

# CROSSING CULTURES FOR THE GOSPEL

## Challenges, Preparation and Support

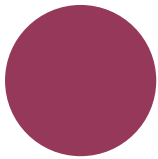
A survey conducted by FieldPartner

2023



FieldPartner  
International

# CONTENTS



Welcome, Who Took the Survey, Definition of Terms

Pages ( 3 - 5 )



Challenges Experienced by  
Cross-Cultural Fieldworkers

Pages ( 6 - 12 )



Fieldwork Preparation and Training

Pages ( 13 - 15 )



Early Departures from the Field

Pages ( 16 - 17 )



Impact of Senders

Pages ( 18 - 20 )



Impact of Covid

Pages ( 21 - 22 )



Key Takeaways

Pages ( 23 - 25 )

# Welcome!

**F**ieldPartner International believes that anybody who serves in the field cross-culturally should be properly trained, well-resourced, and wholeheartedly supported by their sending church. This conviction, held by our founders, Ross and Christine Paterson, was born from the passion to serve the global mission community, and more than fifty years of global ministry.

In order to achieve this, we have developed an online portal of resources, training materials, community, courses and coaching for cross-cultural workers for all stages of their cross-cultural mission, including the pre-departure, on-field and post-field stages of their work.

The purpose of this survey was to gain a clearer insight into the current challenges and needs of cross-cultural workers around the world. We hope the results will inform, inspire and equip the global missions community.

We'd like to thank everybody who shared their experiences with us.



**FieldPartner**  
International

## WHO TOOK THE SURVEY?

**W**e conducted our survey online in the Spring of 2023, with a total of 137 respondents from 21 different countries, who either plan to serve, or who have served, in 40 different countries or regions globally. Our survey questions were targeted to individuals based upon their current status of involvement in cross-cultural field work, who self-identified as being in one of the four groups listed on page five.

Respondents in each of these four groups were given a different set of survey questions tailored specifically to their current status. Our survey questions were selected to help us identify gaps in training and/or support that we and others might help to fill. Respondents were recruited by advertising this survey on our website ([fieldpartner.org](https://fieldpartner.org)), and by engaging our partner organizations who are involved in cross-cultural fieldwork to refer our survey to their constituents.



*A map of where all survey respondents are originally from.  
See senders section for a map of where respondents are serving.*

# Definition of Terms

The focus of this survey is on people involved in cross-cultural Gospel ministry. This is often referred to as 'Mission' done by 'Missionaries.' We recognize that, for some, this terminology carries unhelpful baggage. Therefore, we have used the terms 'cross-cultural worker' and 'fieldworker'.

When we mention 'training', we are primarily referring to cross-cultural-specific training, as well as theological or professional training - all are important.

**We asked respondents to self-identify as one of four groups:**

- **Pre-Field Workers.** Those considering or preparing to serve in cross-cultural fieldwork, but who have not yet relocated from their home country to a prospective host country.
- **On-Field Workers.** Those currently serving cross-culturally. This group may or may not include those who have served cross-culturally in more than one host country.
- **Post-Field Workers.** Those who have served on the field cross-culturally but who have now returned to their home country. This group may or may not include individuals who plan to return to the field to serve cross-culturally in the future.
- **Senders.** This group includes those who help send and/or support those persons who are serving, or who have served, cross-culturally. This could include individuals representing mission sending organizations, sending churches and/or individual fieldworker support teams. The senders who responded to this survey may or may not be senders for the specific fieldworkers who also were respondents to this survey as either pre-field, on-field or post-field cross-cultural workers.

## Section 1

# Challenges on the Field

*What are cross-cultural workers facing?*

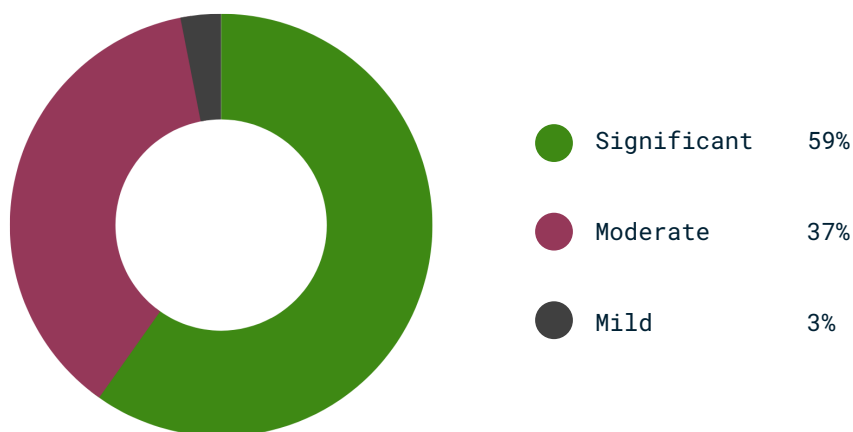
All cross-cultural fieldworkers are likely to experience challenges during their term of service. For some, these challenges may be significant and unexpected. This survey was designed to help measure the extent and impact of unexpected challenges faced by fieldworkers, and to help us design tools to help mitigate the impact of these challenges for others in the future.



6 in 10 experienced “significant” personal challenges they did not anticipate.

Our survey data show that 59% of both on-field and post-field respondents experienced “significant” personal challenges they did not anticipate, in at least one area of their cross-cultural work. The five biggest challenges identified by these respondents were stress/overwork, language barriers, cultural barriers, slow progress and logistical issues.

Significantly, 92% of post-field respondents who experienced “significant” or “some” challenges they did not anticipate, and/or culture shock, are open to serving as mentors or to share their experiences with others.

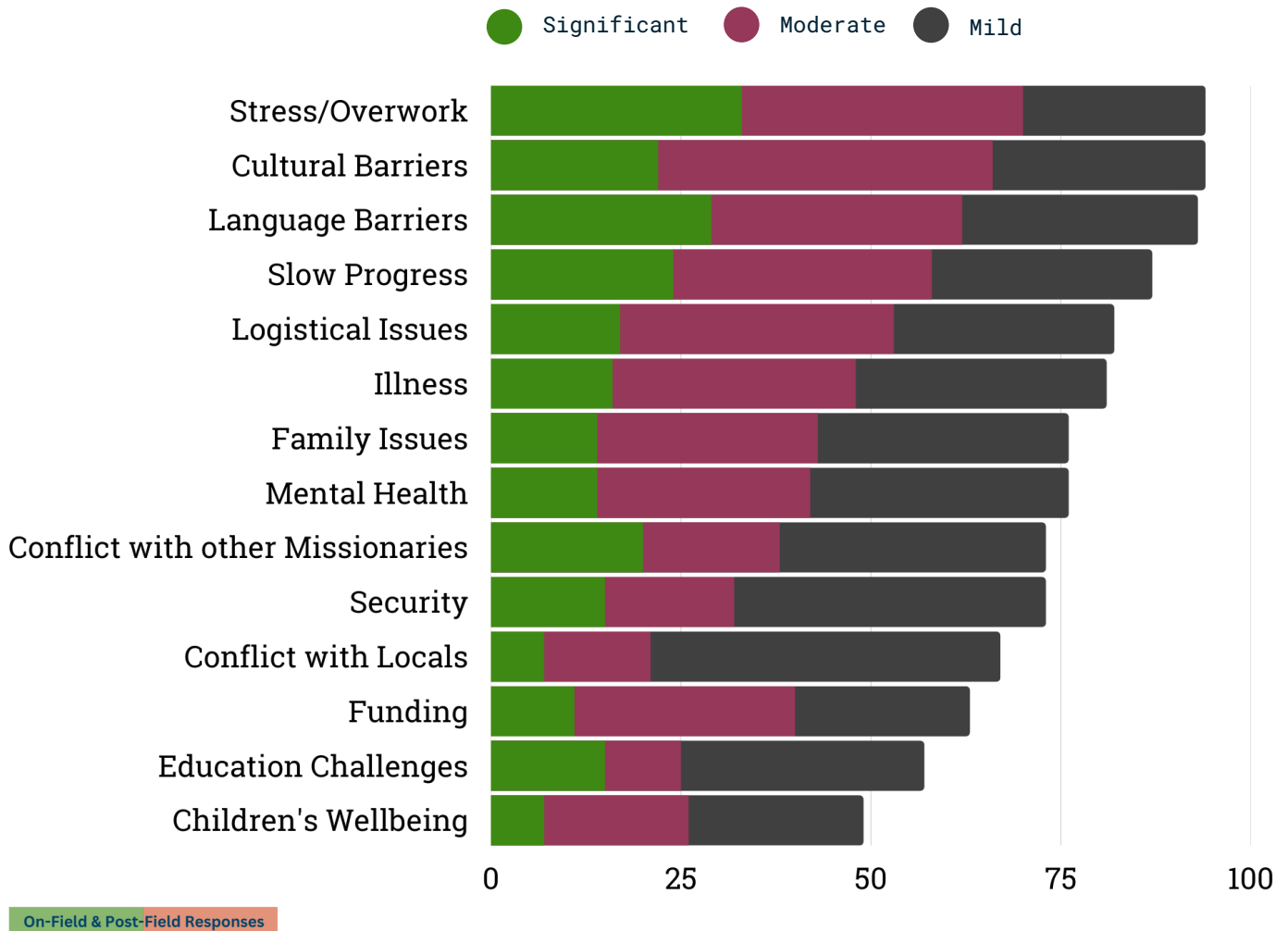


Have you encountered personal challenges you had not anticipated?

On-Field & Post-Field Responses

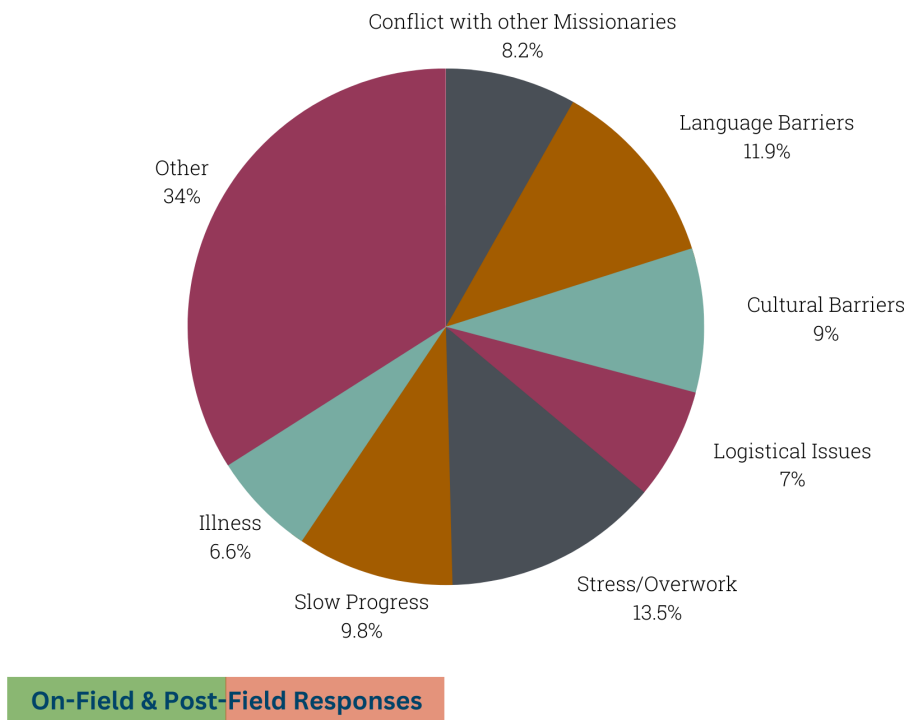
# Challenges Faced on the Field

With breakdown of significance



Senders observed these same challenges as the most significant ones experienced by their fieldworkers, but also listed mental health issues and conflicts with other workers as major challenges as well. Senders were mixed as to whether they felt they were able to support their fieldworkers adequately in managing these challenges. Only 55% felt they were able to help their fieldworkers manage these issues either “very effectively” or “somewhat effectively”.

# Breakdown of challenges rated as 'Significant'



## Culture Shock



**60% of on-field respondents** experienced either "moderate" or "significant" culture shock in their cross-cultural work.



**76% of post-field respondents** experienced either "moderate" or "significant" culture shock in their cross-cultural work.



Similarly, 68% of senders reported their observations that their workers experienced "moderate" or "significant" culture shock, and that 60% experienced "reverse culture shock" after leaving the field and returning home. These data for culture shock closely track the data above for significant personal challenges fieldworkers did not anticipate. Thus, culture shock may likely have been caused by their experiencing unanticipated challenges and not being able to effectively manage them.



"Marital difficulties and lack of family support"

"Lack of local workers in ministry"

"Organizational and leadership changes, without good consistency or transition."

"Racism"

"Lack of support from home or sending church."

What other challenges have you experienced on the field?

*Some noteworthy quotes...*

"Too many to describe"

"Loneliness and isolation"

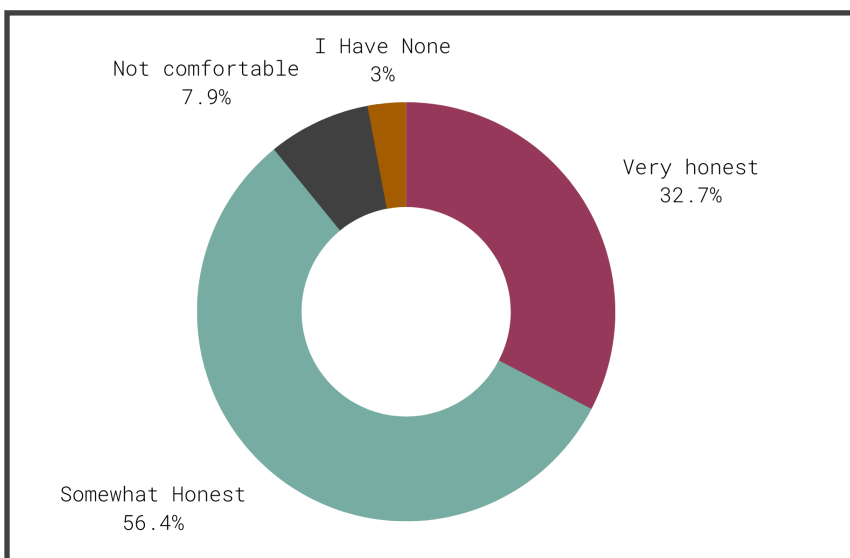
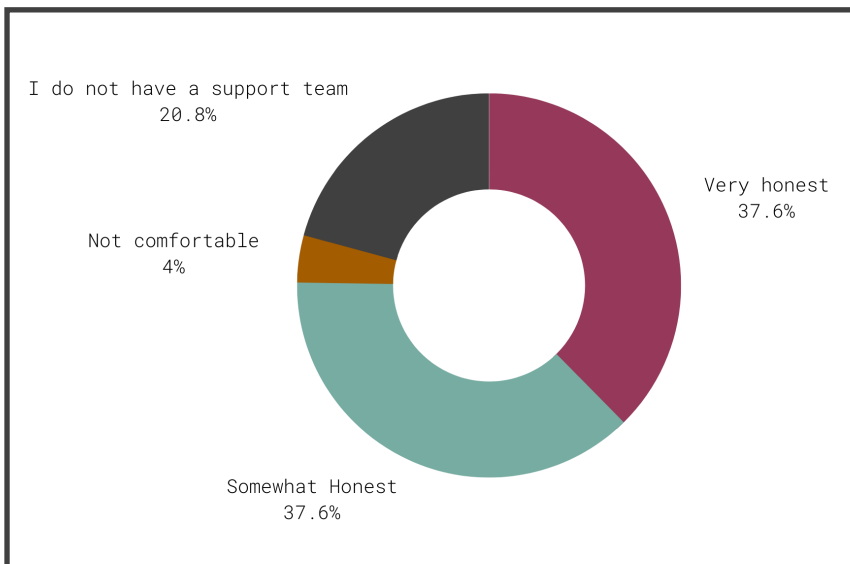
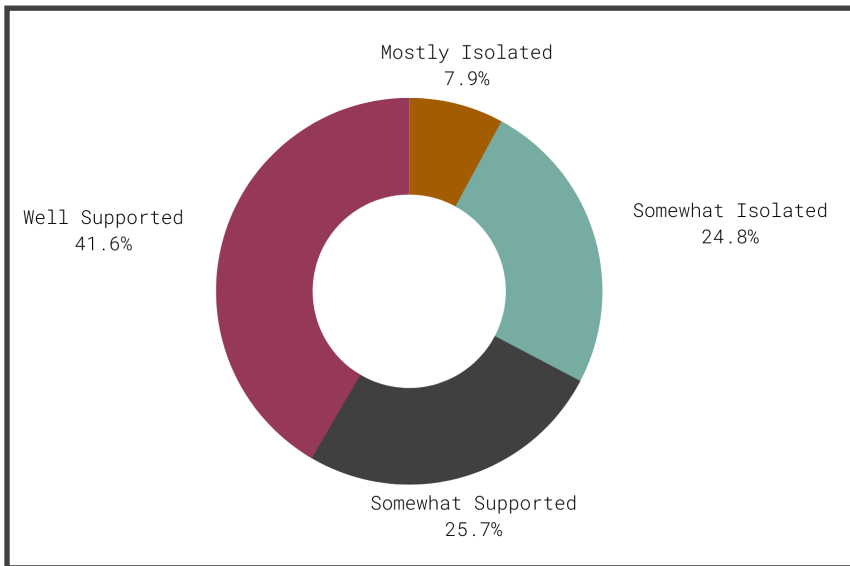
"Health struggles and other spiritual warfare"

"Care of children, or elderly parents at home"

"Lack of support from home or sending church. One respondent stated that "despite our plea to care and support us, not one elder or pastor has ever sent a message saying praying for you..."

# Support on the Field

## On-Field & Post-Field Responses



Note that the above charts represent a combination of on-field and post-field responses.

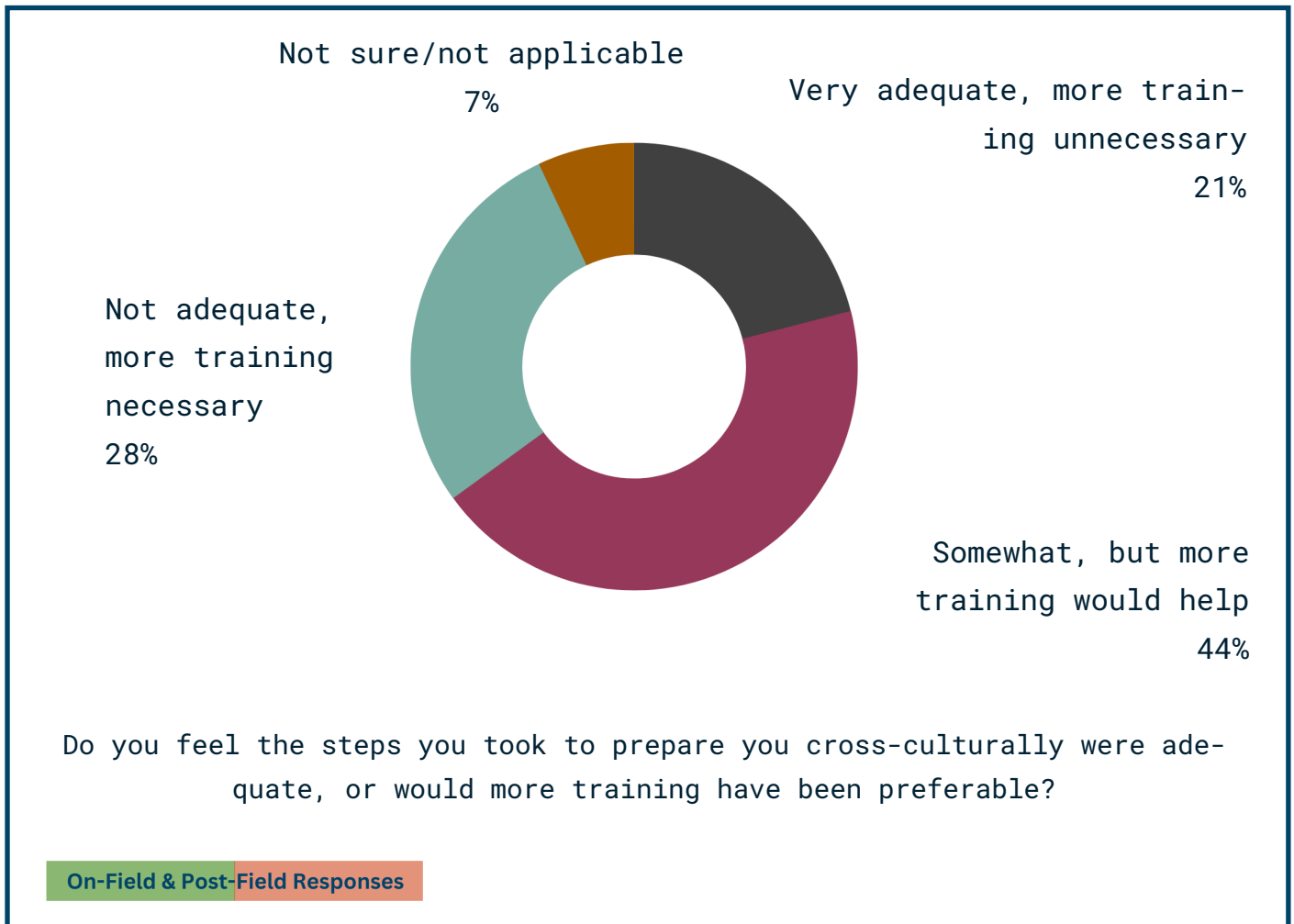
The data suggest that only a relatively small percentage of on-field and post-field workers felt “well supported” (as opposed to isolated) on the field. Similarly, only 45% of on-field workers and 29% of post-field workers feel they could be “very” honest with their support teams, and only 29% of on-field workers and 36% of post-field workers felt they could be “very” honest with their mission colleagues and their local friends.

The data show a close correlation between a fieldworker’s feeling of isolation on the field with their not having a support team and/or mission colleagues or friends with whom they feel free to be honest.

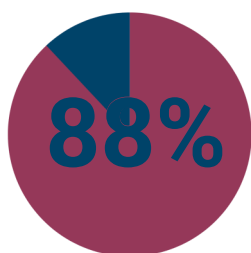
This suggests a notable sense of insecurity in the relationships many fieldworkers have with those who are best-placed to actually provide support to them while on the field. This is one factor suggesting the importance of a good member care program for fieldworkers.

As one respondent noted in response to an open-ended question: “I believe that member care is a vital part of missionary life and recommend every worker has access to it.”

Although a high percentage of cross-cultural workers report having experienced significant challenges they did not anticipate and/or culture shock, the data suggest that most respondents believe the steps they took pre-field as training and preparation for their cross-cultural work helped them to manage the challenges they experienced. Senders' responses tended to agree with this conclusion, but also show their belief that further training would be, or would have been, helpful.



Significantly, 88% of post-field respondents who experienced “significant” or “some” challenges they did not anticipate, and/or culture shock, are open to serving as mentors or to share their experiences with others.



88% who have struggled are willing to serve as mentors to others

# Debriefing

Debriefing is a very important tool in a cross-cultural worker's journey, which generally occurs when their term of service is nearing completion or has been completed. Debriefing is simply a time-bound opportunity for the worker to reflect on one or more difficult experiences or to help them process their season of service.

The debriefer is there to listen and to ask open-ended questions, to which there are no right or wrong answers. They are merely intended to help the worker express some of their unspoken thoughts and reflect on their underlying feelings, whether positive or negative.



64% of post-field respondents revealed they had received a debriefing either while on the field or after they returned home from their cross-cultural term.



36% of those who did not receive a debriefing would like to be debriefed now.

There are many resources available for help with successful debriefings. You may wish to review the debriefing resources which can be found on our website at [fieldpartner.org/post-field-debrief](https://fieldpartner.org/post-field-debrief).

You could also check out one of our Member Care partners to help with this process, also listed on our website at [fieldpartner.org/partners-member-care](https://fieldpartner.org/partners-member-care).

## Section 2

# Fieldwork Preparation and Training

## *How are people preparing for the field?*

**P**re-Field training is important to the success of any cross-cultural experience. For many, cross-cultural work involves working in countries where a different language is spoken (thus necessitating language training), and working with people whose life experiences are so different than ours that they will engage with and react to us much differently than we might anticipate. This survey was designed to help us identify whether fieldworkers believe they are, or were, adequately trained and prepared for their service, and to help identify what additional training resources may be helpful so we, and others, may help to fill any gaps in their training.

TYPES OF TRAINING REQUIRED BEFORE LEAVING FOR FIELD



While most sending churches and/or sending organizations require a minimum-level of training for workers to prepare for cross-cultural fieldwork, their requirements differ somewhat depending upon their size and focus.

Senders report their observation that training in the areas of theology, language, conflict resolution, support raising and self-care are most important to their workers. 45% of Senders also went through this training and 60% of these senders report this training was “very helpful” in their roles as senders too.

Some fieldworkers elect to seek additional training that is not required by their senders. Key areas of additional (non-required) training they identified were: counseling, language studies, leadership, spiritual warfare and deliverance, church planting, evangelism, community development, working with kids at risk, Kairos course and secular training in substantive areas of their vocational work.

## Is the training doing it's job?

We asked people if they felt the steps they took prepare to serve cross-culturally were adequate, or whether they felt more training would have been preferable.



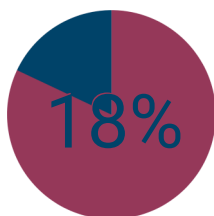
Over 31% of on-field respondents believe the steps they took to prepare for cross-cultural work were “very helpful”.



Only 14% of post-field respondents believed their training was “very adequate”.

Perhaps this difference in perception among on-field and post-field respondents as to the adequacy of their training may be explained by the possibility that the on-field workers may have received more training than the post-field workers (who may have begun and completed their assignments during a period when less training was generally available or recognized as important). Or, perhaps post-field respondents have now had more time to reflect on their service and the adequacy of their preparation for it, and they are able to see more clearly that further training would have been helpful to them.

Only a small percentage of senders believed the training their cross-cultural workers received was “very adequate” to prepare them for their service, but more than 60% felt it was “somewhat adequate”.



On average, only 18% felt their training preparation was “very adequate.”

On-Field & Post-Field Responses

We looked at those who experienced significant challenges they did not anticipate. From this group, only 24% of on-field respondents and 12% of post-field respondents felt their training preparation was “very adequate”. This may suggest that the training they received may not have sufficiently prepared them for the challenges they experienced, and further training may have been warranted.

A majority of on-field workers would like further training now. The main areas (from our pre-set list in the survey) in which pre-field, on-field and post-field workers believe further training would be helpful are more language training, mentoring, stress management, member care, team building and communications.

Some further noteworthy or re-occurring ideas can be found on the next page.

"Conflict resolution and interpersonal skills"

"Parenting & educating children while on the field"

"Accounting, and personal support raising"

"Mentoring for the first 18 months"

"Member Care"

"What a healthy team looks like"

## What additional training would you find helpful?

*Some noteworthy quotes.*

"Serving on inter-cultural teams"

"How to re-integrate back into normal life post-field"

"Relationships and family"

"Preparing for re-entry and retirement."

"Handling trauma, transition, grief and loss"

"Understanding the history and religions of the host country"

"How do I help a worker whose family breaks because they are serving in the mission field?"

## Section 3

# Early Departures

### *Why do people leave cross-cultural fieldwork early?*

Some cross-cultural fieldwork assignments have a defined term of years, but others are open-ended. In either case, sometimes challenges on the field, or at home outside of the fieldworker's control, may cause their term of service to abruptly end (and sometimes with great disappointment and/or an unexpected impact on their families). Many fieldworkers experienced this due to the COVID-19 pandemic. Others may have experienced an early departure for more personal reasons.

One purpose for this research is to help us prepare resources to help fieldworkers successfully navigate the challenges of cross-cultural ministry. This survey was designed to identify some of the reasons that people may have left the field early.

There are many reasons that could cause a fieldworker to return home earlier than they had initially planned. Our data show that 28% of those who have left the field did so due to challenges they experienced on the field they did not anticipate. Senders report a similar percentage of early departures due to unexpected challenges.



While we did not ask each fieldworker the specific challenges that may have caused their early departure from the field, the data show that, of those who in fact did leave the field early due to unanticipated challenges they experienced, the main areas of challenge these workers experienced were slow progress, cultural barriers, illness, stress/overwork, funding, language barriers, security issues and logistical issues.



We also found the following additional significant data points regarding those who left early:

Only 18% felt they were “well supported”

18%

A horizontal bar chart with a dark blue background. A red segment on the left represents 18% of the total length. The percentage '18%' is written in white inside the red segment.

64% either felt “very pressured” or “somewhat pressured” by their contacts back home to achieve certain results.

64%

A horizontal bar chart with a dark blue background. A red segment on the left represents 64% of the total length. The percentage '64%' is written in white inside the red segment.

82% felt their training for the field was either “inadequate” or only “somewhat adequate”

82%

A horizontal bar chart with a dark blue background. A red segment on the left represents 82% of the total length. The percentage '82%' is written in white inside the red segment.

Only 27% had a support team back home with whom they felt they could be “very honest”

27%

A horizontal bar chart with a dark blue background. A red segment on the left represents 27% of the total length. The percentage '27%' is written in white inside the red segment.

Only 27% felt they could be “very honest” with mission colleagues or local friends

27%

A horizontal bar chart with a dark blue background. A red segment on the left represents 27% of the total length. The percentage '27%' is written in white inside the red segment.

While none of these data are conclusive of a statistical link that early departures were directly caused by these above-listed factors, this does suggest that unanticipated challenges and a lack of trust between fieldworkers and their support team and/or local colleagues are likely contributing factors. This also indicates that certain safeguards put into place to help fieldworkers build greater connectivity in their relationships with senders and local colleagues may help them to overcome difficulties that may otherwise result in an early departure.

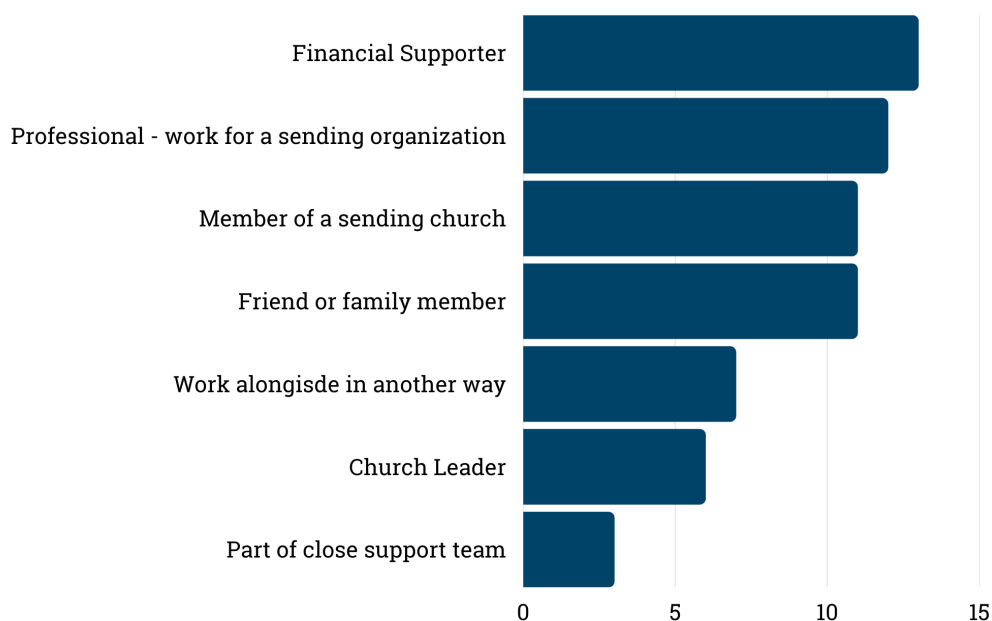
## Section 4

# Impact of Senders

*What difference do those supporting fieldworkers make?*

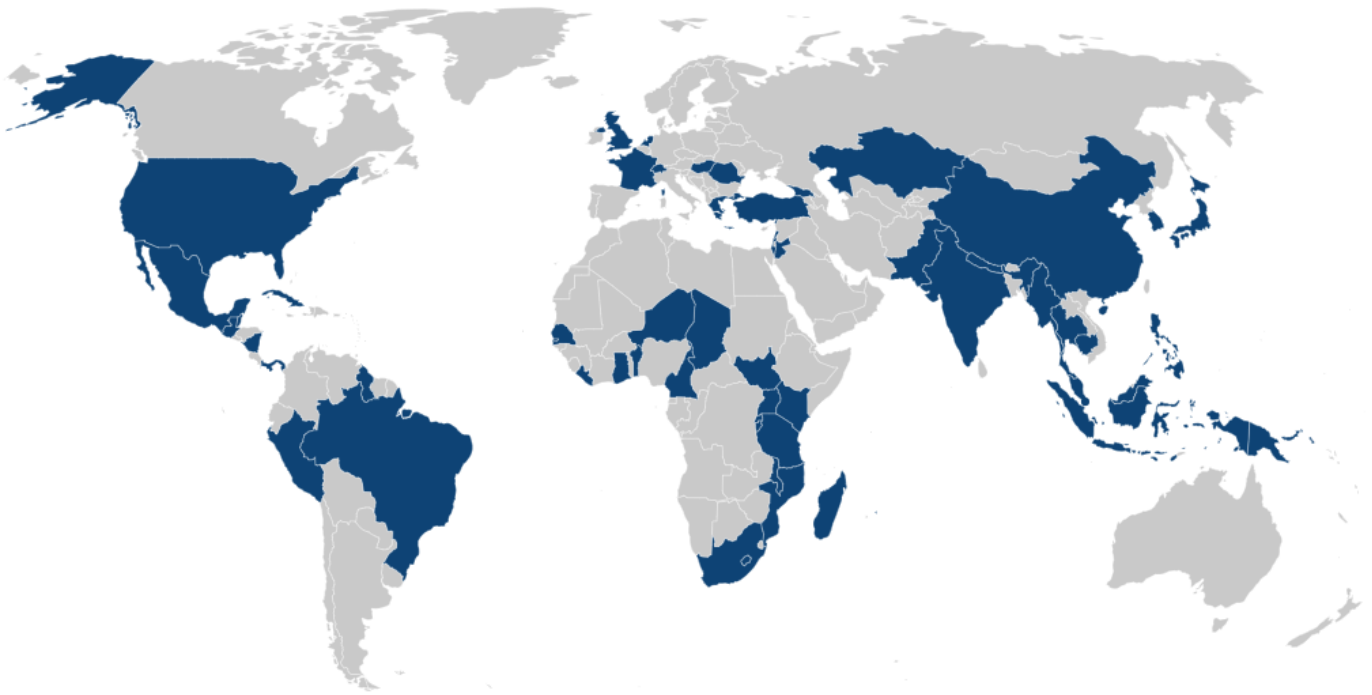
FieldPartner International believes that God has chosen the local church to be the primary means for fulfilling Christ's commission; therefore, churches are primary in the sending process. We think it is very helpful for sending churches to partner with sending organizations to help fieldworkers in their journey in order to help assess the fieldworker's readiness for cross-cultural work, and to help with their ongoing care after deployment. A support team for each fieldworker is also highly recommended to help stay in touch with the worker personally, and to help support them with prayer, encouragement and in processing challenges they may confront on the field. Support teams are often referred to as a "PACT", which is an acronym for "Personal Accountability and Care Team".

SENDERS RELATIONSHIPS TO FIELDWORKERS



Senders Responses

As noted above, the senders who responded to this survey may or may not be senders for the specific fieldworkers who also were respondents to this survey as either pre-field, on-field or post-field workers. And, some senders pointed out that they are responsible for multiple fieldworkers in multiple counties and thus their responses to our questions would differ somewhat as they may apply to their individual fieldworkers.



*A map of where all survey respondents, or where those that senders support, are serving.*

We were encouraged to note that the vast majority of both on-field and post-field workers reported having at least one sending church and one sending organization, and most also had a support team in place with whom they felt they could be “very honest” or at least “somewhat honest”.

However, it is noteworthy that, for both on-field and post-field workers who did not have a sending church or sending organization, virtually all experienced challenges on the field they did not anticipate, all experienced culture shock (at least half of them experienced “significant” culture shock), all felt either “very isolated” or “somewhat isolated” (i.e., not supported). This data helps to confirm the value of senders in helping their workers through challenges in crossing cultures and in maintaining a sense of connectedness and support from their contacts back home, to help mitigate the difficulties of isolation. Furthermore, of this sub-group, none reported feeling pressure from contacts back home to achieve certain results. These data also support the suggestion that senders help to maintain a sense of accountability the worker may feel to those back home.

*All those without sending churches or organizations felt either “very isolated” or “somewhat isolated”*

We asked Senders whether they felt they were able to support their fieldworkers effectively in the challenges they faced on the field.



None felt they were able to support their fieldworkers “very effectively”



Only 55% felt they supported them “somewhat effectively.”

Similarly, we asked Senders if they “feel connected to their cross-cultural worker”. Only 35% felt “well connected”, while 65% felt “somewhat connected.” This data is mostly consistent with responses from on-field and post-field workers as to their feelings of support versus isolation. Some senders reported they (as senders) lack a strong mechanism of support for their fieldworkers due to infancy of their program, etc., but many reported a strong program of support which includes counselling, regular calls and visits (including pastoral visits), prayer and help with logistical and family issues back home.

## Difference in Perception

It was interesting to note how perceptions differ between fieldworkers and senders concerning feelings of pressure from contacts back home to achieve certain results. We asked fieldworkers and senders about the amount of pressure fieldworkers were under to achieve certain results.



More than half of the on-field and post-field workers reported feeling no pressure...



...but only 20% of the senders believed their fieldworkers felt no pressure.

Approximately 29% of fieldworkers reported feeling “somewhat pressured”. Very few felt “very pressured”. As above, senders seem to note a different perception of pressure felt by their workers. We asked Senders if they were aware of pressures their workers might be feeling from their contacts back home to achieve certain results. 35% believed their workers were “somewhat pressured” and 15% believed their workers felt “very pressured”. 30% of the senders reported they were not sure.

These data suggest a sense that workers feel less pressure from contacts back home than those at home feel they are imposing on their workers. This may indicate that having a network in place with a sending church, sending organization and a support team helps a fieldworker to feel less pressure from those they are accountable to back home. Or, perhaps the data may indicate a healthy respect by senders of their fieldworkers and a desire not to unduly burden them with expectations, and a healthy sense by fieldworkers that, while they are accountable to their senders, they are not overly pressured to achieve results.

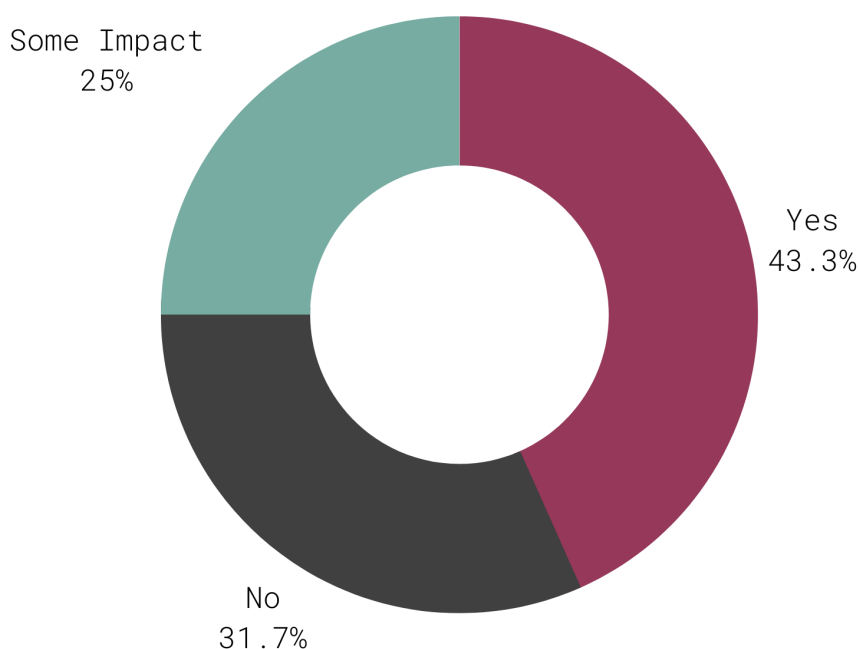
## Section 5

# Impact of COVID

### *What does the post-covid landscape look like for fieldworkers?*

The impact of the COVID-19 pandemic was undoubtedly felt worldwide, in every area of life. This was certainly true for cross-cultural workers, many who were required to leave their posts and return home. Although the pandemic is technically over, some of these fieldworkers have not yet been able to return to their host country. The pandemic also impacted senders and their ability to deploy short-term mission teams, which are often a first contact point for new fieldworker recruits. This has forced senders to re-evaluate and update their strategies of recruiting new workers for the field.

#### HAS COVID HAD AN ONGOING IMPACT ON THE MINISTRY?



On-Field, Post-Field & Sender Responses

Some ways in which fieldworkers and senders reported how COVID-19 has affected their ministry include:

- Travel challenges between their home country and host country (some still are unable to return at all), and travel restrictions between locations within their host country
- Churches and other gatherings were closed, including meals and visits with locals, thus making it harder to get to know other Christians and non-Christians.

- Harder to resume language lessons.
- A sense of fear among the local people, and in some places a sense of fear or anger toward certain ethnic groups as possibly having caused the pandemic.
- Schools closed for an unreasonably long period of time, causing local children to fall way behind academically.
- Many local workers found it necessary to engage in migrant-worker jobs to support their families, leaving their families and communities for long periods of time.
- “Business as Missions” operations were affected, thus impacting funds available for continued cross-cultural work.
- New physical and mental health issues developed due to being forced to work from home, which in some cases contributed to burnout, isolation and a slow recovery period.
- Some ministries needed a significant “re-start”, and others experienced a loss of workers.
- Inflation pressures and job losses resulting from the pandemic resulted in a decrease of donations.

Realizing that the pandemic may have affected the ability of senders to deploy short-term mission teams, we asked senders how they plan to introduce new recruits to the field. Although senders reported using different strategies, most of them still deploy short-term mission teams now that they have been able to resume their teams post-COVID. Other strategies include:

- Sharing stories from existing cross-cultural workers to inspire others to get involved.
- Engaging others in diaspora communities.
- Conducting a cross-culture and mission training
- Connecting possible recruits with existing cross-cultural workers.

## Section 6

# Key Takeaways

*What can we learn?*

---

**W**e are excited to report that the breadth and quality of the responses we received to the survey reflect that both fieldworkers and senders are serious and passionate about their work and consider Jesus' mandate to the Great Commission as a joint effort between both of them.

We greatly appreciate the honest and complete responses we received, all of which provided us with good and thoughtful insights we can share with you and others.

*These findings highlight the importance of developing strategies and materials to help fieldworkers and senders jointly manage the challenges.*

## Challenges Experienced by Cross-cultural Fieldworkers

- **Most cross-cultural fieldworkers experience challenges on the field they did not anticipate**, and experienced either “moderate” or “significant” culture shock. Importantly, almost one-third of Post-Field workers who experienced challenges they did not anticipate left the field prematurely because of these challenges.
- **Only slightly more than one-half of senders currently feel they have been either “very effective” or “somewhat effective”** in helping their workers manage their challenges. These findings highlight the importance of developing strategies and materials to help fieldworkers and senders jointly manage the challenges faced on the field, which can help them with longevity on the field.
- **Most post-field workers who experienced challenges on the field are willing to serve as mentors and share their experiences with others.** Senders can be encouraged to utilize their post-field workers to develop relationships with pre-field and on-field workers to encourage them and help them in managing challenges. Another suggestion may be to ask post-field workers to write about their experiences in working through challenges, and publishing these on the sender's website or by sending them by email to pre-field and on-field workers.

- **Only 14.3% of post-field workers received a debriefing while on the field**, and 50% received one shortly thereafter, and almost half of the workers who did not receive a debriefing would like to receive one now. Senders can be encouraged to arrange debriefing sessions for their on-field workers who are approaching the end of their cross-cultural assignments, and to work with their field workers to arrange a debriefing with the sender or a qualified member care resource. This may help post-field workers manage any “reverse culture shock” they may experience, as reported by senders as affecting more than half of their fieldworkers after returning from the field.

## Fieldwork Preparation and Training

- **Both fieldworkers and senders feel pre-field training is important to their success on the field.** On-field and post-field workers report that the training they received prior to entering the field was proven helpful to them in managing challenges they experienced on the field that they did not anticipate, and senders agree. As one respondent noted in response to an open-ended question: “Preparation is SO important!”

An increase in training may be suggested for workers, and perhaps a closer coordination between senders and fieldworkers to develop a training plan they can implement together.

- **Although most senders require a minimum-level of training before their workers enter the field, only a small percentage of respondents felt their pre-field training was “very adequate”.** In fact, many fieldworkers seek additional training on their own, and most on-field workers reported that they wish to receive additional training now. This suggests improvements may be suggested for an increase in pre-field and on-field training for workers, and perhaps a closer coordination between senders and fieldworkers to develop a training plan which they can implement together.

The key areas of additional training identified as most needed were language training, mentoring, stress management, member care, team building and communications. But, the additional areas as listed in the report above would be helpful too.



## Early Departures from the Field

- **More than one-quarter of post-field respondents who experienced challenges on the field ended up leaving the field pre-maturely because of those challenges.** Other significant reasons include feelings of isolation, pressure from contacts back home to achieve certain results, and a lack of support team members or local colleagues and friends with whom they felt they could be open and honest. Senders and fieldworkers can help to mitigate the factors that may lead to an early departure by putting safeguards into place to build greater connectivity and relationships between fieldworkers and their senders and local colleagues.

We can help to mitigate the factors that may lead to an early departure by building greater connectivity and relationships.

## Impact of Senders

- **Having a sending church and a sending organization as partners in a fieldworker's mission is instrumental** in their ability to adequately prepare for, and manage, challenges on the field. Senders not only help train and prepare fieldworkers prior to their assignments, but they provide fieldworkers with a sense of connectedness, support and accountability necessary for their success.
- **Senders seem to have less confidence of their own supportiveness of their fieldworkers than the fieldworkers feel of their senders.** This is interesting and helpful to note as a sender's support is vital to their success.

A sending church and a sending organization as partners in a fieldworker's mission is instrumental to managing challenges on the field.

## Impact of COVID

- **The COVID-19 pandemic impacted most fieldworkers and senders** by curtailing their mobility and contacts with others, impacting their ministry effectiveness, health, families and funding.
- Although some fieldworkers have been able to return to the field, others still have not been able to return.
- Although the pandemic has had an ongoing impact on most senders, some senders have resumed short-term teams and many senders have an active program for recruiting new fieldworkers post-pandemic.

## Thanks for Reading

We undertook this research because we wanted to better understand the community we serve. We hope you feel you have a deeper understanding of some of the challenges faced on the field, the way people prepare for those challenges, and how they are supported.

FieldPartner provides community, courses and resources to support people crossing cultures for the Gospel. If you'd like to find out more about our work, visit [fieldpartner.org](https://fieldpartner.org).

We also have a Chinese-language branch, which can be found at [fpinter.org](https://fpinter.org).

If you'd like to hear about our resources, news and recommendations in the future, sign up for our newsletter or follow us on social media.



**FieldPartner**  
International