Augustana's Tanganyikan Mission Field: Its Impact through the Generations
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INTRODUCTION

I find it somewhat ironic that I have been asked to speak at an Augustana Heritage Association meeting. Though my premature gray hair allows me to camouflage myself here, at my current age of 45, I was only a member of the Augustana Synod for the first 4½ years of my life. My father was ordained in the Augustana Lutheran Church, a year after I was born in 1958. My dad, my mom, and I went to the Augustana mission field soon after, but by our next furlough in 1963; they were no longer Augustana missionaries. Still it had an impact on my life, as I attended Augustana School in Kiomboi, Tanzania for five years of my life, grew up as part of a community of missionaries that were primarily raised in the Augustana church, and graduated from one of Augustana's main colleges in 1980—Gustavus Adolphus College—where we are seated now. In this talk, I want to look at the impact this church had on Tanganyika (later Tanzania), the missionaries who served there, and we, the children, who grew up in that place.

Another issue that will underlie this talk is the intersection of place and religion in the lives of the missionaries and the children. The term, "mission field" shows this connection very well. I consider it an ideological construct but a very real place for the missionaries and for some of the children. It can be mapped, as it is in this map of the Lutheran mission fields in China with Augustana's mission field located in central Hunan

province [See “Figure 1: Lutheran Mission Fields in China—1925”], and it can be described ideologically as S. Hjalmar Swanson does in this quote about the purpose for the Augustana mission field in Tanganyika:

> “The opening of new mission fields has much in common with pioneering in the early days in America. The missionaries who come later—like our present farmer—are spared many of the hardships and privations which accompanied the opening up of new territory. However, there is still much new ground to be broken for the Lord in Africa.
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> I had heard the story of what our missionaries had gone through and what God had in these two decades accomplished through their ‘toil and sweat,’ yes, ‘and tears.’ They are human beings, quite human at times, but they are veterans and heroes in the that part of our Lord’s army which is fighting the enemy in the ‘Bataans’ and ‘Guadacanals,’ the front lines and beach-heads, where the prince of this world has for the longest time held undisputed sway. This very fact submits them to special temptations and dangers and calls for our constant intercessory prayers. We must not let them get discouraged. They must know that we are back of them, that we will send them reinforcements, that we will not fail them. The communication lines of an army to the front line trenches must not be broken. The battle of our Lord must go on until every stronghold of Satan is taken!” (Swanson 1948, p. 61-62).

One of the arguments I will be making is that for the missionaries, Tanganyika/Tanzania was always seen as a mission field, whereas for many of us children who grew up on the mission field, Tanzania was just seen as our home place.

Finally, this talk, like all the good histories I have read on the Augustana church, will bring out broad themes and then will try show how they came out in the lives of various individuals.

PRECURSORS TO TANGANYIKAN MISSION FIELD

The Augustana Lutheran Synod, from its very beginning in 1860, felt that foreign missions were of the utmost importance. They had very little money, but within a year

money was set aside to support missionaries going overseas from Swedish and German mission societies. The church struggled with figuring out how to support its own missions. They debated working with freed slaves, Native American groups, re-converting Swedes that had become Mormons, or finding a place overseas to serve (Swanson, 1960; Hall).

Finally, they began by sending their first missionary, August Carlson, to serve in India, under a general Lutheran body named the General Council in 1878. Carlson died in India only four years later. The Synod kept searching for a mission of its own. In 1905, the Minnesota Conference of the Augustana Synod commissioned Rev. A.W. Edwins as it's first missionary to China. Three years later, Dr. C.P. Friberg was commissioned to go to China. The Augustana Church had missionaries in China till 1951 (Swanson, 1960).

But the Synod still was searching for a mission field for the whole church. In 1917, Rev. Ralph D. Hult was commissioned to develop a field in Sudan. When we think of Sudan now, we think of Africa's largest country located just south of Egypt. But Sudan is a general regional descriptor, as well that in colonial times applied to large parts of English- and French-controlled Africa. Ten years earlier, as a student at Luther College in Wahoo, NE, eighteen-year old Ralph heard about the need for missions in Sudan and vowed to go there as a missionary someday. Because of the War, Hult was unable to leave the United States until 1919. He left for West Africa and spent the next 2-½ years exploring areas around Lake Chad and Cameroon to find an appropriate mission for Augustana in Sudan. Finally, while visiting the Sara people in French Sudan (now Chad), he felt that this is where Augustana should set up a mission as the people in

that area begged for missionaries among their people. Upon his return, Hult cabled Augustana in Minneapolis saying: "Sara People Waiting." He awaited the decision of Augustana of how he should proceed. Dr. Brandelle from Augustana was not thrilled about work in French-speaking Africa and asked him to look in British-controlled Africa. Ralph Hult tried to find a place to set up a mission in present-day Nigeria, but then heard again from Dr. Brandelle that the church had decided to help the German Lutheran missions in Tanganyika. In 1922, Hult received a cable while in Cameroon telling him to go to Tanganyika and he did with some reluctance. But his not being able to work in Sudan was the big disappointments of his life. Both place and religion were important in Hult's life, but the place that meant the most to him was a place where he felt he was called to work. His childhood homes in Iowa and Nebraska did not seem to matter to him, as much (Swanson 1945).

Thus, began work on Augustana's main mission field. Later, after World War II, work was begun in Japan. These four countries of India, China, Tanganyika, and Japan constituted the main part of Augustana's mission fields. [See "Figure 2: Occupations Held by all Augustana Missionaries in all of its Fields."]

In Tanganyika, the Augustana Synod negotiated with the German Leipzig Mission to figure out where they would work. At first, it seemed as if they would share the work in the Northern Area around Mount Kilimanjaro, Meru, the Pare mountains, and the Usambara mountains. But Augustana chose to leave that part of the Lutheran work to the German missions and instead moved to central Tanganyika to work among the Iramba people. The Augustana Synod finally had a mission fully its own. During World War II, Augustana and some Swedish missions were the only Lutheran mission

organizations with personnel in Tanganyika, as the German missions could not remain in the country (Swanson 1960; Bernander).

THE MISSIONARY GENERATION

In Touring Tanganyika, S. Hjalmar Swanson called for new missionaries and many responded. From the time of his visit in 1945 till just before Augustana became part of the Lutheran Church in America, ninety-nine new missionaries and families had arrived in the country (Swanson 1960). The majority of the missionary families I have interviewed arrived during these fifteen years. As I interviewed this group and compared them to their children, I would ask myself: Why did so many of the missionary generation who grew up so far from the mission field in Tanganyika choose to become missionaries, while so few of us who grew up on the mission field did not choose to go into missions? [See "Figure 4: First and Second Generation Augustana Missionaries by Field."]

Part of the answer I feel lies in the ethos of the time. Most of these missionaries were growing up in the United States from the mid-1920s through the mid-1950s. A book written in 1949, Missions and the American Mind, describes how important missions were in the first half of this century:

> "The effect of this world-wide missionary enterprise is seldom appreciated. Even those most active in it are infrequently aware of how deeply it has molded the American outlook on the world. The supporting constituency of foreign missions number millions. Literally millions contribute financially to the enterprise. Not many of them give a large portion of their income. To most of them foreign missions are a minor interest. Yet to a substantial minority, numbering thousands, they are a major concern. Nearly every Protestant congregation has, under one name or another, its missionary society." (1949, p. 31-2).

The other part is the importance that Augustana itself placed on missions. Missionaries visited churches on a regular basis. My grandfather, the Rev. John S. Benson, was pastor of St. Joseph's Lutheran Church in Rosholt, SD in the mid-1940s. Almost 1/3 of the families, I have interviewed for this research had some connection with this church and so I was impressed with my grandfather's influence. It was not he, however, that influenced so many of the Petersons, Palms, Jacksons, and Bensons to go into missions. V. Eugene Johnson, one of Tanganyika's earlier missionaries, served this church at one point in his career. Through marriage, the Bensons and Simonsons (another related bunch) became affiliated with Richard and Elveda Reusch, other early missionaries to Tanganyika.

Like Ralph Hult, the interest in another place, always was tied to the idea of the mission field. A calling was developing. I find it interesting that so few developed an attachment to their own home place, while we children who grew up on the mission field did.

As mentioned before, Augustana had a strong emphasis on missions that was not confined to the Foreign Mission Board. The Augustana Woman's Missionary Society was a major institution of the church and raised money for missions, published a newsletter, and led children's groups that looked at missions. Missionaries often visited churches. Their talks inspired many of the missionaries to consider missions as a vocation. The Luther League organizations promoted missions. Many of the missionaries attended Luther College in Wahoo, Nebraska, where Ralph Hult received his calling. The school was very mission-minded and helped bring about an interest in missions. The Augustana colleges, Gustavus Adolphus in St. Peter, MN and Augustana

College in Rock Island, IL, had strong mission organizations for its students. Many were recruited in seminary. With its small size, and focus on missions in four countries, Augustana was able to keep interest in missions going through all its institutions from childhood through college (Various interviews; Hall 1984).

Another interesting point is how the decision was made to go into missions. I was always under the impression that all of the missionaries had a Paul on the road to Damascus experience, or a Ralph Hult in the halls of Wahoo, NE experience that helped made up their minds. Maybe 1/3 of the missionaries I spoke with did have this type of experience where they told about an event that took place at a certain church and this is when they made up their minds to be missionaries. For the remaining missionaries, the decision was part of a process of discussions with various people, becoming convinced of certain things, and eventually going up to Augustana's Park Avenue headquarters in Minneapolis for the interview. These differences in the decisions also came out in the way they looked at their church over the years. Some of the missionaries had a focus that would be more similar to that of some evangelical churches, while others followed the sense of a Christian life from the time of infant baptism till death. It was a united community, yet these differences were there within the group.

David Vikner, a former director of global missions for the Lutheran Church in America and a missionary child of Augustana missionaries to China and later an Augustana missionary to China and Japan, described Augustana's mission thrust as one that stressed evangelism, holistic work in medicine and education, strong participation of women, ecumenical work, and the need to develop a local church (Vikner). This pattern

was common in Tanganyika where each of the early mission stations had churches, schools, and some type of medical facility (Olson).

While Tanganyika was brand new to the missionaries upon arrival, few knew no one in the country. When Stan Benson arrived in the country in 1953, he lived for a time in Nkoaranga with Richard and Elveda Reusch, his stepmother's sister. When he moved to Karatu, he lived by the Jacksons, whose family he had lived by in Rosholt, SD. And when Eunie and Dave Simonson arrived in the country, he was able to welcome his first cousin, Eunie to the country. The Augustana Lutheran missionary community was a tight community and these connections remain to this day.

Still it was a new place and new work. Getting down to work was difficult. Many tried to learn Swahili through various tutors but many of the young missionary women had young children underfoot and many of the men squeezed in language instruction in between new work assignments. Few were satisfied with their knowledge of the language in those early years. Some were dissatisfied with their Swahili skills their entire careers.

For many of the men their assignments were not quite what they expected. Most came expecting to focus on evangelism and instead were asked to build churches, schools, and toilets. The mission assigned a certain number of servants to each mission household. Having servants was an extremely alien concept to most of these women who had grown up in midwestern rural communities. Figuring out a role for them was hard as they began raising children in these new environments. Childhood illnesses were a worry and quite a few missionary women who wrote in the book, Touched by the African Soul,

wrote about their own loss of children while serving as missionaries (Cunningham and Okerstrom).

All of the missionaries I interviewed lived for twenty or more years in Tanzania. Things changed for them as the country changed. Missionaries found their niches. Quite a few ended up working at the Lutheran seminary in Makumira, Tanzania. While Central Tanzania was the major work area in the early years, many ended up moving to Northern Tanzania in their last years. Education work died out with the nationalization of schools. Some who had been in education work became ordained. Despite the years in the country, the missionary life has a temporary feel to it. Our family once moved seven times in one year. And as I look at my parent's retirement home in Minnesota, it is the only home I have seen them in that does not seem like a temporary home.

Women's roles changed as children went off to boarding school and they found their place in the community. Several set up clinics in their homes or through out the area. Some set up small schools in their homes. Others like my mother, who lived near downtown Arusha, served as a general resource for the expatriate community. Her role as a major organizing force in the community was remembered when a node was set up for an Internet service and they called it the Marie node.

When asked about their years in Africa, almost all speak of what fulfilling lives they had led and how blessed they had been to be able to live and work in Africa for so many years. In getting back to the issue of place or religion, I do not think that they ever lost their sense of Tanzania as being the "mission field". As can be seen in this quote from Hal Faust memoir, Mang'ati: Encounters in the Old Africa, he describes his visit back to the mission station where they spent most of their years in Tanzania in this way:

> As a farewell gift on retirement, the congregation that I had last served, Our Savior's in Iron Mountain, Michigan gave us a trip back to Barabaig in 1988. We had been gone from there for 13 years and the mission had carried on without any expatriate missionaries. It had grown from about 300 to 3, 000 converts in that period. Most of the converts were not tribal Barabaig, but persons from other tribes who were moving in. The Barabaig themselves had scattered into other areas where the long arm of the government could not find them nor could they maintain a closely knit society. Like us, they too have faded away. We hope that the Good Seed planted will bear fruit. (Faust 1998, 158).

When Ralph Hult could not be a missionary to Sudan, he expanded his mission to include all of Africa, and thus included Tanganyika in it. What was important to him was that the Gospel was spread in this place. The missionaries that followed him saw Tanganyika and Tanzania in the same way. While they were in Tanzania for 20-40 years of their career, they were always on the mission field.

CHILDREN OF MISSIONARIES

> "Wembere mission station has a lovely location. A river comes down to make a beautiful waterfall about five minutes walk from the missionary's residence. ..Another river with clear, sweet water comes down another narrow valley in the side of the escarpment. From this a pipe has been laid leading the water into the missionary's house, supplying free running water. A garden has been started. Here various kinds of fruit can be raised as well as vegetables." (Swanson, Touring Tanganyika, 1948)

In interviewing the children of missionaries about their memories of life on the mission field, they often spoke about the landscape such as Hjalmar Swanson had described here. They formed a strong connection to this land and began to know the people in the area.

Religious life was different for us growing up than it had been for our parents. All of the people I interviewed spoke about family devotions and attending local church services. Few felt strong connections to the services as they generally lasted several

hours and the benches were hard. The religious rituals of Lutheranism took place at our small boarding school, where we were confirmed before heading to a high school that was more Baptist in orientation. Many of us struggled with trying to reconcile our Lutheran sense of Christianity with how it was preached in this evangelical setting.

One of the arguments I have been making about the differences between the missionary generation and the children of missionaries generation is that the first generation is much more tied to their religion than to any particular place, and my generation is more tied to place than to religion. It was harder for us to form strong attachments to our religious heritage than it had been for the missionary generation in the United States. Our schooling at the elementary level taught us the basic Lutheran heritage, but our high school did not follow this same trajectory.

We, the children of the missionaries, could be said to have grown up on the mission field, but few of us really saw it in that way and few of us have returned to the mission field. In this section, I would like to use the work of Larry Sharp who for his dissertation looked at the lives of children of missionaries in Brazil. In 1987, he completed his doctorate at the University of Alberta. His research examined how adult children of missionaries to Brazil had been influenced by their upbringing in Brazil in terms of their own religiosity, cultural awareness, and social justice issues. Of the 533 respondents to his survey, 97.3% considered themselves as "born again" Christians. In this figure, he shows the dichotomy that occurred among the ways that the Brazilian missionary children viewed Brazil. [See "Figure 3: Larry Sharp's Models of Missionary Child Dichotomy of Socio-Religious Issues."]

In these two figures, we see that the strongest correlation (51%) is between Religious Action and Religiosity. Religious Action was one where he asked Adult Brazilian MKs about their plans to return to Brazil as long- or short-term missionaries. Religiosity were the homes with the strongest religious focus in their childhood homes.

On the bottom figure, you can see that the source of value for these people is other-worldly. On the other side of the bottom diagram are those who derive their values from the world and are driven by notions of justice and worldmindedness. Strong notions of justice influenced those of us who grew up in Tanzania by what we saw in our parent's daily work and by the leadership of Tanzania's President Julius Nyerere as he promoted his philosophy of Ujamaa. As can be seen in the top diagram, the correlation between being willing to go back to Brazil as short- or long-term missionaries (Religious Action) and worldmindedness and a justice commitment is very low. There remains a strong focus on justice from the different parts of both those who grew up in more religious households or those with strong notions of worldmindedness. As has been mentioned previously, Augustana's mission was very holistic and never just stressed the need for saving souls, but dealt with the worldly concerns of the population, as well.

Using Larry Sharp's Brazilian MK findings, I would like to compare the Augustana MKs who became missionaries with those who returned to Tanzania to do other work and to those of us who have not returned. I will also add some ideas of my own to compare some of the reasons for their choices.

I would like to begin by looking at some information about second generation missionaries within the Augustana church. Of the 407 missionary family units that served in Augustana's missions, twenty-five included an MK as a missionary or a

missionary spouse for 16% of all the missionaries (Vikner). In Tanganyika, five of the missionary generation had grown up as missionary children; two had grown up in China, two in India, and one in Tanganyika. As I spoke with these missionary children who had become missionaries, in most of these five people I saw a strong connection to the place of their childhood. One of the Chinese missionary children had been able to return to China for some years as a missionary. The other Chinese missionary child remembered the tensions inherent in that country during her childhood years. I did not sense in her a strong desire to have returned to China as a missionary. I only was able to speak with one of the missionaries who grew up in India. She had wanted to return to India and applied to do so, but was told there was a greater need in Tanganyika. Finally, the Tanganyika missionary child prayed often to be able to return to Tanganyika and she was able to return with her future husband there a few years later. Place and religion had been important to all of them, but place was more important to these missionaries than it was to the American-raised missionaries.

In looking at this first generation of MKs who became missionaries, I wondered if Larry Sharp's ideas worked here. In S. Hjalmar Swanson's Foundation for Tomorrow, he quotes Pastor Fred W. Wyman in his description of Dr. C.P. Friberg, father of Dan Friberg:

> "First and last he was a humble and consecrated disciple of Jesus Christ, with a burning desire to win others to Christ. I remember being with him on the Chinese trains, passing from car to car with a sack on his back, selling Bibles and distributing tracts, never missing an opportunity to talk with the Chinese about Christ." (Swanson, 1960, p. 112)

Dan Friberg was also known as someone who wherever he went in Tanzania, would always be talking about Jesus, no matter if the person were Christian, Hindu, Sikh,

Muslim, or Animist. This strong sense of religiosity permeated his thinking. Louise Olson's father, George Olson, was often thought of as the earliest leader of the Augustana mssion community but Louise described her mother as one that really preached the Gospel. In the book, Thirty Years in China, Magda Lindbeck, Alice Gottneid's mother wrote of the thrill of seeing a young Chinese woman become a Christian (Lindbeck 1937). Ruth Friberg, who was a child of Indian missionaries, Thure and Pauline Holmer, told me of the ease she felt at becoming part of the mission family again when she went out to Tanzania as a single nurse. All of the second generation missionaries who became missionaries to Tanzania seem to have come from families that fit Larry Sharp's model.

A third generation of missionaries has come out of the Friberg family. Two of Dan Friberg's sons are currently missionaries—one in Asia and one in Tanzania. Three others worked as missionaries from this community: one as a missionary doctor in Congo, another man as an educational missionary to Tanzania, and another is a missionary in radio work in the Philippines.

I have not been able to interview John Friberg yet, the missionary to Asia, but I did talk with Steve Friberg. Like his grandfather in China, he works as a doctor in a remote village in northern Tanzania. He is happy to live in Tanzania and feels a strong connection to the people his father worked with during his time in the country.

Another worked as a missionary doctor for about seven years in the Congo. His desire from elementary school had been to work as a missionary doctor. In his medical training, he became interested in public health. There was not as strong a call for public health work in missions. When a position finally became available, he found that most of his work was curative work and he was disappointed in the nature of his work. This man

also grew up in a strongly evangelical family and his own family remains very evangelical.

One missionary son returned to Tanzania after serving in Peace Corps in the country. The strong emphasis on fulfilling American policy bothered him as he worked with the Peace Corps. After he had earned his Master's degree, he heard of an opportunity to work in Tanzania with the Lutheran church. With his expertise in Tanzania, knowledge of the work of the Tanzanian church, and his own educational background, he saw that he could be of service to the church. During my interview, I asked him if he felt more like a missionary kid or a missionary, and he said he did not know. I told him that I felt like he fit the pattern of a missionary kid rather than that of a missionary. The reason I felt that he fit the pattern of an MK rather than that of a missionary was that much of his decision was centered around his connections to the country, rather than the "otherworldly" focus that Sharp brought out in his chart.

A few months later, I interviewed another missionary kid, who had become a missionary. I found this man's pattern was more similar to that of the missionaries than us missionary kids. While we were a close knit missionary community, this person had because of a number of circumstances gone to different schools than most of us missionary children, their mission station was quite a distance from other missionaries, and he formed less ties to the country and our missionary community. In college, he became involved in InterVarsity Christian Fellowship and worked in Liberia for a summer on a short-term mission program. As I spoke with him, I saw this strong connection to his faith, which grew out of a strong home religious background, but was

really nurtured in the United States. The ties were not strong to a particular place, but to his faith—similar to the missionary generation before us.

In looking at these people who have gone on to become missionaries after growing up the mission field, some of Larry Sharp's findings fit this group. Most of the people who went back to be missionaries grew up in homes that were strongly evangelical. However, I don't see the strong dichotomy between connecting to a culture and being willing to go back in mission work that Sharp found among the Brazilian MKs. The emphasis in the Augustana church, and later the Lutheran Church in America and the Evangelical Lutheran Church in Tanzania, on a holistic mission, may have lessened that dichotomy that may have been more prevalent in more evangelical missions. Place was important to half of these children who went to the mission field.

On the other side of Larry Sharp's Missionary Child Dichotomy are those who receive their values from more worldly concerns such as cultural involvement, and issues of justice and worldmindedness. Many of us children fit the pattern of worldmindedness. As can be seen on this map, we as a group have lived on all six settled continents since leaving Tanzania. The majority of those who have lived overseas have returned to Tanzania. While church work was lessening with an increasing Tanzanian role in the Lutheran church, tourism was growing and this was a good thing for bicultural people like us missionary kids in which to become involved. Two tourism companies in Arusha, Tanzania are primarily run by missionary children that grew up within our mission—Dorobo Safaris (Petersons) and Serengeti Select (Simonsons). Our involvement and exploration of the Tanzanian environment as children prepared more than these few for a life explaining the Tanzanian environment to others. Others MKs told me that they had

considered working in tourism or hunting safaris as career alternatives, but had been discouraged from doing so by one of their parents. The justice component comes through as well. Dorobo Safaris has developed a Foundation to work with local people to make sure that tourism does not hurt their livelihoods, but helps them. Most of the other safari organizations in the area do not have a justice component with their work.

Finally, what about the majority of us who have not been able to return to Tanzania. There remain some who live in the United States that would love to go to the "mission field" some day. Others would like to go overseas, but are not sure about working with a church. There is a strong sense of worldmindedness in most of us. We seek out jobs with international components. Many families have some one who has an international position of some sort. My youngest brother travels to Asia often as he works as a civil engineer inspecting Air Force facilities. My other brother travels to Africa several times a year as he does research on nutrition issues on the continent.

Many of us have chosen occupations that have a strong justice component—teaching, preaching, nursing, parole officers, and home makers. [See "Figure 5: Occupations of Adult Tanganyika Augustana Missionary Children.] As a teacher educator, I am excited by the level of idealism I see in my students towards their role as future educators. I grew up in a world that stressed certain ideals, and though these are different ideals, I do not feel so removed from my childhood roots.

There are missionary children who have chosen occupations in corporate America. These people probably have some of the hardest times figuring out their roles in types of organizations that they did not experience at all as children. They work very

well in these organizations, but they have two cultures to try understand in their adult lives—the American culture and corporate culture.

Finally, what has our Christian development been like? We were raised within the Augustana Lutheran tradition, but with less of the overall organizational structure that our parents felt as they grew up. We attended long services in another language, which we knew at the young child level, but not at a theological level. All of us were confirmed in the Lutheran church and each of our confirmations were very important celebrations within the missionary community. Missionaries drove from more than 200 miles away to attend the confirmation services of each of us missionary children. Upon finishing the strong Lutheran-focused Augustana School, most of us moved on to Rift Valley Academy, a school that focused much more on the born-again experience. For some children from strongly evangelical families, the Christian message was not so alien, but for others it was very hard to understand. In addition, in a school with primarily white Protestant missionary children, we defined ourselves by the different missions. Because of the strong cohesive nature of Augustana School and because there was a sense that we had a different type of Christianity than was promoted at the school, a strong Lutheran identity emerged. We also had a sense that we were discriminated against in some ways, as most families had a child or two suspended sometime during their years at RVA. But I am also amazed at the number of us who held student leadership positions while at the school.

Most of us were given little guidance on where to go for university and attended the same colleges as our parents had attended. Twenty-four of the fifty-nine missionary kids I interviewed (or talked to myself) attended one of the Augustana colleges, of which

¾ of us attended Gustavus. [See "Figure 6: First Choice for Higher Education for Augustana MKs."] We found a very different atmosphere than that which our parents experienced, and we were very different than them. Some took part in Lutheran Youth Encounter groups, but it was not the majority of us. Many became less involved in Christian organizations at this point in our lives.

Some remained involved in churches in their early adult years, but many broke away from the church for a time. [See "Figure 7: Current Church Membership by Augustana MKs."] As I have talked to many of them, I see many have returned as their own families have grown. Some have taken leadership roles in their churches, but many of us are faithful attendees, but play background roles in our churches. While our parent's faith was strong all through childhood and kept growing into the adult years, we were immersed in the work of the church, but only later in adulthood have developed a faith of our own. Some of us retain a certain level of skepticism towards the church, less so in women than men. Third Culture Kids are often more relativistic in their thinking than those raised in a monoculture, and we remain both respectful and skeptical of our parent's belief systems (Smith). Mary Ellen Wertsch in her book about another group of Third Culture Kids, Military Brats: Legacies of a Childhood Inside the Fortress, tells of how many Military Brats were involved in protests against the Vietnam War, yet remained very respectful of their parent's work within the military (Wertsch).

In comparing the two generations, I see that the Augustana faith nurtured the missionaries through out their careers in a foreign place; and our childhoods growing up in that "home" place across the ocean has nurtured us and influenced us through out the years. While we were children of Swedish-American missionaries, our children see

themselves as being partially Tanzanian-Americans because of the stories their parents' share of the influence of that place.

CONCLUSION

How then did the Augustana Lutheran Church and this mission field impact Tanzania and our lives despite the fact that the church has not been in existence for more than forty years? Augustana was part of an international effort of Lutheran missions that helped develop the Evangelical Lutheran Church in Tanzania, which began about the same time as Augustana merged with other churches to form the Lutheran Church in America. The Augustana missionaries continued to work under the auspices of the Tanzanian church for many years. Many of Tanzania's leaders were educated in Lutheran schools and grew up within the church. The mission was particularly helpful during World War II when a few key Augustana leaders—namely Elmer Danielson, George Anderson, Ray Cunningham, Sr. and Richard Reusch—helped keep the church going with their leadership.

I think its impact on our lives can be felt in three main ways: Community, the connections to Tanzania, and its impact on our views of Christianity. The first impact of community grew out of Augustana's stateside organizations that helped the missionaries decide that missions were something they should consider doing and they were brought into the mission field in many different ways. Because of the small nature of the church and its consistent message, it allowed a community to form that lasted through out the years in Tanganyika and Tanzania. This community remains in the triennial missionary reunions and the weekly prayer chain that is maintained over the Internet. The missionary reunions are bringing in the voices of the missionary kids more and the

differing viewpoints are incorporated in the discussions. And the prayer chain is run jointly by a missionary and missionary kid.

While Tanganyika was not Ralph Hult's first calling, I am grateful that he helped bring Augustana into this area. Having just returned from Tanzania a few weeks ago, I was thrilled to experience once again the sense of going home, even though my parent's home is now only three blocks down the hill from where I am currently standing. Tanzanians readily acknowledged that I had come home, though few of my Moorhead neighbors might be able to understand that. A month or two prior to my return, Bob and Jean Ward, missionaries for many years in the country, returned to help rebuild Iambi Hospital with Denny Lofstrom, another former missionary. The connections remain strong to this place. They go on into the next generation. In Dar es Salaam airport as I was getting ready to leave, I sat next to a man who looked American so we started talking. His name was David Johnson, an ophthalmologist from the Twin Cities. His grandfather, Hobart Johnson, had been a doctor at Kiomboi Hospital in the 1930s and David had come to work with his pastor to work with their companion church in Iringa Diocese. This was his second trip to Tanzania. Other children of missionary kids have formed their own ties with Tanzania, in spite of the fact that their father or mother have been unable to return.

Finally, as one of those skeptical missionary kids, I am grateful that I grew up within a Christian framework as that provided by the Augustana Synod that allowed for a lifelong growth within the church. I see the majority of the missionary children forming an attachment with some Christian organization rather than rejecting Christianity. A

take-it-or-leave-it approach at some point would have caused more to reject it. The Lutheran view of a lifelong growth from infant baptism into adulthood has allowed us to connect once again with our Augustana heritage.

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Some material from earlier talks I have given at other conferences has been used in this talk. They include talks at the Association of American Geographers Conferences in 2002 and 2004 and a talk at the East African Missionary Reunion in 2004.

Figure 1: Lutheran Mission Fields in China—1925

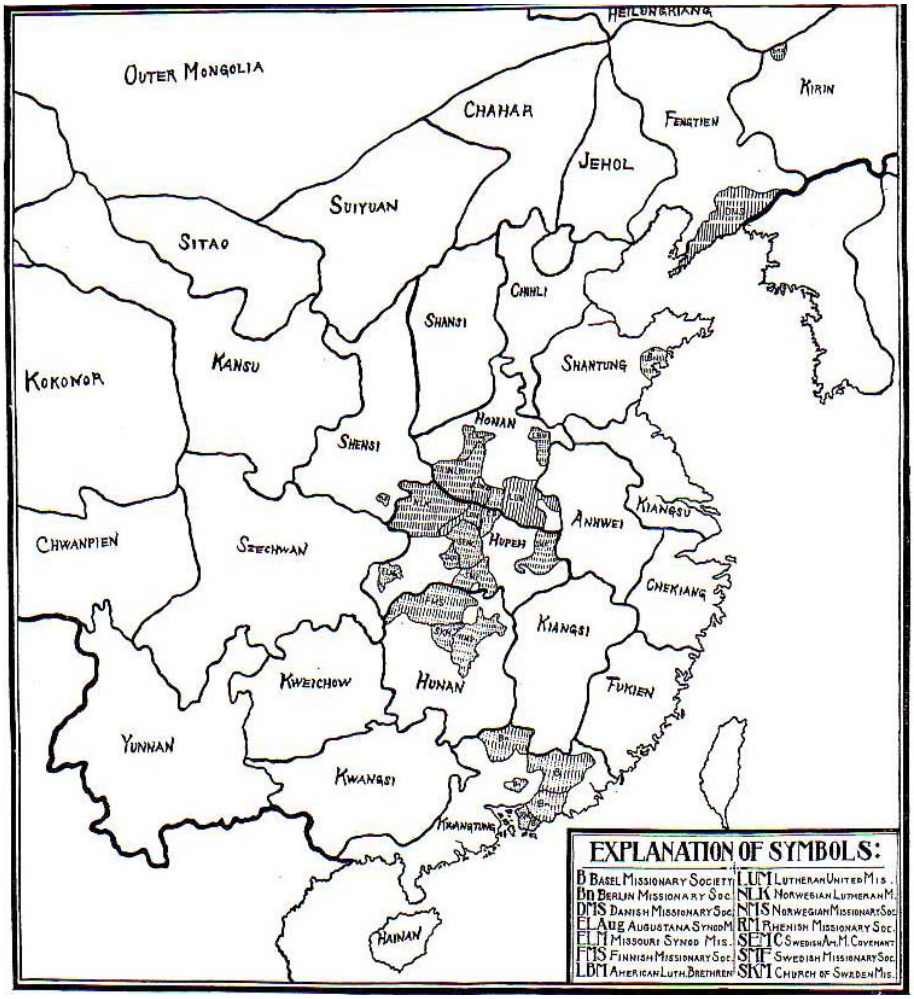


Figure 2: Occupations Held by all Augustana Missionaries in all of its Fields

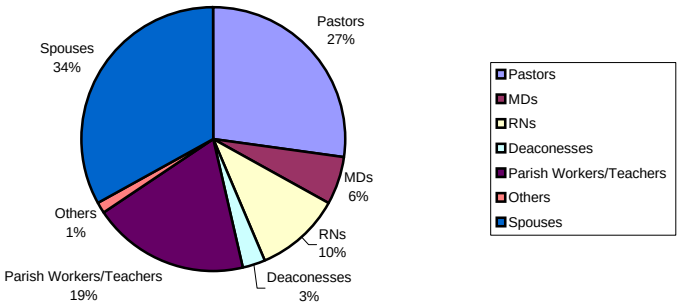
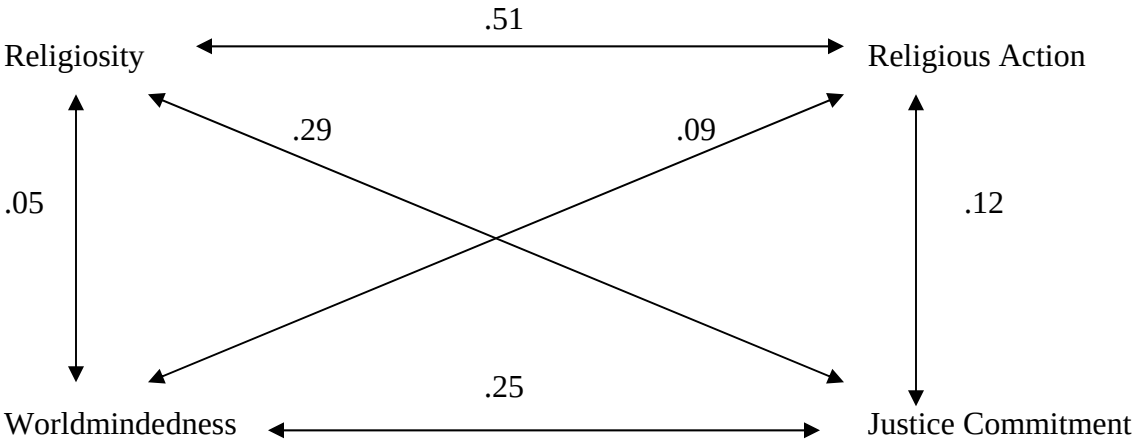


Figure 3. Larry Sharp's Models of Misssionary Child Dichotomy of Socio-Religious Issues.



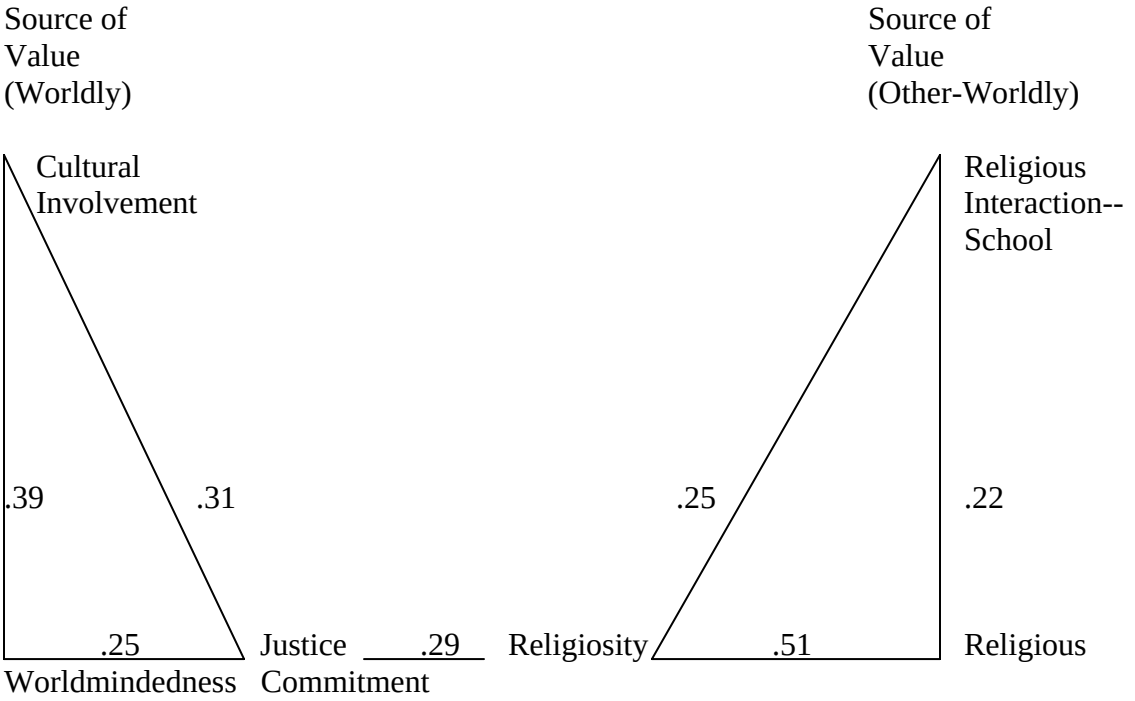


Figure 4: First and Second Generation Augustana Misssionaries by Field

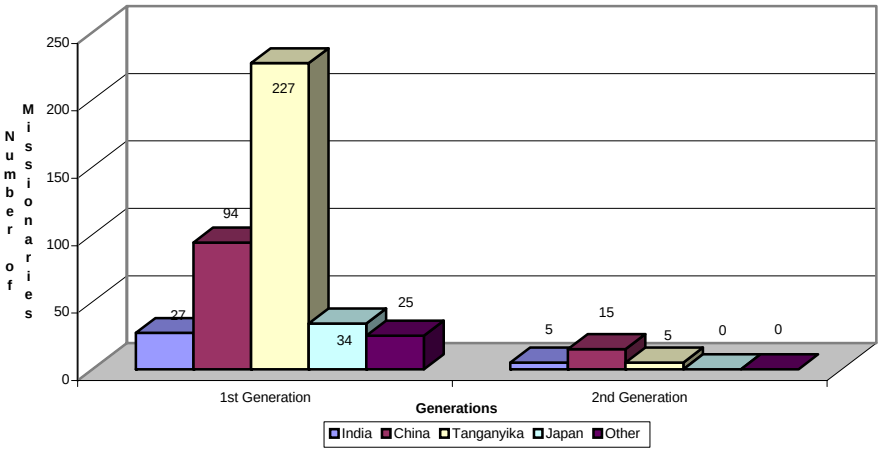


Figure 5: Occupations of Adult Tanganyika Augustana Missionary Children

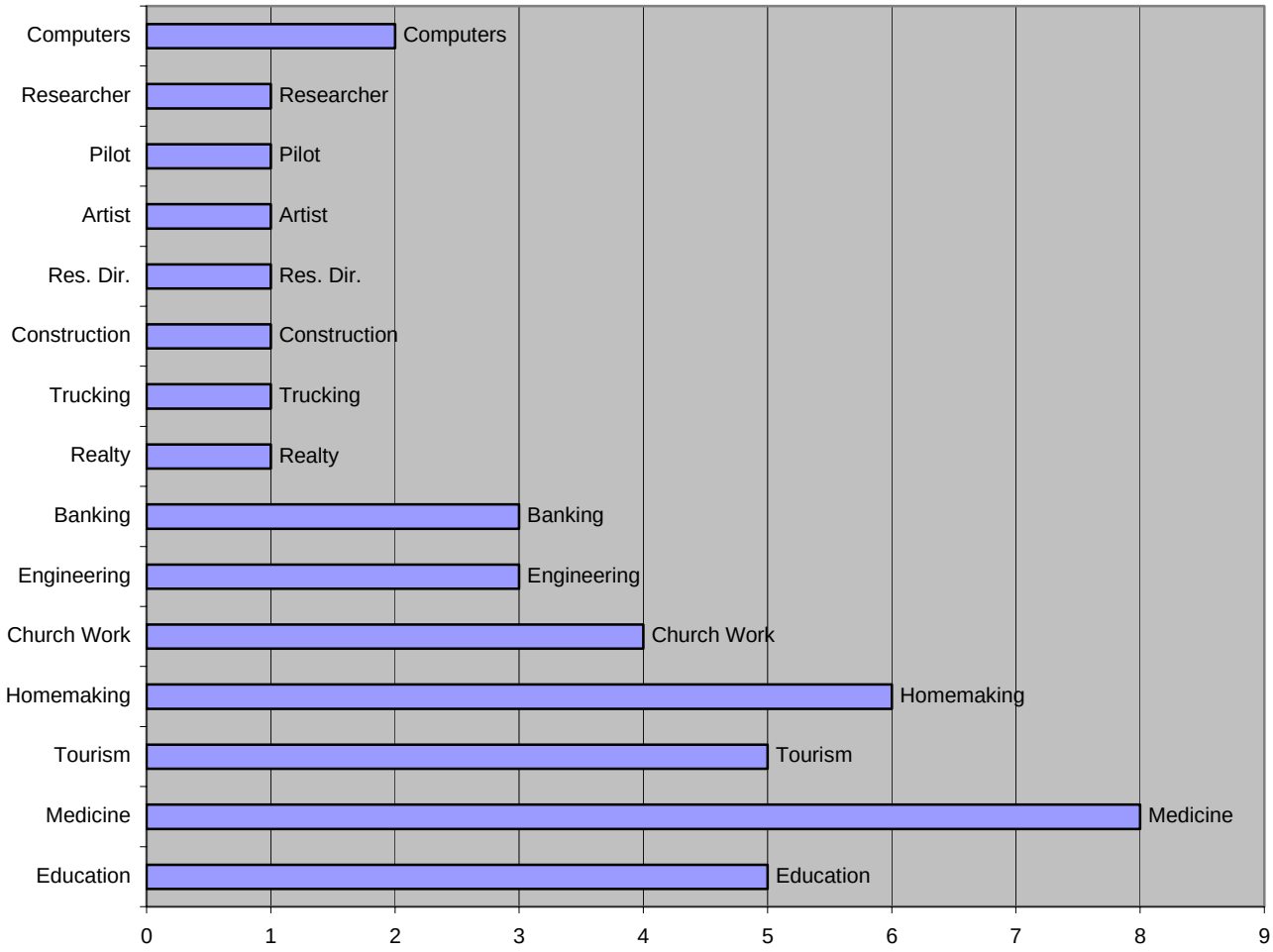


Figure 6: First Choice for Higher Education for Augustana MKs

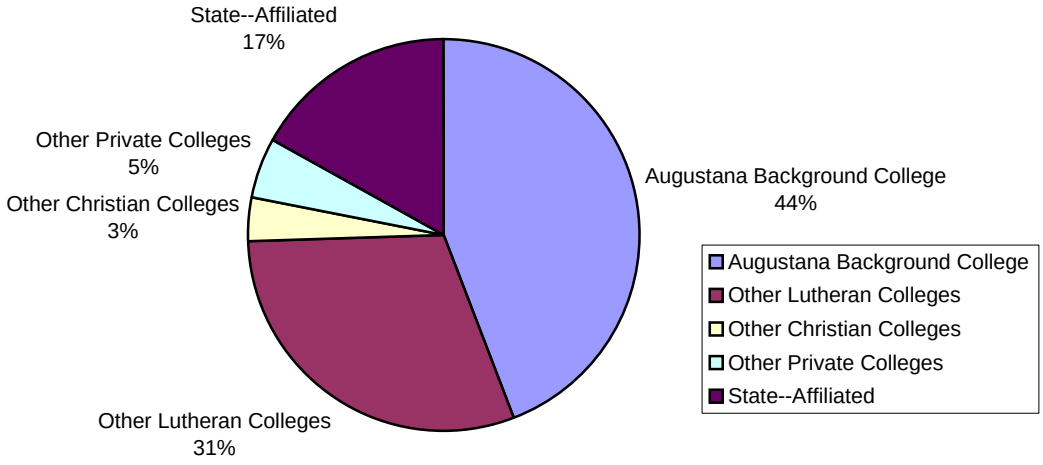


Figure 7: Current Church Membership by Augustana MKs