journeys are not that exciting (I've very product oriented not process) and can even be very boring, but arriving at the end goal both physically and metaphorically is very exciting to me.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Mostly time.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? The crusades which are still portrayed as glorious in some ways despite how wrong they were. Darwin's voyage on the Beagle, a physical voyage leading to new discoveries which lead to new theories (evolution etc.) Many sea voyages e.g. Sir Walter Raleigh to the "new world", voyages which led to wealth and prestige, Admiral Nelson voyages to engage with the Spanish and win a war. Historically monarchs used to spend summer months 'progressing' around their kingdom, staying with the nobles and aristocracy to be seen as well as to see.

6. What historical events represent the concept of a journey in your history and culture/s? See above but also Vikings making sea journeys to raid the country.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Journeys are an opportunity to grow and discover new things. I prefer to know the destination before I start but have journeyed enough to know that sometimes you don't end up where you think you will and that is fine as long as progress is made. Journeys gone wrong (broken down car, finding the place you planned to stay is full and you have to return home) are extremely frustrating.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) I'm a planner: I decide where I am aiming to go and the best way to get there. I then consider if I would rather make some stops on the way and maybe take a different route. I would naturally take at least some 'supplies' to help me reach the end well – for example on a physical plane journey I will look to fill my water bottle before I get on board, possibly buy coffee to take on board and carry some healthy snacks. On a more

metaphorical journey some research to improve knowledge before I start or early on in the journey. I always prefer to travel with others. I Prefer to travel with people I know and love but I would choose to travel with those I don't yet know well (a new team or others with the same end goal) at the risk of facing relationship challenges over trying to find my way alone.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? Linear, a cyclical journey is a series of shorter ones which brings you 'home'.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? I'm not sure how to answer this question.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Moses and the Exodus. Moses was a man of prayer, leading a difficult and enormous group of people. I've studies him and the journeys he made quite a bit. Joshua's journey over the Jordan was the passage God spoke to me from when I was weighing up whether or not to move from Wycliffe UK to the Global Alliance.

12. What other thoughts or ideas about the concept of "journey" can you share? Personally, I love the idea of collectively journeying to reach the same goal. Some of us will travel together closely and share resources and 'daily life', others will just be heading to the same destination and we may run into each other from time to time, still others may be heading in approximately the same area but will take a very different route and unless we deliberately arrange to meet up we may never be in the same place at the same time.

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EU-L (skype interview)

1. A solution to a situation, more solutions. Discovery. Same word as way but not used for short trip. Pilgrim's way—long journey

2. It will take time, need to make an effort to reach my destination, not easy, requires significant involvement. Physical energy, preparation, transport, planning, expect obstacles

3. On my way…something new, value of the journey, positive. Otherwise who would dare? May be tough before the sweet end, prepare to sacrifice

4. Distance is relative…uphill or downhill, how difficult the path, makes a difference in time

5. Stories for children, fairy tales. Young men who go on a journey to learn something, come back and do it. In poor areas, not enough jobs, people who traveled to do work, repair pots, build houses, logging on the rivers, way to learn new things, new crafts and concepts back home. Story about an egg that goes on a journey, donut on a journey, a balloon from an animals stomach, Johnny says to his mom after sleeping on the big heater, lazy, sleeping, mother says you should go learn something, mom made him pastry, find s a princess. Stories where young man brings back money to family. Old lady and old man, asked her to prepare donut for him, put it on the window, donut escaped, joined by the animals. Egg story, old animals join the egg. As a group they succeed. Reach hiding place of robbers, try to stay overnight, hide scare robbers,

6. Slovak population probably longest pop living in same place. DNA of bones. 8000 years in same place, similar in Wales. Traveling always try to find our way back. His ancestors went to Hungary for better living conditions, dangerous, changed names, etc. surname to 18th c. stayed in Hungary for 300 years, after ww 2 returned to Slovakia. Oppression of protestants, Hungary welcomed them to work empty land, invented new methods for working in wet soil, now very fertile

7. In history young people didn't have a goal, just went out to learn. Now when we talk about journey important to know the goal and how to get there.

8. Family spontaneous, Kenya—visa, planning, orientation and safety for those you are taking. Taking people with you depends on goal. People who can help me reach the goal. Or if goal is not for me, helping others discover and get involved. Think about who would most benefit. Qualities, strategic person, takes effort, finances risk want it to be worthwhile. Have to choose well. Difference between self and wife. Wife doesn't like surprises. Think of all situations. I don't think of all these things, I'm very flexible. There are always unexpected situations; I find the solutions faster at thinking of those. Prepared for the expected and unexpected.

9. A journey is cyclical, returning home

10. X

11. Israelites, joseph's life and journey to Egypt. Big dreams in the beginning. Typical of young people, want people to say you are the star, it did happen but through a difficult journey. In his dream very different, journey humbling. Ask why god partly revealed his future, but then he went through difficult situations, it was his university, what it really took to be a leader. Honored not because of his super talent but because he saved their lives, served them. Used his gifts to benefit others. Inspiring story journey of a young man.

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EU-M

Country of origin and country where you currently live: Switzerland

Cultural background and preferred language/s: German, fluent in English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

"Reise"; it's a significant undertaking, you plan for it

it's actually a bit an old-fashioned work in some regards (even though "Travel agents" are "REISE-Büros"; today instead of "Reise" maybe rather "trip" (even in German)

School outings are "SchulREISE" – probably because in the past they were BIG events

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Excitement, adventure, discovery

it's a longer/significant endeavor

Proverb: "Wenn einer eine REISE tut, so kann er was erleben" – When someone undertakes a REISE, he will experience things / he will undergo things"; also implies possibility negative/difficult experiences

3. What feelings and expectations do you have when you think about the concept of a journey?

positive anticipation, expectation to discover new things

needs preparation, not done light-heartedly because something significant and for longer time

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

maybe the experience is in the forefront? but between time and distance, I think that time is more prominent.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

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maybe trips over the mountains (alps)? but maybe Swiss people have been so stable re. location in the past that we don't have such stories ? (cf. my father in law died in the house he lived his whole life…!)

6. What historical events represent the concept of a journey in your history and culture/s?

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7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

preparing for the journey (tickets, packing, visa, informing about destination, …)

managing the journey while you are "on the road", i.e. logistics

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

Plan – asking people with experience, reading, internet, i.e. all sources possible

What take – depends on destination…; in general, be self-contained, i.e. take everything you potentially need; anticipate unexpected

Others – can be alone or with others

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

I think it is ambiguous, but one-way (linear) seems to be primary – from A to B

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

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11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

I wouldn't say that any are particularly significant. But what comes to mind: Israelites out of Egypt. It's a significant, long trip, but not labeled "Reise"; travel with all gears; the journey has value in and of itself.

Paul's mission voyages are "MissionsREISEN" in German.

12. What other thoughts or ideas about the concept of "journey" can you share?

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EU-N

Country of origin and country where you currently live: Russia

Cultural background and preferred language/s: Russian

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

Train, neighbors on the train, Luggage, big cities, different languages.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Different culture, different language, people in strange clothes. The plane and waiting for the next transport, the new currency.

3. What feelings and expectations do you have when you think about the concept of a journey?

I don't get pleasure from traveling, I'm very tired on the road. Russia is a big country, it means it is necessary to spend a few days in the train, to think that it is necessary to take from food, so it does not deteriorate. Because restaurant prices are not for ordinary people. And here much depends on who is your neighbor in the train.

When you think of a journey, do you think of time or distance, or both, or something co Think about time and distance and also food well considering what book to take to not be boring.

4. What ideas and/or stories from your culture/s are representative of the concept of a journey?

It is necessary to concede places to older, it is possible to treat a neighbor your food.

5. What historical events represent the concept of a journey in your history and culture/s?

Tsar Peter 1 traveled and brought many new ideas for the country, which helped the development. Thanks to the artists of the 19th century, we initially had the opportunity to see how other peoples live in their paintings.

6. What are some of the important aspects of a journey? How important is it to know the destination before you start?

It is important to know not only the name of the city but also the region, otherwise you can get to the wrong city. Names:

There are 3 Soviets in Tula, Kaliningrad and Kirov regions.

And so same there is:

Blagoveshchensk in the Amur region and in Bashkortostan (I myself From Bashkiria, before the advent of the Internet I could not understand how China was next to our Blagoveshchensk).

Krasnoarmeysk in Moscow and Saratov regions.

Neftegorsk in Samara and Sakhalin regions.

Troitsk in the Moscow and Chelyabinsk regions.

Zarechny in Penza and Sverdlovsk regions.

Berezovsky in Sverdlovsk and Kemerovo regions.

Peaceful in the Arkhangelsk region and Yakutia, the Republic of Sakha.

Primorsk in Kaliningrad and Leningrad regions.

Kirovsk in the Leningrad and Murmansk regions.

Zelenogorsk in the Krasnoyarsk region and Leningrad region.

Zheleznogorsk in the Krasnoyarsk region and Kursk region.

Krasnoarmeysk in Moscow and Saratov regions.

Ozersk in Kaliningrad and Chelyabinsk regions.

Fokino in the Bryansk region and Primorsky Krai.

Pavlovsk in the Voronezh and Leningrad regions.

Guryevsk in Kaliningrad and Kemerovo regions.

Kirov in Kaluga and Kirov regions.

Zarechny in Penza and Sverdlovsk regions.

Red banner in the Kaliningrad and Moscow regions.

Iridescent in the Vladimir region and rainbow in the Khanty-Mansiysk Autonomous Okrug.

Mikhaylovsk in Sverdlovsk region and Stavropol Krai.

Krasnoslobodsk in the Volgograd region and in Mordovia.

7. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

We often traveled with children and there was always a lot of things and food. As everywhere things were taken for the weather and purpose.

8. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

When we were in Africa it was linear, we always knew that in time we would return home.

9. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

In Russian there are several concepts of travel: rest, sightseeing, business trips, trips. The concept will depend on the clothes, the mood, the contents of the suitcases and therefore the vocabulary that we will use. In the history of Russia there were forced trips (exile to Siberia under different rulers)

10. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

Jesus traveled with his disciples, I also travel with him through life. Jesus encourages people to travel to other cultures. The Apostle Paul traveled a lot and this served to increase the number of believers in Jesus. The prophet Jonah also traveled, though in the belly of a whale. I don't want to travel in the belly of a whale and go in better conditions.

11. What other thoughts or ideas about the concept of “journey” can you share?

A lot depends on where you go to travel. If it is on the sea that of course already imagine a beautiful beach, think what dress you will wear to the restaurant,

whether your swimsuit fits you or it is already small. If it's a work trip it is necessary to consider the clothes, the clothes will depend on what Church this is a trip (the length of the skirt, the scarf on the head) and of course it is necessary to prepare a presentation, so the trip to the sea more pleasant feelings it brings.

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Journey survey responses—Pacific

PA-B

Country of origin and country where you currently live: Papua New Guinea

Cultural background and preferred language/s: PNG, Melanesia.
Laviam/Maiwala, Misima, English, Tok Pisin

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

   ‘Kadau’ a general word for going somewhere. It is mostly used for taking a trip to some place that is far away. It carries the sense of departure from your usual place of residence and going to a specific destination. At some point of time, that person(s) will return. There is preparation involved.

   In hunting, fishing and harvesting trip – the main purpose for this journey is to bring back meat and food for the family and or community.

   No are not trips or journeys done just for leisure.

   Journeys are also connected to death and the rituals that go with it. There is a termination, an end involved. When someone dies, he/she is beginning a journey into another realm; from the physical to the spiritual. This is a journey of no return. It invokes a lot of deep emotion. That person is going to another village.

   When someone is about to leave and begin a journey, or at the brink of death, we use the word for ‘stand up’.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

Change will take place, transition, movement of people. If it is done by someone who has lived in the community for some time, there are questions raised to know the reason for the journey.

3. What feelings and expectations do you have when you think about the concept of a journey?

   Depending on the nature and purpose of the journey, arouse different 'moods'. For hunting and fishing trips – there is high expectation for meat, it also requires work and good preparation.

   If a close friend, relative is leaving on a journey, there is a lot of sadness and crying. Depending on the depth of relationship, there could be a lot of crying as if the person is dead

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

   Yes, how long it may take and most important the time of the year. Our people know when certain game or fish is plentiful and in which part of the area so journeys are made to get the most of it so it is important to consider timing, distance and the seasons.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

   I remember when one of my aunts was very sick and her time of death was drawing near, my mum visited her. She prepared something special that her sister loved to eat and took it to her. Her sister ate that food after many days of not eating much. Her children were very encouraged when they saw their mum eat. The next day my aunt passed away. That was not what they expected. But as they mourned her passing, they were heard to say, 'you came and prepared her and gave her something to eat before she began her journey.'

6. What historical events represent the concept of a journey in your history and culture/s?

   Independence for our nation, from colonial rule to self-government and independence is one I can think of.

   The Kula Ring is a journey that involves trading, building relationships and friendships amongst people of various Islands in the Milne Bay Province. My father comes from one of these islands. It involves deep cultural trading of valuable shells and necklaces and relationship building amongst other things.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

   Planning for a journey is very important. All journeys have a purpose, to accomplish something. You don't just get up and go. For example, for a hunting trip, the dogs are prepared well in advance, the spears and hunting weapons are made ready, even the appropriate rituals that go with the purpose of journey are observed and done as part of the preparations.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

   It all depends on the purpose of the journey. A journey can be made by just one man or a group of people.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

   Our journeys are always cyclical, except in death. There is always an expectation for return back to the village. Land is very important in our culture, it gives us our identity and sense of belonging. We cannot venture out to another place and not return to where we belong and what is ours.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

    Natural disaster – no control and you are uprooted and is a more painful and anxious because there is a degree of uncertainty and fear of the unknown. There is a possibility that you may not return to your 'home.' There is a feeling of instability and insecurity.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

    The people of Israel went from Egypt returned to where they originally came from. They were aliens in Egypt, accepted by Pharoah but the new Pharoah drove them out.

    They became a threat to the original land owners. But the Lord who owns the world and all that is in it (Psalm 24) gave it to them. We must honor and obey the Lord. If we do not, he will evict us from the land; just like the Israelites who turned to and worshiped other gods, God gave them up into captivity.

    The Journeys of Paul. The Lord took care of all his needs and provided for him.

12. What other thoughts or ideas about the concept of “journey” can you share?

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PA-C

Country of origin and country where you currently live: Indonesia
Cultural background and preferred language/s:

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? In Bahasa we said “Perjalanan” means traveling to one destination place that we already know before or agree to reach together.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Time to start travel to the target destination.

3. What feelings and expectations do you have when you think about the concept of a journey? I will go with a number of people to one destination. We will go together and reach the destination. Destination place are not close but quite distance.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? Time, Distance and Destination.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? We live in the area which a mountain close to our place. When I was a child we often made a plan together to do to top of mountain. Preparing food, tent, and number of equipment that we need. The journey to the top of the mountain takes time two days and one night (some times more depend on how fast your time walk or climb. When we reach the destination, we all very happy. Rejoicing together and celebrate our accomplishment, dancing and singing to celebrate together.

6. What historical events represent the concept of a journey in your history and culture/s? In Maluku we had culture tradition call Pela. Pela means two or more villages commit together to journey in love each other. Mostly Pela happened between Muslim Villages and Christian Villages. But some Christian and Christian or Muslim and Muslim village. But the concept is to maintain relationship and love both or more villages which in the Pela commited. When one of the Villages having of problem, normally their Pela

(village/s) come and help. The concept of this journey to see the harmony in the relationship.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Relationship, understand each character in journey, honor each people in the journey, trust and believe they have a role that they can play.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Presently, God give me 3 important people in my life; my wife and two children. God not only give my wife and 2 children are physically but also allowing me as a leader to start our spiritual journey together. Each morning we start with the Lord; reading his bible as a family and praying together. Each night we tell the God story for the children and kneel down together praying to the Lord. In other side, I had disciple people who God bring to me. They are my staff; people who serve in administration and in the field. In the last 4 years I wrote almost every month "goodness of God and challenging". This is like monthly letter from Director that I call "Our Journey With God".

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? For my perspective we back to the direction that we should in line to the destination point.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

- Journey in the recreation concept, which we reach the destination and we all happy. After that we don't feel happy except we remember the time together.
- Journey in the harmony (love and relationship), which communities help each other and willing to have impact to live in the harmony forever.
- Journey in the spirituality, which is each village/culture build their strong commitment to worship God. Each year they celebrate the Journey milestones and willing to show to others.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? Israelites leave the Egypt to land of Promise. This tells me that God has giving the physical map for His own people to the destination place. But not only that, He also want them to understand the spiritual destination. Which is their heart will full the knowledge of God and they

worshiping God alone. This spiritual Journey more significant for Israelites because it will determine their reach their physical destination.

12. What other thoughts or ideas about the concept of “journey” can you share? Journey in the organization. Which organization have a vision to reach destination goal and they expand the vision to reach more people to join the communities and reach their goal.

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PA-D

Country of origin and country where you currently live: Born and raised in Taiwan (R.O.C.) currently living in Thailand, but I am neither a citizen of Taiwan or Thailand but Samoan. Moved back to Samoa when I was 18, but am in and out travelling for missions.

Cultural background and preferred language/s: My cultural background is Samoan and my preferred languages are Mandarin and English and very little Samoan.

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

For me, it is very much related to gaining experience and knowledge and/or understanding. At least that is for me personally. In mandarin we use “旅行” [Lu xing] and “遊歷” [Yo Li] for journey.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language?

I think of leaving a place of comfort and going into a new. But never alone. It’s always with someone or group.

3. What feelings and expectations do you have when you think about the concept of a journey?

Growth in knowledge and in experience.

4. When you think of a journey, do you think of time or distance, or both, or something completely different?

For sure both.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey?

Our ancestors were navigators, that's how we got to our island. They understood the signs of seasons and time as well as the land and sea. And when we believed in the Good News, we were the ones who took the gospels to the other pacific islands.

6. What historical events represent the concept of a journey in your history and culture/s?

Same as above.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start?

Start well and finish well. I don't know if its a saying we have in Samoa, but my Dad always says it. In the process we do our best but we do fail in the process, but we also grow more after the failure.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?)

I think we plan as we go. We are not the type to just sit. I guess you can say we are more hands on people therefore theory become easier to understand once we know what we have done.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why?

For sure cyclical. I guess a journey is a lifetime for me. What you face now you may face again, so how will I deal with it next time?

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

"To Go" - it's not a journey if you don't leave.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why?

I think the journey of the magi. They kind of remind of our ancestors because they understood how to read and understand the seasons, starts, and the creation of God. With this, the tower of Babel, not the best moral story however, every language had to leave but will one day return together again before God (Rev 7).

12. What other thoughts or ideas about the concept of "journey" can you share?

I live in Thailand now and see many backpackers come through on a quest or journey to find truth, peace, joy, and love. Maybe another way to see journey is "to search," there's something missing and you want to find it. Something simple like that.

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PA-G

Country of origin and country where you currently live: Aotearoa New Zealand

Cultural background and preferred language/s: Kiwi culture / English Language

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words?

We talk about journeying as being in the process of what life's adventure s comprise, being a mix of many things – of joy happiness, grief and challenge and this can be in all life's components, such as in times of God speaking clearly or not, financial matters, social matters and in friends and family.

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? Really as I have said above, although some friends would not necessarily see it with God in the picture, in might be replaced with ambitions in work and academia.

3. What feelings and expectations do you have when you think about the concept of a journey? Generally excitement if I realise God is in it, but sometimes when tired, I think "'please not another one". I quickly try to reflect where God is in it? And then respond, sometimes I can feel 'caught' in a journey that is out of my control, (but not God's control and that brings into play 'faith'.

4. When you think of a journey, do you think of time or distance, or both, or something completely different? It includes both but as a small perspective in God's vastness, otherwise it is easy to become myopic.

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Our Pacific and Maori cultures are very family and relationship orientated and this is very heathy given the influence our country gets from other more western cultures with a huge emphasis on the individual and now bureaucracy with all the American 'anti money laundering legislation being foisted on our country's financial systems making everything so legally orientated. We traditionally start relationships and journeys together with handshakes, now it is with Passports or drivers licences to prove who we are and proof of address as to where we live. Totally foreign to us. So I find I like to retreat more and more into close natural friendships and with my Pacific brothers to experience deeper family journeys

6. What historical events represent the concept of a journey in your history and culture/s?

The Treaty of Waitangi signed in 1840 between many Maori Chiefs and the British that saw NZ become a British protectorate and guaranteeing sovereignty to Maori of the country shapes a lot here. The early missionaries helped this fearing for Maori future outcomes, but when the land wars came in the 1860s the church which was seeing large responses to it from Maori sided with the white colonists and the military. From that point up to the 1960s Maori have seen this treaty dishonoured. In 1984 a legal tribunal was set up by the government to allow Maori to seek redress back to 1840. This still exists today and land and financial settlements continue to this present day. In the wider scheme of things this is both significant and includes the growing value given to the Maori language.

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? Destination is important in one sense otherwise you could go anywhere. It gives adage to the old saying " If you don't know where you are going anywhere will do". I would rather describe it as you need to

know ‘your posture’ as in general direction or focus because you want God’s Spirt to impart His mark on it.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) Some journeys need a lot of planning, if people are going with you then use their strengths in the planning too. This also makes the journey a shared one and for me is always richer. Other journeys are more ‘go with the flow’ but in every case I try to see what God is wanting, saying, prompting or in other ways influencing for His purposes.

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? They tend to be more cyclical when I am slow to learn something from a previous journey, like the children of Israel. If they are cyclical in the sense of God getting more recognition (glory) then cyclical is okay but straight linear journeys are rare for me, rather like a winding river.

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions? In Pacific and Maori culture the journey is recognized by the generations with much linkage to past generations and also to the particular iwi’s (tribe’s) journey too. A lot of this is swamped with the western world’s obsession with going fast (to hell in a hot rod) and it’s the now, this instant and your peer group is paramount in all this. Fortunately my nuclear family and my three mother’s sisters families have journeyed for long periods together so family has become very important and flavoured with some Pacifica has to some extent immunized us from the Western juggernaut described above.

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? How much space do you have, the whole Bible is a journey of God’s plan and purpose for a fallen world, staring with calling a people through Abraham (Israel) to himself to lead and demonstrate His love to a fallen world. Then we see the story of Israel and the many journeys they took, including the prophets who expressed God’s heart and finally God reconciling us to himself in the journey He has continued on to reach the rest of the world in Jesus Christ and so we now also have God’s church at work in the world and we know through the book of Revelation where this age all ends.

12. What other thoughts or ideas about the concept of “journey” can you share? There are many sub journeys within life’s journey. These can be in work, sport, study, travel, retreat, food, money, family life, church life, friends, special interests, in

various cultures and in Bible translation too. I am grateful for the ones God has given me.

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PA-H

Country of origin and country where you currently live: New Zealand

Cultural background and preferred language/s: Caucasian speaking English

1. How do you talk about the concept of journey in your language/s and culture/s? What words do you use to express the concept? How would you describe these words? Periods Changes Transitions Stages

2. What do you think of when you hear the word journey or hear the words that express this concept in your language? it's become an ‘in word’, a buzz word, and really hackneyed so in some ways the word has lost the depth of its meaning. Therefore, it depends on who is using the word to how much attention I give to what is being said.

3. What feelings and expectations do you have when you think about the concept of a journey? There is a beginning and an end many changes happen on the way And I change also The scenery is varied the journeying is sometimes easy and often difficult I hope to travel to get closer to the end and not go in circles

4. When you think of a journey, do you think of time or distance, or both, or something completely different? I think of time and ups and downs Change

5. What ideas and/or stories from your culture/s are representative of the concept of a journey? Julie's Verne Rip van winkle Time travel ie c s Lewis

6. What historical events represent the concept of a journey in your history and culture/s? the human settlement of New Zealand and the many facets, perspectives and points of view

human settlement of New Zealand and the many facets, perspectives and points of view represented, as we look at the past present and future. Our country’s first settlers were Maori and European settlement is less than 200 years. Many heated and interesting conversations!

7. What are some of the important aspects of a journey? How important is it to know the destination before you start? it's more about the traveller than about the journey. What is needed are Curiosity A heart to adventure Self awareness Knowing when to be independent and resilient and when to accept help. The destination is not as important as being prepared for the journey to get there.

8. How do you think about preparing for a journey? (How do you plan, what do you take, do others go with you, and if so, who?) I like to plan and read about where I'm going I take as little luggage as possible so as to not be encumbered I don't like companions who complain Within these confines I like to look for adventure Excitement within boundaries

9. Do you think of a journey as cyclical (coming back to your point of origin) or linear? Why? linear because In my head there is a beginning and an end and hopefully the scenery changes and not more of the same

10. If there are numerous concepts for journey in your language/s and culture/s, what are some of the distinctions?

11. What stories or passages in the Bible that deal with the concept of a journey are of significance to you, and why? is the story of Job a journey? In his story, I really appreciate the changes in Job, and the conclusion he finally comes to. I can identify to my chagrin with his friends and all their good advice and I can wholeheartedly admire and wish to surrender as completely to God as he did.

12. What other thoughts or ideas about the concept of “journey” can you share? I admit to the contradiction of trying to ‘practice His presence’ in the present as well as being prepared for the partly unknown to come.

Appendix 2

From “Brief historical origins of the Kom people”

This excerpt is from a dissertation written by Dr. Paul Kimbi, Wycliffe Global Alliance consultant for Bible translation.

The dissertation was entitled “Living together in the community: the contemporary significance of 1 John to Kom Baptist Church”. It was submitted for the degree of Doctor of Philosophy in Theology, South Africa Theological Seminary, July 2014.

> The history of a people plays a significant role in ascribing their identity and in establishing their subsequent culture. Often there are events in the history and subsequently culture that can provide clues for the theological inclinations of the people. What is it in the historical origins of the Kom that gives them their identity? ….
>
> Kom is found in Boyo division of the North West region of the Republic of Cameroon. The name refers to an ethnic group, the language and the geographic location. The Kom people number about two hundred and thirty-three thousand inhabitants (Gordon: 2005). Boyo Division is the government administrative unit that has four sub divisions namely Belo, Njinkom, Fundong and Bum. The first three sub divisions make up the Kom tribe with the Kom language being the main identification and unifying factor of the group. Bum sub division has historical and cultural links with Kom but speaks a different language, the Bum language and have a different traditional ruler.
>
> The history of the origin of the Kom tribe and its evolution is largely legendary…According to oral sources, the Kom people have been wanderers until they sought refuge in another tribe of the North West Region of Cameroon called Babessi. They soon became very prosperous thus provoking jealously of their hosts who plotted to and killed most of the working population of the Kom. The leader of the Kom people realized that he had been tricked in a plot that led to the assassination of his people and he committed suicide. He had warned his people before the suicide that there would later emerge a fish pond somewhere within the village after his death but that they were never to participate in the catching of the fish alongside other Babessi people. The Babessi people eventually got drowned in the fish pond. The Kom

people had been cautioned ‘to remain vigilant for a python trail would appear after his death and they were expected to follow the trail to wherever it led them. When the python trail appeared, it led the people of Kom through forest and savannah areas to their present hilly savannah grass field in the North West Region of Cameroon.

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