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ACCULTURATION OF MISSIONARIES: RELIGIOUS ORIENTATION, COPING AND ADJUSTMENT

by

Geoffrey S. Navara

B.A. Honours Psychology, University of Waterloo, 1999.

THESIS

Submitted to the Department of Psychology

In partial fulfillment of the requirements for

Master of Arts Degree

Wilfrid Laurier University

2001

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DEDICATED, IN LOVING MEMORY,
TO MY FATHER

Abstract

The focus of the present study was the acculturation process of missionaries residing in foreign countries. Combining two theoretical frameworks (religious orientations and sojourner acculturation), the study explored the relationship between the stress/adjustment model of acculturation and religious orientations. Seventy-six missionaries, posted overseas for at least one year, completed several measures, including measures of religious orientation, perceived stress, religious coping, adjustment and anxiety. It was found that quest and immanent religious orientations were negatively correlated with perceived stress while positively correlated with posting satisfaction. Intrinsic religious orientation was found to be negatively correlated with both measures of anxiety and depression. Further research needs to be conducted on missionaries' acculturation process and the impact that religious beliefs can have on that acculturation.

Acknowledgments

There are so many people I would like to thank, unfortunately I only have this one page - I will have to keep it short. First, I would like to thank Dr. Susan James for providing a space to learn and discover. The philosophical discussions about psychological research were great. Second, I would like to thank both Dr. Mark Pancer and Dr. Mike Pratt for being on my committee and providing so much advice and input. Third, I'd like to thank Dr. Chris Burris for the many conversations, often over a beer, regarding religious orientations. Finally, I'd like to thank my family and friends for their support and encouragement over the years. Many of them have had to listen to me discuss "boring" research issues, some have provided editorial assistance, and some have "talked me down" when things were not going to plan - thank you.

Table of Contents

Abstract	i
Acknowledgments	ii
Table of Contents	iii
List of Tables	iv
List of Figures	v
Introduction	1
Overview	1
Research on sojourner acculturation	3
How do missionaries view the acculturation process?	8
Religious orientations	12
How do the religious orientations relate?	18
A unifying approach to the study of religious orientations	19
The Current Study	22
Method	27
Participants	27
Procedure	31
Measures	31
Debriefing	40
Results	40
Overview	40
Descriptive statistics	41
Simple correlations	45
Model/hypotheses testing	50
Exploratory analyses	56

Table of Contents (continued)

Discussion	59
The model	60
Limitations and possible future directions for research	65
Conclusion	67
References	69
Appendices	79

List of Tables

Table 1	Descriptive Information for All Measures	42-43
Table 2	Simple Correlations Between Religious Coping Activities Scale (RCAS) and Subscales	45
Table 3	Simple Correlations Between Major Variables	46
Table 4	Simple Correlations Between Social Support and Subscales	47
Table 5	Simple Correlations Between Post Satisfaction and Interaction and General Conditions Subscales	47
Table 6	Regression Analyses for Predictor Variables on Perceived Stress	51
Table 7	Simple Correlations of Variables from the First Set of Multiple Regressions	52
Table 8	Simple Correlations of Variables from the Second Set of Multiple Regressions	52
Table 9	Simple Correlations of Variables from the Third Set of Multiple Regressions	53
Table 10	Regression Analyses of Significant Predictors of Perceived Stress	54
Table 11	Simple Correlations of Significant Predictors of Perceived Stress	54
Table 12	T-tests of Variable Means According to Gender	58

List of Figures

Figure 1	Proposed Relationship Between Religious Orientations and Boundary of Orthodox Beliefs	21
Figure 2	Proposed General Model of Missionary Acculturation	23
Figure 3	Possible Placement of Sample	49

Acculturation of Missionaries: Religious Orientation, Coping and Adjustment.

Overview

With the advances of technology and communication in this century, the world has been perceived as effectively “shrinking.” Transportation to other countries has become relatively easy, and a sense of a global versus regional community has emerged. These technological advances have facilitated, and even promoted, an increase in the number of individuals and families who relocate to other communities within their homeland, and at times, to other cultures. For example, researchers estimate that every year 40 million families relocate within the United States and 4 million within Canada (Glick, 1993). Also, increasing numbers of families and individuals experience other cultures by living in other countries over an “extended” period of time (Church, 1982). These may include military personnel and their families, Peace Corps volunteers, missionaries, technical assistants, business managers, embassy staff, professional scholars and exchange students. Within the research literature, the aforementioned groups are termed sojourners, meaning individuals and families who live for extended periods of time in foreign countries. One particular group of sojourners, missionaries, will be the specific focus of the proposed study.

Missionaries have many motivations for traveling to other cultures. Some

Missionaries have many motivations for traveling to other cultures. Some may wish to express their faith in acts of humanitarianism. Others may wish to express their faith and lead others into their own particular religious belief. Still others may view people who are outside of their own belief system as “heathens” needing to be saved from their “fallenness.” Historically Christian missionaries have gone to live in many other cultures, some for altruistic motivations, some for personal gain, and others as a sheer expression of their faith. Although missionaries have been credited with the performance of many acts of kindness and faith over the centuries, many atrocities have also been committed against the individuals the missionaries supposedly went to serve. Christianity, like all of the other mainstream religions, promotes “other-centeredness,” or a “love thy neighbour” mentality, yet the history pages of Christian missionaries are filled with examples of selfish motivation and personal gain. Apparently religiosity, then (in this example, Christianity), in and of itself is not a good predictor of motivation to be a missionary. These motivations for missionary work might be better predicted by the way the individual approaches, or is oriented to, his or her religious beliefs. Similarly, perhaps the way in which the missionary copes and adjusts to the sojourner experience can be better explored in relation to his or her religious orientation.

To this point there has been little research that specifically examines the acculturation (coping and adjustment) process of missionary sojourners, and so a more general overview of previous sojourner research is needed. Along with the general overview of sojourner research on acculturation and how it relates to missionaries, an examination of religious orientation needs to occur.

Research on sojourner acculturation

The research on acculturation is broadly situated within a stress and coping framework. This general approach advanced by Lazarus and Folkman (1984) has been adopted by Berry (1997) in his work on acculturative stress, and by Ward and colleagues in their research on psychological adjustment of sojourners (Searle & Ward, 1990). The acculturation model considers cross-cultural relocations as stressful upon individuals and families. In particular, sojourners can experience what Berry (1997) terms “acculturative stress,” meaning individuals react to the stresses of life change associated with living in a cross-cultural situation and being in continuous contact with another cultural group. Some studies (Ward & Kennedy, 1992, 1993) have shown that extensive host national contact is linked with increased psychological distress. Some researchers have proposed that the responses to acculturative stress are moderated by characteristics of the individual and characteristics of the cross-cultural situation (Ward & Rana-Deuba, 2000).

Understanding how sojourners cope and adapt to these stressors then is vitally important in understanding acculturation.

The concept of coping is of particular relevance to sojourners, because so many domains within their lives are exposed to change. Coping is defined as “. . . constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands” (Lazarus & Folkman, 1984, p. 141). Coelho, Hamburg and Adams (1974) define coping as “. . . problem-solving efforts made by an individual when the demands he faces are highly relevant to his welfare . . . , and when these demands tax his adaptive resources” (pp. 250-251). Lazarus and Folkman (1984) maintain that coping strategies have the goal of reducing the emotional impact of stress through actions and thoughts. Lazarus and Folkman have proposed three categories of coping strategies: problem-focused (e.g., work long hours), emotion-focused (e.g., psychological withdrawal), and social support (e.g., seeking someone with whom to talk).

Previous research has repeatedly demonstrated that social support diminishes psychological distress during the cross-cultural transition (Adelman, 1988). While there is agreement that social support promotes both psychological and physical well-being during cross-cultural sojourns (Golding & Burnam, 1990; Hammer, 1987), there is some controversy regarding the most efficient source of

that support. Some studies suggest that it is the co-national network that provides the most powerful source of social support for immigrants and sojourners (Sykes & Eden, 1987; Ward & Kennedy, 1993; Ying & Liese, 1991). However, Richardson (1974) noted that it was dissatisfied immigrants who had more compatriot and fewer host national friends. Ward and Rana-Deuba (2000) maintain that both home and host national relations are capable of affecting the psychological adjustment of sojourners, but their actual influence is likely to be dependent upon the sojourners' access to both host and co-nationals and the quality of their interactions with these groups. Some research demonstrates that the quality of interactions with host nationals is linked to psychological adjustment (Searle & Ward, 1990), while other research suggests that the quantity of interaction with host nationals is a precondition for sojourner adjustment (Pruitt, 1978). Therefore, the relationship between the amount of contact and sojourner adjustment is not simple or straightforward. Church (1982) stated that “. . . the number, variety and depth of social encounters with host nationals may be the most important yet complex variable related to sojourner adjustment” (p. 551).

During acculturation, sojourners may choose to adapt to the new environment using several strategies, including “reaction to” changes or “withdrawal from” the host society (Berry, 1992). Among other adaptation

strategies, adjustment signifies changes in the individual in a direction of reduced conflict and increased congruence, or fit, between the new environment and the individual (Berry, 1992). There are many potential differences between the home and host country that the sojourner might notice. These differences might include standard of living, accommodation, health and education facilities, food, social relations, climate, economic and political systems, pace of life, values, beliefs systems (including religion), and so on (Aycan, 1997). This “perceived cultural difference” between the home and host cultures has been seen as an important factor in cultural adjustment (Berry, 1992; Searle & Ward, 1990).

As previously discussed, sojourners experience changes in many domains of their lives, and as a result some stress should be expected (Dohrenwend & Dohrenwend, 1974). However, stress is more likely if changes occur in an undesirable and uncontrollable direction, and if the individual copes unsuccessfully with these changes (Lazarus & Folkman, 1984). Acculturation stress is usually manifested as depression (because of culture loss), anxiety (because of uncertainty), and/or psycho-somatic symptoms such as stomachaches, headaches and insomnia (Aycan, 1997).

There are many other factors that affect or influence the acculturation process for the sojourner. Among these factors are interpersonal skills, such as

cultural flexibility and conflict resolution. Cultural flexibility refers to the individual's ability to orient him or herself to the new cultural setting (Black, 1990). This flexibility also includes a lack of prejudice with respect to the opinions and beliefs of others, and an ability to change one's own behaviours when needed (Torbiörn, 1982). Conflict resolution involves the ability to understand other viewpoints and a desire to relate to them, with an increase in mutual respect. Previous research has indicated a significant relationship between conflict resolution skills and adjustment (Abe & Wiseman, 1983; Hawes & Kealey, 1981).

The personality traits of sojourners, such as extraversion (Caligiuri, 1996), agreeableness (Black, 1990), and openness to new experiences (Caligiuri, 1996) have all been found to be important predictors of cross-cultural adjustment. Previous cross-cultural experiences (Church, 1982), along with training in cultural diversity (Vance & Ring, 1994), have also been found to affect adjustment in later situations. Realistic expectations of the cross-cultural experience can facilitate adjustment (Searle & Ward, 1990), whereas disconfirmed expectations may cause frustration that hinders the adjustment process (Cushner & Brislin, 1996). Other possible moderators of coping and adjustment in a cross-cultural setting are gender (Aycan, 1997), ethnic/racial background (Aycan, 1997), and marital/family status (Black 1990).

One possible moderator of coping and adjustment that might be of particular relevance to missionaries is religious belief. Pargament (1997) views religion as a process (versus personality) variable in coping, and is particularly interested as to when and how religion becomes involved as problems arise. Pargament also maintains that when crises or difficulties arise, people can tap into a “reservoir” of religious faith/resources. Pargament and colleagues (Pargament et al., 1990) identify six types of religious coping: spiritually based coping (reliance on a loving relationship with God), good deeds coping (behaving in ways that conform with religious commitment), coping by expressing discontent (expressions of anger or alienation to God and to the church), coping through interpersonal religious support (leaning upon clergy and/or church members), coping by pleading (to question and bargain with God in hope of obtaining a miraculous solution to personal problems), and religious avoidance coping (attempt to divert attention away from stressful circumstances).

How do missionaries view the acculturation process?

Missions organizations have noted that some missionaries have little difficulty adapting to their new host cultures while the transition for some between cultures is much more problematic (Van Rheenen, 1996). Several individuals (Janssen, 1989; Van Rheenen, 1996) have discussed the steps in the process of a

missionary adjusting to his or her host culture from a Christian perspective. Some missions organizations have also instituted programs to assist new missionaries with coping and adjusting to their new host environment (O'Donnell, 1992). At this time it would be beneficial to discuss how the missionaries themselves conceptualize the acculturation process, and how some missions organizations help their workers in the cultural transition.

Van Rheenen (1996) defines acculturation as “the process by which adults acquire the knowledge, skills, attitudes, values and behaviours that enable them to become functioning participants of a new host culture” (p. 85). Jones and Jones (1995) write that:

. . .an understanding and acceptance of the reasoning process and methodology of the people the missionary is working among is necessary for actual adjustment to take place. In other words, being able to think like the national is a better indication of adjustment than merely looking like the national (p. 14).

Several Christians have also looked at the acculturation process and developed their own model of what occurs during this process. Van Rheenen (1996) describes missionaries as going through three stages during the acculturation process: 1) the glamour stage, where they become enamored with the new culture and people. Missionaries glamorize the superficial elements in the new culture; 2) the rejection stage, a sense of disillusionment occurs, “. . .anxiety is

generated by the growing realization of cultural diversity, friction between conflicting ideologiesand fear of what is not yet known about the culture” (p. 87); and 3) the identification stage, where missionaries realize that all cultures, including their own have “good and bad” elements.

Schwartz (1991) describes five stages of acculturation that missionaries go through. First, missionaries are “called to the mission field” and are trained prior to the placements. Upon arrival in the host country there is a sense of excitement at the cultural diversity they are perceiving. Second, the missionaries begin to see elements of the new culture as “bad” or “wrong” and a sense of disillusionment can occur. Third, there is an acceptance by the missionaries that all cultures contain “good or bad” elements and there is a renewed sense of being “called to” their host culture. A fourth stage occurs when the missionaries feel integrated within the community of people with whom they are living, yet they have still strong identification with their home culture. Finally, some missionaries become so integrated with their host community that they desire to remain within that culture, sometimes marrying someone from the host culture or remaining there after they retire.³

³The stages of acculturation proposed by Van Rhee and Schwartz are somewhat reminiscent of Oberg’s (1960) “culture-shock” theory of adjustment. Oberg suggested that there were phases of adjustment (beginning with the “honeymoon stage,” where the individual is excited

Some missions organizations have recently developed strategies and programs to help missionaries in the adjustment/acclimation process. There appears to be strong support from current acculturation research for these programs. Many organizations now provide cross-cultural orientation programs to “prepare candidates for a long, successful, rewarding overseas ministry” (Jones & Jones, 1995, p.22). There appear to be two main types of orientation programs: experience-oriented, where the focus is on experiencing hands-on or difficult situations (such as camping with no electricity, running water, etc.); and, content-oriented programs, where the focus involves information on cultural diversity and cultural sensitivity. Lewis and Lewis (1992) encourage missions organizations and missionaries to develop teams of people to provide social support. This “team” approach not only includes support from family and friends back at home, but also from other missionaries in the field itself. The idea is to create a supportive community of like-minded individuals in the locale in which the missionary finds him or herself. Powell (1992) proposes that missionaries should also have access to professionally trained counselors who could provide short-term assistance in times of crisis. Powell recognizes that this proposal would be difficult to implement, but

at the prospect of living in a new culture, the “culture-shock stage” where the individual might harbor aggressive or hostile attitudes toward the host culture and the final stage, ending with the individual enjoying and accepting the customs of the host country).

would greatly benefit the sojourner.

The above proposed stages of acculturation clearly parallel many aspects of earlier psychological models of acculturation. However, the models presented above are largely based upon personal experiences of the authors, or from their interviews with returning missionaries. This approach to creating models of acculturation reflects the general trend within missiology research toward case studies and personal observations. The Christian literature contains many stories as to how missionaries adjust or fail to adjust to their new environment (e.g., Beck, 1993). These pieces of information provide a contextual background that is beneficial when considering the subject of acculturation, in essence providing a “human face” to the more empirical approach of the current study.

Religious Orientations

What does it mean to be religious? How do individuals or groups of people approach and understand their religious beliefs? Many individuals, including theologians, anthropologists, sociologists, philosophers, and psychologists have been exploring these questions for many years. The discussion regarding the legitimacy of one discipline quantifying and in some cases qualifying another falls outside of the scope of this study and is better left to others more capable than myself. Any discussion shall, therefore, be limited to how psychologists study

religious orientation.

Batson, Schoenrade and Ventis (1993) argue that there are many ways of being religious and before testing any hypotheses about the consequences of these differences it is necessary to have a clear conception of the different ways individuals approach religion. For example, two individuals might engage in similar religious behaviours, such as church attendance, yet their underlying motivation for doing so might be different. Researchers have found it useful to consider these different ways of being religious or approaching religion as orientations to religion.^b

One of the earliest researchers to conceptualize and incorporate religious orientations was Gordon Allport.

Allport (1950) initially conceptualized that an individual's approach to religion could be differentiated as immature or mature. Allport characterized immature religion as:

... not evolved beyond the level of impulsive self-gratification. Instead of dealing with psychogenic values it serves either a wish-fulfilling or soporific function for the self-centered interests. When immature it does not entail self-objectification, but remains unreflexive, failing to provide a context of meaning in which the individual can locate himself, and with perspective judge the quality of his judgement. Finally, the immature sentiment is not really unifying in its effect upon the personality. Excluding as it does, whole regions of experience, it is spasmodic, segmented, and even when fanatic in

^b Early researchers often used value laden terms when describing religious orientations. In many ways these terms/conceptualizations still influence the way many researchers today approach religious orientations.

intensity, it is but partially integrative of the personality (Allport, 1950, p. 54).

Allport characterized the so-called mature religious individual as: 1) well differentiated [multicomponent, diversified]; 2) dynamic in character in spite of its derivative nature [motivational in and of itself]; 3) productive of a consistent morality; 4) comprehensive [applies to all areas of life]; 5) integral; and 6) fundamentally heuristic (Allport, 1950, pp. 64-65). In essence, Allport viewed mature religion as characterized by complex, critical reflection on religious issues, and as able to reorganize or respond when confronted with new information, acting as a “master-motive” (in that it provides direction in life).^c This mature/immature distinction was later essentially relabeled as intrinsic and extrinsic religious orientation (Allport, 1966; Allport & Ross, 1967).^d

Extrinsic religious orientation could be described as a utilitarian motivational approach that underlies religious behaviours - the individual endorses religious beliefs and attitudes or engages in religious acts only to the extent that they might aid in the achievement of more mundane goals. These goals may include social prestige, approval, comfort, and protection (Burriss, 1999). Intrinsic religious

^c Allport offered no empirical support for the mature/immature distinction, rather personal judgements

^d It should be noted that Allport also conceptualized religious orientation as a motivational construct.

orientation, on the other hand, can be described as the motivation arising from the goals set forth by the religious tradition itself, and is thus assumed to have a nonmundane, even self-denying quality (Burriss, 1999). In essence, intrinsic religious orientation can be seen as “faith unto its own ends,” whereas an extrinsic orientation could be seen as “a means to an end, other than faith itself” (Allport & Ross, 1967). Originally Allport believed that extrinsic and intrinsic religious orientations were end points on the same continuum, but later research has shown that they are conceptually and empirically distinct, and independent of one another (Batson, 1976; Burriss, 1994).

More recently researchers have argued that other religious orientations exist. Batson (1976) labeled one such motivational approach to religion as quest. Some researchers (Burriss, Jackson, Tarpley, & Smith 1996; Batson, Schoenrade, & Ventis, 1993) argue that the quest religious orientation is born out of discontentment with religious orthodoxy. Quest religious orientation is characterized as “the degree to which an individual’s religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life” (Batson, Schoenrade, & Ventis, 1993, p.169). Measures of quest orientation have been found to predict higher levels of cognitive complexity in the religious/existential domain (Batson & Raynor-Prince, 1983), openness to

inconsistent beliefs (McFarland & Warren, 1992), and relatively low levels of prejudice (see Batson & Burris, 1994, for a review). There is also some evidence that quest is associated with prosocial motivation in helping situations (Batson et al., 1993). Burris and colleagues (1996) provided evidence that suggests that quest often tends to be associated with a self-imposed distancing from social groups in general and from religious groups in particular.

Burris and Tarpley (1998) have proposed that yet another religious orientation exists, namely immanence. Because this orientation is conceptually “new,” it would be beneficial to explore how these researchers came to propose the immanent orientation. Briefly, they argue that three features of religion may promote, or at least fail to inhibit, the emergence of hatred and violence. First, religious ideology may encourage boundary formation. Deconchy (1984) argues that orthodox religious groups not only adhere to a body of beliefs that serve to regulate membership (ingroup/outgroup) and membership behaviour, but that these beliefs can provide a boundary defining good/evil. Beliefs, people, experiences, etc. that fall within the orthodox ethos are seen as good and therefore must be upheld and protected. Anything that falls outside this orthodox boundary can then be labeled as evil and should be resisted or banished. Second, some religious individuals condemn anything that threatens or violates the perceived values/norms

of the religion, often seeking to impose behavioural constraints upon and/or deny the rights and privileges of the offending persons (Altemeyer & Hunsberger, 1993; Jackson & Esses, 1997). Third, religion can sometimes revel in its past and future to the neglect of the present. The present is seen as a time of trial or purification which is potentially rewarded in the future. Religion can also look back upon its “past glories.” Burris and Tarpley suggest the respective opposites of the above three features of religion, in combination, may lay the foundation of the new immanence religious orientation (see Phillips & Ziller, 1997, for a related attempt to measure individual differences in “nonprejudice”). These researchers proposed that this immanent religious orientation involves:

1) motivation to transcend boundaries (both inter- and intrapersonal) rather than maintain them; 2) preference for awareness and acceptance as responses to potential threats rather than manipulate and control; and 3) primary focus on present experience rather than past or future (Burris & Tarpley, 1998, pp. 56-57).

Because of the relative “newness” of this conceptualization of religious orientation, perhaps a possible exemplar of the immanent orientation would be beneficial⁶ - Mother Theresa. Mother Theresa (in personal communication, 1994) admonished a group of missionaries working for a short period of time in India to

⁶ Possible in the sense that no formal scales for immanence were administered to Mother Theresa, only personal communication with her in 1994 indicates that she adopts an immanent orientation to her religious beliefs.

be the best Christians that they could. She then went on to say that Hindus and Buddhists should also adopt and follow their respective teachings as best as they can. In essence, Mother Theresa was promoting a lessening of the demarcation between religious boundaries, as well as an increased tolerance between religions. Mother Theresa also encouraged the group to forgive past wrongdoing on the part of others, and not to be tied down to the past, but rather to embrace the present.

How do the religious orientations relate?

Over the years religious orientations have been viewed variously as a dispositional characteristic, a personality variable, a motivational construct, an attitudinal dimension or a cognitive style (see Hunt & King, 1971; Kirkpatrick & Hood, 1990 for reviews). Also, researchers have debated the nature of the relationship between these orientations. Allport (1950) originally viewed intrinsic/extrinsic orientations as ends on a continuum. This notion has been challenged by later researchers, who view intrinsic and extrinsic religious orientations as independent, yet related constructs. Burriss (1994), for example, found that there is an inverse curvilinear relationship between intrinsic and extrinsic scores on the Religious Orientation Scale (Gorsuch & Venable, 1983). As low scores on the intrinsic scale increase, so to scores on the extrinsic scale can increase (a positive correlation). However, this trend goes in the opposite direction

(negative correlation) around or just after the midpoint of intrinsic scores. Thus, high intrinsic scorers, relative to moderate intrinsic scorers, average lower on the extrinsic scale. Burriss (personal communication) described the relationship, “. . . it would appear that intrinsic orientation ‘tolerates’ competing religious orientations up to a point, but is a ‘selfish god,’ because around the midpoint on intrinsic scores the positive trend reverses and the other orientations decline.” Burriss and colleagues thus noted a similar pattern between the intrinsic and quest (Burriss, 1994) and intrinsic and immanence (Burriss & Tarpley, 1998) orientations. These findings make sense, considering individuals who are motivated to remain within religious boundaries (intrinsic orientation, e.g., Burriss & Jackson, 1999) would not likely be simultaneously striving to transcend them (quest and/or immanence orientations).

Burriss and Tarpley (1998) found that scores on the immanence measure were positively correlated to quest and extrinsic measures, yet not significantly so. They believe that the extrinsic, quest and immanence orientations all involve a devaluation of orthodox commitment to some degree, yet immanence is conceptually distinct from extrinsic and quest.

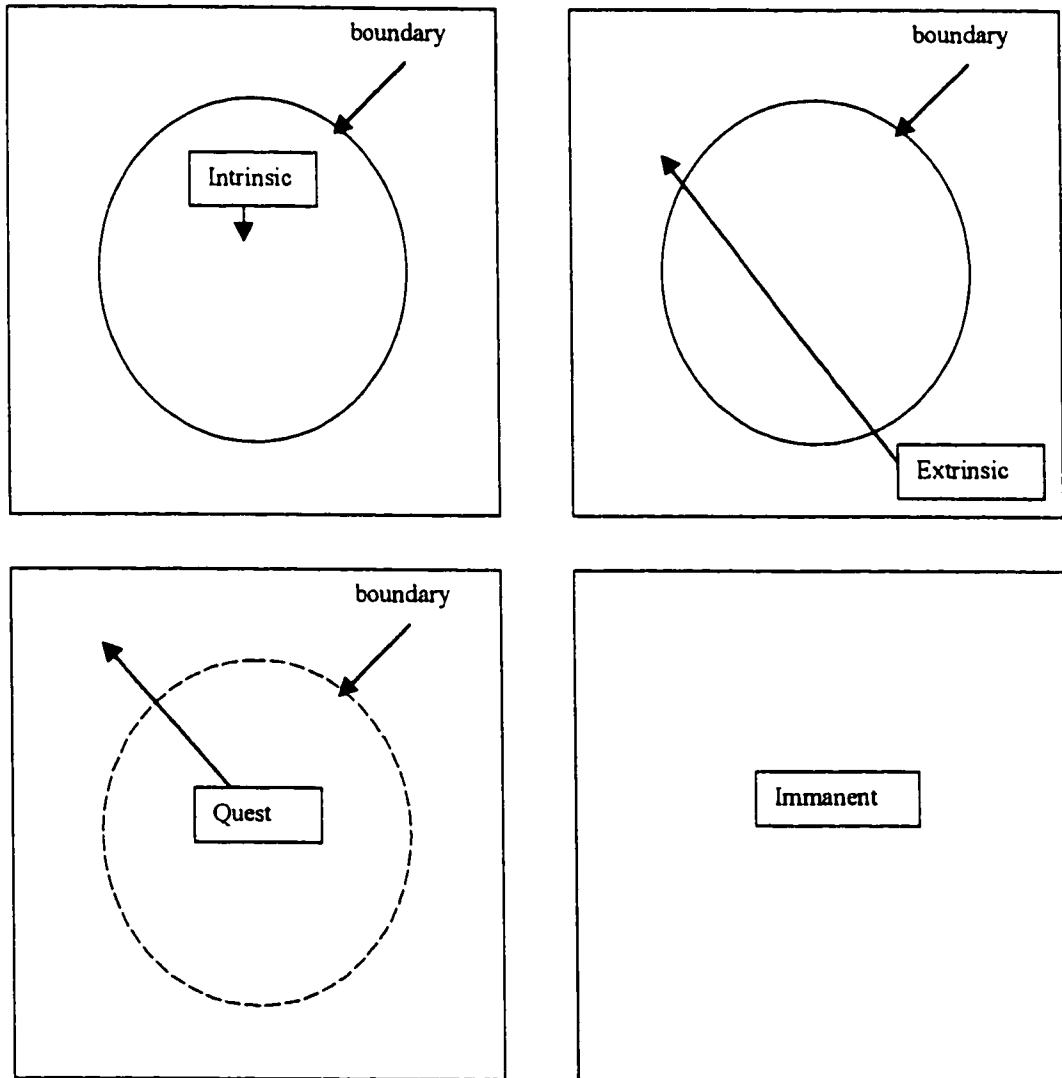
A unifying approach to the study of religious orientations.

Burriss (1997) proposes the need for a unifying definition that facilitates

meaningful comparisons of specific religious orientations. This overarching unifying definition would need to include Allport's motivational aspect (or goal), and Deconchy's (1984) construct of religious boundaries. Burris further proposes that intrinsically-oriented individuals would see themselves as located within a boundary, and that everything of "worth" is located within their belief system. In fact, the boundary itself is desirable because it acts in a protective way to exclude "evil" (Burris & Jackson, 1999). Those individuals who maintain an extrinsic orientation would view this boundary as permeable, in the sense that crossing the boundary might be necessary in obtaining desired goals (Burris, Batson & Wagoner, 1992). Quest-oriented individuals, although located within the traditional framework of religion, might perceive orthodox boundaries as aversive. These individuals could be expected to transgress the boundaries in the search for existential answers (Burris, Jackson, Tarpley & Smith, 1996). Immanently-oriented individuals could be expected to view the boundaries as aversive and unfortunate (Burris & Tarpley, 1998). (See **Figure 1.**)

In summary, there are several religious orientations (intrinsic, extrinsic, quest and immanence). These orientations have also been conceptualized as motivations or approaches to religious boundaries. Theoretically these religious orientations (attitudes or motivations) can affect the process of coping and adjustment in which missionaries engage during the acculturation process.

Figure 1: ^f Proposed Relationship Between Religious Orientations and Boundary of Orthodox Beliefs.

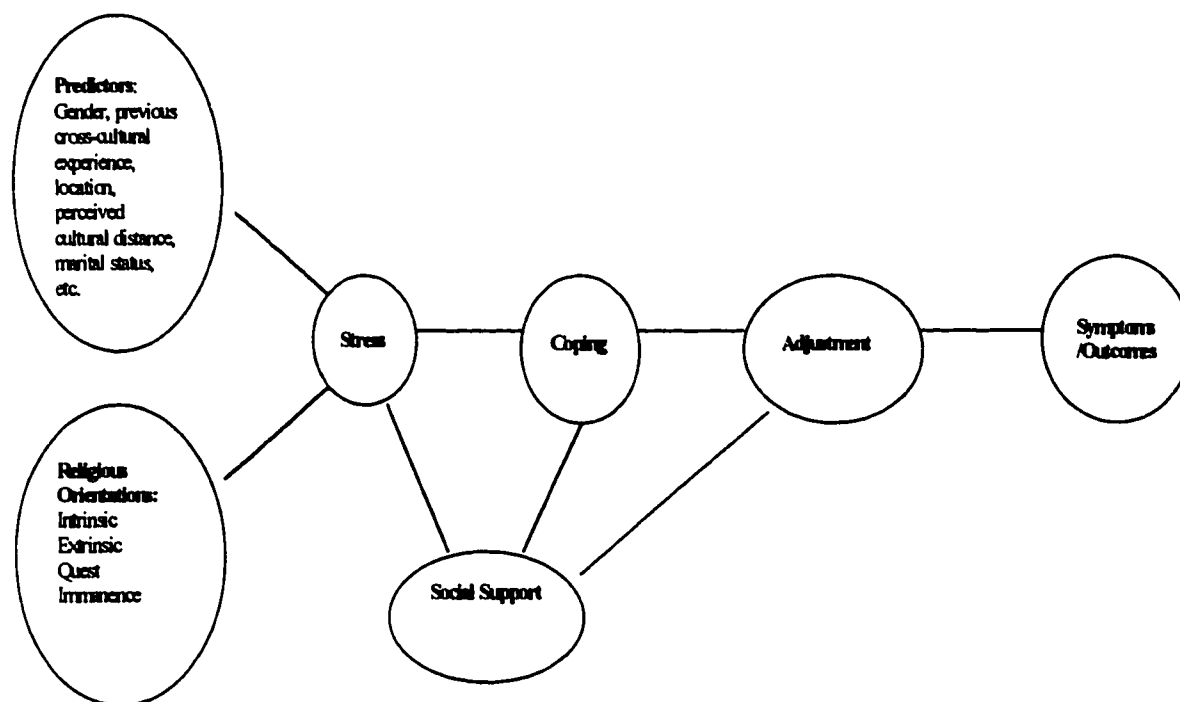


^f This proposed, and as yet, untested, model proposes that those who are intrinsically oriented move toward the center of the orthodox beliefs, avoiding the boundary and anything outside of it. Extrinsic oriented individuals move through the orthodox belief boundary to obtain desired goals. Quest oriented individuals move toward the outside of orthodox beliefs, semipermeable boundary. Immanent oriented individuals find the boundary aversive.

The current study

There are three general goals of the current study: 1) to attempt to gather data through 'new' or non-traditional (meaning paper and pencil) means through e-mails and the world wide web; 2) to extend general sojourner acculturation knowledge by examining a particular group which has not had extensive empirical research, namely missionaries; and 3) to incorporate the existing theoretical framework of religious orientations with sojourner acculturation theory. To accomplish these ends, the current study proposed and tested a model of acculturation examining the relationship between religious orientations and coping and adaptation (see **Figure 2** for a diagram of the proposed general model), specifically measured by acculturative stress (depression and anxiety). Missionaries who had been sojourning in foreign cultures for over one year were asked to complete several measures that tap into their religious orientations, as well as scales to measure stress, anxiety, social support, and their satisfaction in their posting (as a measure of coping). Previous research has also indicated that intrinsically-oriented individuals might present themselves in socially desirable ways (Burriss & Navara, in press; Batson, Naifeh & Pate, 1978). A scale to measure social desirability was also included.

Figure 2: Proposed General Model of Missionary Acculturation



While not central to the model being tested, some rationale for the inclusion of a social desirability measure should briefly be discussed. Paulhus (1984) contends that social desirability has two distinct, yet related components: self-deception (the respondent actually believes his or her self-reports) and impression management (the respondent consciously dissembles). Paulhus maintains that both tendencies (self-deception and impression management) are necessary for an individual to display need for approval behaviour. Arguably then, the best “actors” on the social stage are those who effectively adopt the character they are presenting to the audience - those who internalize the role, and believe the role that they have presented to the audience is in fact who they are. In essence, they are method actors. From a motivational standpoint, social desirability can be understood in terms of the potential rewards obtained - and punishments avoided - from engaging in it (Leary & Kowalski, 1990; Jones & Pittman, 1982). At the most basic level, individuals who present themselves in socially desirable ways may ensure a sense of belonging to a group as well as gain status or prestige within the group. Indeed, because the need to belong has been argued to be universal among humans (Baumeister & Leary, 1995), one might therefore expect all persons to exhibit at least some degree of social desirability concerns. Nevertheless, the actual degree to which an individual’s behaviour is motivated by social desirability concerns may

vary as a function of how strongly valued “correct” appearances are in that individual’s group, and how strongly that individual values his or her sense of belonging to that group. Previous research (Burriss & Navara, in press) has found religious persons in particular - such as missionaries - are especially preoccupied with social desirability concerns. By including the social desirability measure, and then controlling for any influence it might exert on the model, an attempt is made to clarify any discussion on the proposed model of missionary acculturation.

Working through the proposed general model (see **Figure 2**) it is hypothesized (hypothesis 1) that predictors, such as gender, previous cross-cultural experiences, and so on, will have differing effects upon the perceived stress of the sojourners (e.g., perceived cultural distance between home and host culture would have a negative impact upon stress, whereas previous cross-cultural experiences would have a positive impact).

It is hypothesized (hypothesis 2a) that quest and immanence religious orientations will have a negative correlation with perceived stress (meaning that the higher the scores in both of these orientations the less stress will be perceived). It is also hypothesized (hypothesis 2b) that extrinsic and intrinsic religious orientations will be positively correlated with perceived stress (meaning the higher the scores in both of these orientations the more stress will be perceived). The rationale behind

these hypotheses is based on the notion that religious orientations can act as a form of boundary for individuals (Burriss, 1997). Intrinsically-oriented individuals who are on the mission field might view the newness of their environment as more threatening, and thus hold on to distinctions of “good” and “bad” more rigidly.

Clinging to this notion of distinct boundaries, intrinsics might, in fact, be promoting higher degrees of cultural distance, which in turn creates greater stress.

Extrinsically-oriented individuals might see the cultural differences as obstacles in obtaining their desired goals, and thus will have higher scores on the measure of stress. Quest-oriented individuals might possibly see the cultural experience as an opportunity to explore their own existential questions, and be more receptive than the two previous orientations to the host culture and thus theoretically will have less difficulty navigating through the culture. As was proposed, immanently-oriented individuals, because of their inherent desire to transcend boundaries will display a negative correlation with stress.

Moving to the next section of the proposed model, it is hypothesized (hypothesis 3a) that there will be a significant positive correlation between perceived stress and coping (i.e., the more stress an individual perceives, the more they will engage in coping activities). Also it is predicted (hypothesis 3b) that there will be a significant negative correlation between perceived stress and social

support.⁸ Finally, the last component of this section, the link between social support and religious coping will be tested. It is hypothesized (hypothesis 3c) that there will be a negative correlation between social support and coping (e.g., the more a person has access to social support, the less religious coping activities they engage in).

The next section of the model will explore the relationships between social support, coping and adjustment (post satisfaction). As already stated, it is hypothesized that there will be a negative correlation between social support and coping. It is predicted (hypothesis 4) that there will be significant positive relationships between social support and adjustment and between coping and adjustment.

Finally, in the last section of the model, it is hypothesized (hypothesis 5) that there will be a negative relationship between adjustment and symptoms (depression and anxiety). Intuitively this prediction makes sense, that the higher a score in post satisfaction the lower symptoms of depression and anxiety.

Method

Participants

Seventy-six participants (43 males and 33 females) were recruited from an

⁸ Since this is a correlational, model statements of causality will be avoided. For example, in this case lack of social support might increase perceived stress, or perceived stress might cause a lowered sense of perceived social support.

international, interdenominational missions organization. In 1997 this particular missions organization had over 630 operating locations around the world, with over 11,000 full time missionaries from 135 different nations.^h The participants originated predominantly from North America, 45% ($n = 34$) from the United States and 29% ($n = 22$) from Canada, and 21% ($n = 16$) from Australia and New Zealand. Only 5% ($n = 4$) came from Western European countries (such as the United Kingdom). The study was intentionally limited to recruiting participants from English-speaking countries. This limitation was intended to increase the reliability of the scales used, and to reduce the possible confusion of translating a scale intended for one culture into another.ⁱ

In terms of personal demographic data, 55% ($n = 42$) of the sojourners were

^h The “low” response rate is concerning, considering that there are over 11,000 missionaries in the organization and only 76 responded. This is possibly a methodology issue. Unfortunately, it is difficult to guess why the numbers were not higher. It could be that e-mails are easier to dismiss than paper questionnaires, or there was a “bottle-neck,” meaning that one person checked the e-mail and deleted it before anyone else at the base could see it, or any other variety of issues.

ⁱ One possible difficulty in this study needs to be acknowledged. It is possible that the missions organization initially attracts predominately intrinsically oriented individuals. Conceptually this makes sense, since intrinsics desire to recruit and draw others into their belief system more than any of the other religious orientations. The missions organization that was contacted contains within it several “branches” where the emphasis is not on evangelism, but rather education, and what they call “mercy ministries.” These mercy ministries go into developing countries for more altruistic reasons, for example, to help flood victims. It was hoped that the other religious orientations would be better represented in these smaller sub-divisions of the missions organization.

married ($M = 6.37$ years, $SD = 1.51$), and 40% ($n = 30$) were single, with the remainder not indicating marital status. Seventy-eight percent ($n = 59$) of the respondents indicated that they had no children, with the remaining 22% ($n = 17$) indicating that their children were with them on the mission field. Slightly more than half of the participants had some education beyond high school, 26% ($n = 20$) having some university or college, 21% ($n = 16$) held university degrees and 5% ($n = 4$) had some post-graduate qualifications. The age range of the respondents was 18 to 57, with a mean of 31 years ($SD = 7.8$).^j

The length of posting of the missionaries ranged from one to 10 years ($M = 4.4$ years, $SD = 2.9$) with 67% ($n = 51$) indicating that they had stayed longer than their original posting period. Fifty-five percent ($n = 42$) indicated that they were expecting to be in their current posting “indefinitely.”^k Considering the relatively small number of respondents, it was decided not to group posting locales into broad geographic sets for separate analyses. The sojourners were asked to rate their host

^j There have been several attempts made by the researcher to obtain demographic information from the missions organization, however these attempts have been unsuccessful. It would have been beneficial to see if the sample accurately reflects the population. From personal experience the sample does not reflect the population. For example, I would estimate that approximately 50% missionaries in YWAM are unmarried women, and that there are fewer married couples in the organization than the sample indicates.

^k Usually, within YWAM, a person commits for a two year term overseas, after which time they are termed as staying “indefinite.” Indefinite should not be interpreted, in this case, as permanently.

language proficiency on a 1 (not at all proficient) to 5 (fluent) scale; $\underline{M} = 3.9$ ($\underline{SD} = 1.2$). Most of the missionaries, 71% ($\underline{n} = 54$), lived in towns, 17% ($\underline{n} = 13$) said they lived in cities, while the remaining 12% ($\underline{n} = 9$) indicated they lived in smaller villages. All of the respondents stated that they had running water and electricity at least most of the time. The respondents were asked to indicate how long it had been since they visited home ($\underline{M} = 1.2$, $\underline{SD} = 0.9$ years). Seventeen percent ($\underline{n} = 13$) indicated that they had not returned home for a visit since beginning their posting, 55% ($\underline{n} = 42$) indicated that they had returned home for a visit in the past year, 10% ($\underline{n} = 8$) returned home for a visit during the past two years, while 17% ($\underline{n} = 13$) indicated that they had not been home for at least three years. Time since living in their home country ranged from 1 to 10 years ($\underline{M} = 4.6$, $\underline{SD} = 2.9$ years).

Respondents were asked whether they had previous experience living in another culture; 40% ($\underline{n} = 30$) indicated that this was their first cross-cultural experience. Twenty-nine percent ($\underline{n} = 22$) of the respondents were stationed in North America (Canada and United States), 22% ($\underline{n} = 17$) were posted in Western and Eastern European countries, 21% ($\underline{n} = 16$) were posted in Central or South American countries, 17% ($\underline{n} = 13$) were posted in African countries, 5% ($\underline{n} = 4$) were posted in Asian countries, with the remaining 5% ($\underline{n} = 4$) posted in Australia or New Zealand. Finally, the sojourners were asked to indicate the perceived cultural

distance between home and host cultures on a nine point scale (1 being “exactly like your home culture” to 9 being “totally dissimilar to your home culture”), the responses ranged between 3 and 7 ($M = 5.4$, $SD = 1.2$).

Procedure

Initial Contact. Most operating locations within the missions organization have access to e-mail, and staff have access to this facility. Permission and authority to conduct this research was obtained through the ethics committee at Wilfrid Laurier University. An introductory e-mail (see Appendix A) was sent to all operating locations, stating: the purpose of the research; that completing the scales was purely voluntary; that the research had obtained the requisite approvals; and the URL address for the website where the survey was hosted (see Appendix B for a hard copy of the website). By using e-mail and a website, it was hoped that a high response rate could be achieved, as well as an “exponential” effect of respondents forwarding the information to other missionaries in the locale that were not on the original list. In the cover letter, potential respondents were informed that there would be a random draw for a \$100.00 donation (missionary support) for those who participated in the project.

Measures

Nine measures were used to examine the relationship between religious

orientation and coping/adjustment in missionaries who reside in cross-cultural situations. Along with these measures, respondents were asked to answer some demographic questions, such as gender, age, marital status, their particular home and host country, length of stay in host country, expected length of stay, length of time since last visiting home, previous experiences in living in developing countries, and reasons for coming to live in the host country. Within the demographic section, the participants were also asked to rate their perception as to how different their home culture is from their new host culture, to measure perceived cultural distance. Church (1982) indicates that some success has been obtained in predicting sojourner adjustment from background or demographic characteristics of the sojourner. (See Appendix B for a copy of the website).

1. Religious orientation scale. Participants completed a 47-item measure of religious orientation that includes three subscales: Gorsuch and Venable's (1983) "Age Universal" Intrinsic/Extrinsic Scale, a more reader-friendly update of Allport and Ross' (1967) earlier version; Batson and Schoenrade's (1991) Quest Scale; and Burris and Tarpley's (1998) Immanence Scale. All scales utilize a 9-point (1 = strongly disagree to 9 = strongly agree) response format. This measure provided the primary independent variable for the study.

a) Age Universal Intrinsic/Extrinsic Scale (Gorsuch & Venable, 1983). The 9

intrinsic and 11 extrinsic items are scored separately, since they reflect independent dimensions rather than a unipolar construct. Examples of intrinsic items are: "It is important for me to spend time in private thought and prayer" and "My whole approach to life is based upon my religion." Examples of extrinsic items are: "I attend religious services mostly to spend time with my friends" and "Although I am religious, I don't let it affect my daily life." The score of each subscale is determined by summing the scores of the 9 intrinsic or 11 extrinsic items, thus providing ranges of 9 to 81 and 11 to 99, respectively. Internal consistency reliability coefficients were .66 for the extrinsic subscale and .73 for the intrinsic subscale (Gorsuch & Venable, 1983), which are comparable to those for the Allport and Ross (1967) intrinsic/extrinsic scale. Subscale correlations between the Age Universal and the Allport and Ross Scales were .90 for intrinsic and .79 for extrinsic, indicating that the scales appear to be valid in measuring these constructs.

b) Quest Scale (Batson & Schoenrade, 1991). The score for this scale is determined by the sum of the responses to the 12 items, thus providing a possible score range of 12 to 108. Examples of quest items are: "As I grow and change, I expect my religion also to grow and change," and "I am constantly questioning my religious beliefs." Batson and Schoenrade reported Cronbach's alphas of .75 and .81 for their Quest Scale. Support for the validity of the scale seems fairly

substantial (see Burris et al., 1996, for a review) as it positively correlates with a number of variables suggestive of an individuated stance toward social participation in general (e.g., reactance, social criticism, need for uniqueness).

c) Immanence Scale (Burris & Tarpley, 1998). This 15-item measure is scored by the sum of the responses to such questions as: “There is no sin, only ignorance of God” and “All religions have some value.” The possible response range then is 15 to 135. Burris and Tarpley reported an alpha coefficient of .79 for their scale. Burris and Tarpley also established convergent and discriminant validity for the scale by comparison to other, nonreligious measures such as: external locus of control, ego-permissiveness, Machiavellianism, impression management and self-deception (see Burris & Tarpley, 1998, for a review).

2. Perceived Stress Scale (PSS). The PSS (Cohen, Kamarck, & Mermelstein, 1983) is a 14-item instrument designed to measure the amount to which a person perceives life situations to be stressful (i.e., overloading, unpredictable, and uncontrollable). Pratt and colleagues (2000) used a four item, short version of the PSS, reporting Cronbach’s alphas ranging between .77 and .79. Construct validity for the scale is indicated by significant correlations between the PSS and Life-Events scores and depressive and physical symptomatology questionnaires (Cohen et al., 1983). The scale includes such statements as “In the last month, how often

have you felt that difficulties were piling up so high that you could not overcome them?” and “Felt that things were going your way?” (reverse-scored). Respondents rated how frequently the item applies on a scale that ranges from 0 (never) to 4 (very often). Summing over the scale (after reversing con-trait items) produces overall scores ranging from 0 - 16.

3. State-Trait Anxiety Inventory (STAI) (Spielberger, Gorsuch, & Lushene, 1970). The STAI was used as the measure for anxiety within the current study. Respondents completed the A-State component of the scale, which comprises 20 items. Examples of these items are: “I am presently worrying over possible misfortunes” and “I feel ‘high strung.’” Participants will rate each item on a 4-point Likert scale (1 = not at all and 4 = very much so). As can be imagined, the test-retest reliability for this measure was low (ranging from .16 to .54) because, as expected, an individual’s state of anxiety fluctuates over time. The internal consistency reliability coefficients of the A-State scale ranged from .83 to .92 (Spielberger, et al., 1970). Concurrent validity with the IPAT Anxiety Scale and the Manifest Anxiety Scale (TMAS) were .77 and .84, respectively.

4. The Balanced Inventory of Desirable Responding (BIDR) (Paulhus, 1984; 1988). Respondents were also asked to complete a 40-item measure of social desirability. The BIDR includes subscales intended to measure both impression

management and self-deception. An example of an item intended to measure impression management is: "I always obey laws, even if I'm unlikely to get caught." An item designed to measure self-deception is: "I am fully in control of my own fate." Participants rated each item on a 7-point Likert scale (1 = not true, 7 = very true). Paulhus (1988) reports coefficient alphas ranging from .68 to .80 for the self-deception subscale and from .75 to .86 for the impression management subscale. When all 40 items are considered as a measure of social desirability, the alpha is .83. Paulhus also reported a test-retest correlation over a 5-week period of .69 and .65 for the self-deception and impression management scale, respectively. The BIDR correlates with other measures of social desirability: .71 with the Marlowe Crowne scale and .80 with the Multidimensional Social Desirability Inventory.

5. Religious Coping Activities Scale (RCAS). (Pargament et al., 1990). The Religious Coping Activities Scale measures the coping strategies used by participants. The scale contains 29 items that identify and measure six types of religious coping: spiritually based coping, good deeds coping, coping by expressing discontent, coping through interpersonal religious support, coping by pleading, and religious avoidance coping. Examples of items from this measure are: "God showed me how to deal with the situation" and "Bargained with God to make things better." Participants were asked to rate each item on a 4-point Likert scale (1 = not at all,

and 4 = a great deal). Pargament and colleagues report internal reliabilities for all six subscales adequate for research purposes. Cronbach's alphas range from low to moderately high: Religious Avoidance = .61; Plead = .61; Discontent = .68; Interpersonal Religious Support = .78; Good Deeds = .82; and Spiritually Based Activities = .92. Pargament and colleagues used their scale to predict three outcome measures of coping: a mental health questionnaire, five items estimating general nonreligious effects of the stressful event, and three items operationalizing religious outcomes. The researchers conducted multiple regression procedures, demonstrating that the six Religious Coping Activities contributed to the predictability of all three outcomes over and above the variance explained by a variety of other measures of religious coping. The subscales also exhibited significant correlations with measures of nonreligious coping.

6. The Center for Epidemiological Studies of Depression Scale (CES-D)

(Radloff, 1977). This 20-item measure is designed to assess depressive symptoms. Participants were asked to rate items such as: "I was bothered by things that usually don't bother me" on a four point rating scale, from 0 (rare) to 3 (most or all of the time). Four items on the scale are reverse-scored. Total scores could thus range from 0 - 60, with higher scores indicating greater depressive symptomology. The CES-D has demonstrated concurrent validity with the Beck Depression Inventory.

When using the CES-D in their study of university students, Pratt and colleagues (2000) reported Cronbach's alphas of .92 and .93.

7. Social Support was measured by the Interpersonal Support Evaluation List (ISEL; Cohen, Mermelstein, Kamarck, & Hoberman, 1985), a 30-item scale designed to ascertain the perceived availability of potential social resources. These resources include: appraisal support (advice and discussion); belonging support (identification with a social network); and tangible support (material aid). The ISEL, as a whole, has demonstrated good convergent validity, such as a .46 correlation with the Inventory of Socially Supportive Behaviours (Cohen et al., 1985).

a) Appraisal Support. This subscale contains 10 items designed to measure the extent to which participants perceive that there is someone available to talk to them about their problems. Participants were asked to indicate on a 7-point Likert scale (1 = do not agree, 7 = strongly agree) whether statements like "There is at least one person I know whose advice I really trust" and "There is really no one who can give me objective feedback about how I'm handling my problems" apply. The internal reliability of this subscale was .70 - .82 and the test-retest reliability was .87, over a one month interval (Cohen et al., 1985).

b) Belonging Support. Belonging support is a 10 item subscale used to

measure the individual's perception of the availability of others with whom the participant can associate. Participants were asked to indicate on a 7-point Likert scale (1 = do not agree, 7 = strongly agree) whether statements like, "If I decide one afternoon that I would like to go out that evening, I could find someone to go with me" and "There are several different people with whom I enjoy spending time" apply. The internal reliability of this measure is .73 - .78 and the test-retest reliability is .82, over a one-month interval (Cohen et al., 1985).

c) Tangible support. This subscale contains 10 items designed to measure the extent to which the participant perceives the availability of instrumental aid, if needed. Participants were asked to indicate on a 7-point Likert scale (1 = do not agree, 7 = strongly agree) whether statements like "If I needed a quick emergency loan of \$100, there is someone I could get it from" apply. The internal reliability of this subscale is .73-.81 and the test-retest reliability is .80 (Cohen et al., 1985).

8. Posting Satisfaction. Post satisfaction will be assessed by a modified version of Black and Stephens' (1989) sojourner adjustment questionnaire which consists of two subscales: interaction and general conditions. The interaction subscale was designed to determine the sojourner's satisfaction with interactions with the host nationals. Respondents were asked to rate the level of their satisfaction on 4 statements, such as "Socializing with the host nationals" and

“Interacting with the nationals outside of work.” The general conditions subscale measures the sojourner’s satisfaction with the living conditions in the host country. Respondents were asked to rate the level of their satisfaction on 7 statements, such as “Entertainment/recreation facilities and opportunities” and “Living conditions in general.” Both subscales utilize a 7-point Likert scale (1 = “Not at all satisfied” to 7 = “Very satisfied”). The reliability alpha coefficient of the interaction subscale was .89, while the alpha for the general condition subscale was .82 (Black & Stephens, 1989). Previous research has demonstrated the construct validity of both measures (Black & Gregersen, 1991).

Debriefing

After data were collected and analysed, an e-mail outlining the general findings of the study was sent to each base of operations (see attachment C). Participants were again thanked for their involvement and given the opportunity to contact the researcher for further information if they so desired.

Results

Overview

In the following results section, descriptive statistics of all variables used in the study are presented. Second, simple correlations between variables are presented and described. Third, using correlations and multiple regressions the

hypothesized stress/adjustment model was tested.

Descriptive Statistics

The means, standard deviations, range, item means and Cronbach's alphas of all variables, and relevant subscales, are presented in **Table 1**. It should be noted that the Cronbach's alpha for the discontent subscale of the Religious Coping Activities Scale (RCAS) was originally .49. Upon closer examination it was decided to eliminate item 20 from this subscale ("Felt angry or distant from members of the church"), which increased the alpha to .92. Conceptually, this item appears different from the other two items in the subscale, which seem to tap into an individual's discontent with God ("Felt angry or distant from God" and "Questioned my religious beliefs and faith"). Similarly, it was decided to eliminate item 27 from the religious avoidance subscale of the RCAS ("Focused on the world-to-come rather than the problems of this world") to increase the alpha from .43 to .69. The other two items in the subscale ("I let God solve my problems for me" and "Prayed or read the Bible to keep my mind off my problems") appear to be conceptually and temporally different.

Table 1: Descriptive Information for All Measures

Measure	<u>Range</u>	<u>M</u> <u>(SD)</u>	<u>Item M</u>	<u>Alpha</u>
Extrinsic	16 - 47 (11 - 99)	33.07 (10.4)	3.01	.74
Intrinsic	54 - 81 (9 - 81)	69.96 (8.08)	7.77	.76
Quest	36 - 87 (12 - 108)	63.63 (17.93)	5.30	.86
Immanence	42 - 97 (15 - 135)	58.16 (17.24)	3.88	.81
Perceived Stress	4 - 11 (0 - 16)	7.37 (1.97)	1.84	.80
Depression	10 - 35 (0 - 60)	21.28 (8.06)	1.06	.85
Anxiety	23 - 57 (20 - 80)	41.33 (10.23)	2.07	.94
Post Satisfaction	35 - 72 (11 - 77)	49.66 (11.2)	4.41	.88
Post Satisfaction (Interaction)	8 - 28 (4 - 28)	16.16 (6.39)	4.04	.96
Post Satisfaction (General)	24 - 47 (7 - 49)	33.5 (7.41)	4.79	.87
Social Support	104 - 203 (30 - 210)	163.65 (28.1)	5.46	.89
Social Support (Appraisal)	37 - 64 (10 - 70)	50.01 (7.83)	5.00	.66
Social Support (Belonging)	30 - 70 (10 - 70)	53.95 (11.15)	5.39	.91
Social Support (Tangible)	37 - 70 (10 - 70)	58.11 (10.54)	5.81	.87

Table 1: Descriptive Information for All Measures (continued)

Measure	<u>Range</u>	<u>M</u> <u>(SD)</u>	<u>Item M</u>	<u>Alpha</u>
Religious Coping Activities Scale	58 - 71 (29 - 116)	71.74 (8.89)	2.47	.80
Religious Coping Activities Scale (Revised)	45 - 73 (23 - 92)	56.25 (8.99)	2.52	.87
Spiritually Based Coping	23 - 43 (12 - 48)	31.38 (5.53)	2.62	.84
Good Deeds	11 - 20 (6 - 24)	14.93 (2.65)	2.49	.60
Discontent (revised)	2 - 7 (2 - 8)	3.92 (1.59)	3.92	.92
Interpersonal Religious Support	2 - 8 (2 - 8)	5.53 (1.69)	2.76	.83
Plead	5 - 12 (3 - 12)	7.72 (2.19)	2.58	.78
Religious Avoidance (revised)	2 - 7 (2 - 8)	4.41 (1.2)	2.20	.69
Self Deception	59 - 98 (20 - 140)	76.01 (10.48)	3.80	.64
Impression Management	68 - 114 (20 - 140)	82.97 (13.33)	4.15	.67

Note: Possible ranges for scales are underneath actual ranges in parentheses.

n = 76

For several reasons, including ease of interpretation, it was decided to collapse several of the subscales of the RCAS into one coping measure for the model testing analyses. By examining the correlations between the RCAS, its various subscales (see **Table 2**) and Pargament and colleagues' (1990) findings, it was decided not to include the plead and discontent subscales in the new coping measure. Pargament and colleagues (1990) found that the spiritually based activities subscale, along with the good deeds, religious support, and religious avoidance subscales were strong predictors of successful coping, whereas there were mixed or negative relations with coping for the plead and discontent subscales. This revised, 23-item Religious Coping Scale has a Cronbach's alpha of .87.

How does the current sample compare to other studies considering religious orientations? Navara (1999), while conducting research in a university setting, reported item means for the four religious orientations: intrinsic ($\underline{M} = 4.00$, $\underline{SD} = 2.10$); extrinsic ($\underline{M} = 3.66$, $\underline{SD} = 1.38$); quest ($\underline{M} = 4.27$, $\underline{SD} = 1.58$); and immanence ($\underline{M} = 4.31$, $\underline{SD} = 1.12$). It is important to remember that that particular sample was taken from a university setting without any selection criteria for religiosity.¹

¹ Concerns have been raised regarding the high correlations between the religious orientation measures. While these findings are consistent with other research I would suggest that future researchers use factor analytic techniques to assess the psychometric properties of the measures.

Table 2: Simple Correlations Between Religious Activities Coping Scale (RCAS) and Subscales

	RCAS	SPC	G.D.	Dis.	IRS	Plead	RA
Religious Coping Activities		.849**	.737**	-.080	.494**	.213	.557**
Spiritually Based Coping			.901**	-.347**	.133	-.260*	.470**
Good Deeds				-.381**	.148	-.419**	.314**
Discontent					-.178	.457**	-.220
Interpersonal Religious Support						.497**	.096
Plead							.094
Religious Avoidance							

* $p \leq 0.05$, ** $p \leq 0.01$, $n = 76$

Simple Correlations

Simple correlations were calculated between all major variables and are presented in **Table 3**. Correlations between various scales and their respective subscales are also presented in **Tables 4** and **5**. Given the number of correlation coefficients calculated in the present study, and the finding that the probability of making Type I errors rises rapidly as the number of correlations tested for significance increases (Larzelere & Mulaik, 1977), the correlations described below

Table 3: Simple Correlations Between Major Variables

	E	I	Q	Imm.	Stress	Dep.	Anx.	Post Sat.	Soc. Sup.	RCAS	S.D.	L.M.
Extrinsic		-.499**	.229*	.382**	.186	.280*	.348**	.141	-.407**	-.341*	-.015	-.297**
Intrinsic			-.246*	-.685**	-.069	-.654**	-.602**	-.019	.395**	.234*	-.243*	.504**
Quest				.687**	-.496**	-.194	-.148	.364**	.646**	-.705**	-.339	-.118
Immanence					-.372**	.465**	.313**	.434**	.186	-.428*	.147	-.197
Perceived Stress						.289*	.316**	-.461**	-.459**	.357*	.233*	.066
Depression							.654**	-.014	-.486**	.240**	.647**	.038
Anxiety								-.419**	-.454**	-.201	-.010	-.364**
Post Satisfaction									.342**	.095	.240*	.249*
Social Support										-.202	-.334**	.244*
Religious Coping Activities											.727**	.354**
Self Deception												.530**
Impression Management												

* $p < 0.05$, ** $p < 0.01$, $n = 72$ to 76

should be interpreted with caution and should be viewed as more descriptive than inferential.

Table 4: Simple Correlations Between Social Support and Subscales

	Total	Appraisal	Belonging	Tangible
Social Support Total		.918**	.898**	.916**
Social Support Appraisal			.712**	.859**
Social Support Belonging				.676**
Social Support Tangible				

** $p \leq 0.01$, $n = 76$

Table 5: Simple Correlations Between Post Satisfaction and Interaction and

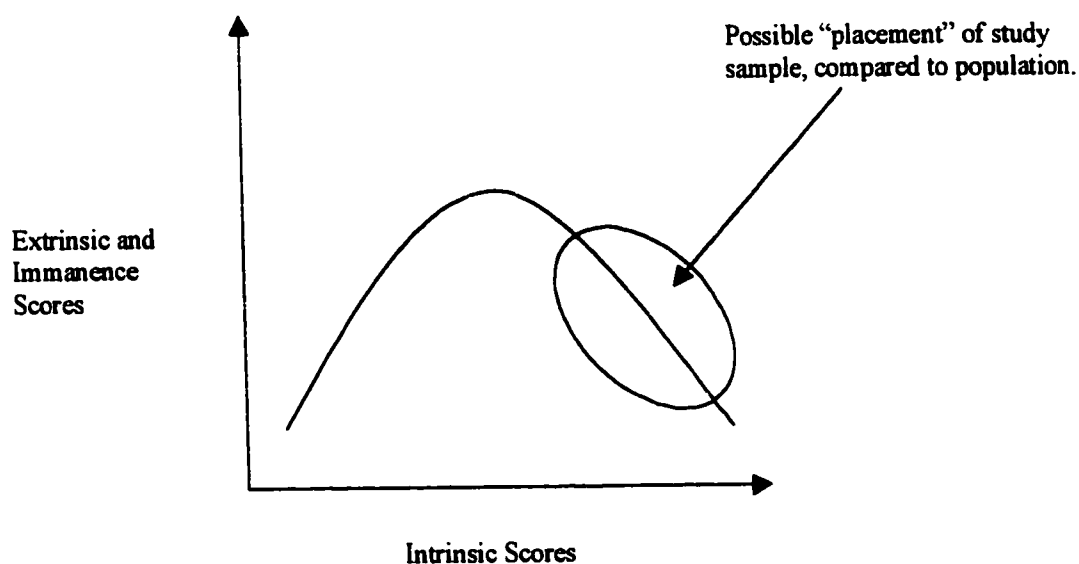
General Conditions Subscales

	Post Satisfaction	Interaction	General
Post Satisfaction		.778**	.840**
Post Satisfaction Interaction			.312**
Post Satisfaction General			

** $p \leq 0.01$, $n = 76$

The correlations between the religious orientations are basically consistent with those found in previous research (Burriss, 1994; Burriss, Jackson, Tarpley & Smith, 1996). However, in the current study, the relationship between extrinsic and quest orientations was found to be significant ($r = .23$, $p < .05$). This finding was not found by Burriss and colleagues. By examining the means of the religious orientations and the corresponding correlations, it would appear that the sample participants score highly on the intrinsic measure and relatively lower on other measures of religious orientations (see **Figure 3** for the possible “placement” of this particular sample). The pattern of results might not be typical of a broader religious sample, but is quite plausible, considering that we are examining a missionary subset of religious individuals. It would appear, at least in this particular sample, that missionaries are highly intrinsically motivated to work on the missions field.

Figure 3: Possible “placement” of sample



Concerns have been raised regarding the conceptual distinctiveness between quest and immanence religious orientations, especially since they show such high correlation with each other ($r = .687, p < .001$). While these variables are significantly correlated with each other, they show distinct differences in their relationships to some other variables (e.g., religious coping strategies, self deception, and outcome variables such as depression and anxiety - see **Table 3**).

The correlations between the four religious orientations and the social desirability and impression management subscales of the BIDR are consistent with previous research (see Burris & Navara, in press). While not part of the testing of

the general model it was decided to conduct correlations of all model variables, partialling out impression management and self-deception. The pattern of partial and zero order correlations were extremely close to one another, and when impression management and self-deception were considered in the actual testing of the model, there were no significant differences in the outcomes.

Model/Hypothesis Testing

The proposed model of adjustment (see **Figure 2**) was tested using several types of analyses. To test the first hypothesis, that certain predictors would affect perceived stress, various predictor variables were regressed upon the measure of perceived stress. Due to the relatively small number of participants, it was decided to restrict the number of predictors. To reduce the number of regressions conducted, and thus reduce the possibility of making a Type I error, predictors were grouped into three sets (demographics, environmental variables, individual variables) based on sojourner research. Each set was then separately regressed upon the perceived stress measure (see **Table 6**). Correlations for each of the series of regressions can be found in **Tables 7 to 9**. From these series of regressions, several variables significantly predicted perceived stress: age ($B = -.706, p < .001$), level of education ($B = .352, p < .05$), size of community ($B = .369, p < .05$), availability of running water ($B = -.574, p < .05$), length of stay ($B = .282, p < .05$),

Table 6: Regression Analyses for Predictor Variables on Perceived Stress

<u>Variables</u>	<u>F</u>	<u>p</u>	<u>B</u>	<u>t</u>	<u>p</u>
<u>Predicted:</u>					
Perceived Stress	3.81	.004*			
<u>Predictor:</u>					
Gender			-.160	-1.08	.29
Age			-.706	-4.06	.001*
Marital Status			.079	.62	.537
Children			-.181	-1.31	.193
Level of Education			.352	2.35	.022*
<u>Predicted:</u>					
Perceived Stress	5.53	.001*			
<u>Predictor:</u>					
Size of Community			.369	2.69	.009*
Running Water			-.574	-2.24	.029*
Running Hot Water			-.012	-.09	.932
Electricity			-.038	-.16	.870
<u>Predicted:</u>					
Perceived Stress	10.26	.001*			
<u>Predictor:</u>					
Length of Stay			.282	2.04	.045*
Language Proficiency			-.782	-4.15	.001*
Previous Experience			.058	.53	.600
Perceived Cultural Distance			-.004	-.03	.976

* $p \leq .05$, $n = 76$

Table 7: Simple Correlations of Variables from the First Set of Multiple**Regressions.**

	Gender	Age	Marital Status	Children	Education
Gender		-.601**	-.200	-.342*	-.376**
Age			.086	.009	.645**
Marital Status				.470**	-.118
Children					.097
Education					

* $p \leq .05$, ** $p \leq .001$, $n = 72$ to 76

Table 8: Simple Correlations of the Variables from the Second Set of Multiple**Regressions.**

	Size of Community	Running Water	Running Hot Water	Electricity
Size of Community		.611**	.191	.589**
Running Water			.605**	.891**
Running Hot Water				.539**
Electricity				

** $p \leq .001$, $n = 76$

Table 9: Simple Correlations of the Variables from the Third Set of Multiple**Regressions**

	Length of Stay	Language Proficiency	Previous Experience	Perceived Cultural Distance
Length of Stay		.662**	.404**	.268*
Language Proficiency			.503**	-.709**
Previous Experience				-.400**
Perceived Cultural Distance				

* $p \leq .05$, ** $p \leq .001$, $n = 76$

and language proficiency ($B = -.782$, $p < .001$). These significant predictors were then grouped together and regressed upon the perceived stress measure (see **Table 10**). For the correlations of these significant predictors see **Table 11**. Of these variables only language proficiency significantly predicted perceived stress.^m This procedure is conceptually similar to that used by James, Hunsley, Quickfall and Navara (2001) to test whether marital factors influenced sojourner adjustment as well as psychological and sociocultural factors. That particular study also found that

^m It should be noted that, consistent with previous research, tests of a curvilinear relationship were not conducted in the above procedures.

language ability significantly predicted adjustment/satisfaction of sojourners in Nepal.^a

Table 10: Regression Analyses of Significant Predictors of Perceived Stress

<u>Variables</u>	<u>F</u>	<u>p</u>	<u>B</u>	<u>t</u>	<u>p</u>
<u>Predicted:</u>					
Perceived Stress	7.33	.001*			
<u>Predictor:</u>					
Age			-.233	-1.45	.153
Level of Education			.174	1.23	.223
Size of Community			-.036	-.231	.818
Running Water			.069	.302	.764
Length of Stay			.278	1.73	.088
Language Proficiency			-.698	-2.69	.009*

* $p \leq .05$, $n = 76$

Table 11: Simple Correlations of Significant Predictors of Perceived Stress

	Age	Education	Size of Community	Running Water	Length of Stay	Language Proficiency
Age		.645**	-.086	.330*	.010	.442**
Education			.148	.269*	-.228*	.061
Size of Community				.611**	.028	.094
Running Water					.227*	.672**
Length of Stay						.662**
Language Proficiency						

* $p \leq .05$, ** $p \leq .001$, $n = 76$

^a In fact that particular study also found that when language ability was regressed upon adjustment measure, previously significant predictors dropped to non-significance.

By examining the simple correlations in **Table 3**, hypotheses 2a and 2b, concerning the correlations between the four religious orientations and perceived stress, can be tested. As predicted, both quest and immanent religious orientations were significantly negatively correlated with perceived stress, ($r = -.496$, $p \leq .001$, $r = -.372$, $p \leq .001$, respectively). However, extrinsic orientation, while positively correlated with perceived stress, was not significant ($r = .186$, $p = ns$). Intrinsic orientation was negatively correlated with perceived stress, but again, not significantly so ($r = -.069$, $p = ns$).

Examining the results described in **Table 3**, hypothesis 3a, that there will be a significant positive correlation between perceived stress and coping, can be tested. As predicted, there was a significant positive correlation between perceived stress and coping ($r = .357$, $p \leq .05$). Hypothesis 3b predicted that there would be a negative correlation between perceived stress and social support and from **Table 3** we see that this hypothesis was supported ($r = -.459$, $p \leq .001$). Hypothesis 3c predicted that there would be significant negative correlation between social support and coping, however this hypothesis was not supported. The correlation was negative, but was not statistically significant ($r = -.202$, $p = ns$). Originally, it was thought to test whether social support was a mediator between perceived stress and coping. However, since not all the relationships between the variables are

significant it was decided to forego this analyses.

Hypothesis 4 predicted that there would be significant and positive correlations between social support and coping with adjustment (post satisfaction). This hypothesis was partially supported. Social support and adjustment were significantly correlated ($r = .342, p \leq .001$). However, coping and post satisfaction were not significantly correlated ($r = .095, p = ns$).

Finally, it was hypothesized (hypothesis 5) that there would be negative correlations between the adjustment measure and symptoms (depression and anxiety). Both anxiety and depression were negatively correlated with adjustment ($r = -.419, p \leq .001$ and $r = -.014, p = ns$ respectively); however, as can be seen, only the relationship with anxiety was statistically significant.

Exploratory analyses.

While not part of the proposed general model, there are several results from the correlational data that merit mention, particularly the ways the four religious orientations correlate with various other measures used in the study. It is interesting to see that both quest and immanence are significantly correlated with post satisfaction ($r = .364, p \leq .001$ and $r = .434, p \leq .001$ respectively) while intrinsic and extrinsic are not significantly related. Intrinsic orientation is negatively correlated with both of the symptom measures (anxiety and depression) ($r = -.602,$

$p \leq .001$ and $r = -.654$, $p \leq .001$ respectively) while the other orientations are either significantly positively correlated with the symptom measures (extrinsic and immanent) or are unrelated (quest) (see **Table 3** for the correlations).

Traditionally, in the sojourner literature, gender comparisons are rarely conducted. Gender could well influence the acculturation process of missionaries. It was decided by the researcher to explore potential differences in the variables that were due to gender.^o With this idea in mind, t -tests were conducted comparing males and females on all the variables (see **Table 12**). As can be seen, there are many variables where there are significant mean differences.

^o Considering the small number of participants, 33 females and 44 males, the overall model could not be tested separately by gender. It would appear that future research should be conducted exploring gender differences in the acculturation process.

Table 12: T-tests of Variable Means According to Gender

Variable	Female - <u>M</u> (<u>SD</u>)	Male - <u>M</u> (<u>SD</u>)
Age **	36.3 (8.36)	26.9 (3.9)
Level of Education *	2.2 (1.1)	1.5 (0.7)
Length of Stay **	3.1 (2.5)	5.5 (2.8)
Language Proficiency	4.0 (1.1)	3.9 (1.1)
Size of Community *	1.9 (0.3)	2.2 (0.6)
Running Water	2.4 (0.5)	2.3 (0.5)
Previous Experience in Another Culture	0.7 (0.5)	0.5 (0.5)
Perceived Cultural Distance	5.1 (1.2)	5.6 (1.2)
Perceived Stress	6.9 (1.3)	7.7 (2.3)
Extrinsic **	24.9 (5.2)	39.3 (8.9)
Intrinsic **	73.8 (5.9)	66.9 (8.3)
Quest	61.4 (15.2)	65.4 (19.8)
Immanence *	51.3 (12.1)	63.4 (18.8)
Depression **	16.9 (4.8)	24.6 (8.5)
Anxiety **	36.7 (8.0)	44.9 (10.4)
Post Satisfaction	47.5 (12.6)	51.3 (9.8)
Social Support *	174.8 (25.7)	155.0 (27.1)
Religious Coping	57.8 (8.5)	55.0 (9.3)

$\underline{n} = 76$ (33 females, 43 males)

* $p < 0.05$, ** $p < 0.01$

Discussion

Before launching into the discussion of the above results, several clarifying and cautionary comments need to be made. First, it is vitally important to recognize the difference between “pure” and “mixed” religious orientations. The sample described in this study is mixed, meaning that the participants in the sample display elements or characteristics typical of all four religious orientations. These individuals might respond, or be motivated by, one religious orientation in a particular circumstance or situation and respond in a totally different way in another situation. The religious orientations might, in fact, combine or interact with each other to form different motivational patterns or behaviours at various times. “Pure” religious orientations would be those individuals who score highly on a particular orientation measure, say in the top quartile, and low on all other measures of religious orientation, the lower quartile. This statement should not be construed to say that these individuals respond in only one manner when confronted with situations. Perhaps a better way of understanding the situation is that these individuals have acquired a regular and consistent way of perceiving and interacting with the world around them, but at times, these patterns could change. Given the number of individuals who responded to this study, and the nature of the population under consideration (namely missionaries), pure religious orientations

would be difficult to find. For example, no one in the current study scored lower than the mid-point in the intrinsic measure. With these thoughts in mind, discussing the results in terms of interactions and all possible permutations would become complex and somewhat unwieldy.

First, it was hypothesized that a variety of variables (e.g., gender, age, perceived cultural distance, etc.) would predict levels of perceived stress. It was also predicted that quest and immanent religious orientations would be negatively correlated with stress, whereas intrinsic and extrinsic religious orientations would be positively correlated with stress. It was also hypothesized that stress and coping would be positively correlated and that stress and social support would be negatively correlated. It was predicted that there would be significant positive correlations between adjustment (post satisfaction) and both social support and coping. Finally it was hypothesized that there would be a negative correlation between adjustment and symptoms (anxiety and depression).

The Model

The results indicate that several variables predicted perceived stress. While some of these findings were consistent with previous research or theoretical understanding, some were not. It would appear that age, level of education, size of community, availability of running water, length of stay and language proficiency

all predict perceived stress. Therefore, the younger a person is when going to the mission field, the higher level of education he or she has, the larger community in which he or she lives (perhaps indicating that they have access to more resources, etc.), the longer he or she has resided in the host country and the more proficient he or she is in the host language, lower his or her perceived stress. Interestingly, when all of these factors are considered at once, only language proficiency remains a significant predictor of lower perceived stress. This finding can be influential in missions organizations' training of missionaries. Cultural sensitivity, social support, communication skills, evangelistic techniques, language skills, and so on, are often incorporated into any training that a missionary might receive from the missions organization. From the study's findings, perhaps the missionary might be better served by focusing on acquiring language skills for his or her host country. Interestingly, the current study found that certain factors thought to affect acculturation, specifically, perceived cultural distance (Berry, 1992), did not do so in this sample.

From the results there appears to be some support for the hypotheses that the different religious orientations perceive stress in different ways on the mission field. Higher scores in the quest and immanence orientations correlated with lower scores on perceived stress, whereas higher extrinsic scores correlated with higher

perceived stress (albeit, non-significantly). Perhaps individuals high in quest and immanent orientations are more open and receptive to cultural differences and/or living conditions, and thus show lower stress. This theory is somewhat supported by the finding that high scores in quest and immanent religious orientations are correlated with high scores in posting satisfaction, while the other orientations do not significantly correlate with post satisfaction.

As predicted, there was a positive correlation between perceived stress and coping. It is important to remember that the scale used in the study taps into the religious coping activities of the missionary. This finding makes sense, in that the higher the perceived stress, the more intensely an individual might engage in activities to cope with that stress (e.g., praying, seeking pastoral support, trusting in God, etc.).^P

Next, a significant negative correlation between perceived stress and social support was found. Individuals who perceive themselves with little or no social supports may well perceive their situation as more stressful. The reverse of this notion could also be possible, meaning the more stressful a person finds the situation, the less likely that he or she will perceive social support to be available to

^P Because this hypothesis was test via correlations, another explanation is also possible - the more a person engages in activities such as prayer, the more stress she or he might perceive. Perhaps the activity itself can be stress provoking.

him or her. This finding is consistent with previous sojourner acculturation research. It was hypothesized that there would be a negative correlation between social support and coping, and while there was an overall negative trend, it was not significant. It was thought that the more social support an individual has, the less he or she would have to engage in religious coping activities.

As predicted, social support and adjustment (post satisfaction) were found to be positively correlated. Perhaps the more satisfied a person is in their posting the more likely they are to cultivate support networks, but the reverse is also possible - the more an individual feels supported socially, the higher the satisfaction they might exhibit in their posting.⁹

Finally, the proposed model hypothesized that post satisfaction would have a negative correlation with symptoms (depression and anxiety), meaning that the more satisfied a missionary was in his or her posting, the less likely he or she would be to display symptoms of distress. Again, this component of the model obtained only partial support. Post satisfaction negatively and significantly correlates with anxiety, but not depression.

There were considerable differences between the means of males and

⁹ I would suggest that the latter is more likely. James (1997) found that social support did lead to adjustment. From personal experience, having support structures in place while on the mission field heightened my level of satisfaction in the posting.

females in many of the variables. While the current study was unable to test the proposed model separately for males and females, due to the small sample size, future research should definitely consider gender differences in acculturation.

Before moving on to the limitations of this study and possible directions of future research, a discussion of the overall goals mentioned earlier would be beneficial. In some ways the use of the internet was problematic (perhaps no more than other methods of data collection, but unique to this medium). Difficulties with the webpage 'crashing,' or some participants not being able to enter the data into the webpage because their browsers were not configured correctly, all added to concerns. Regarding selection concerns, respondents all had to have access to computers. Does this very fact indicate that they might be different from others in the population (e.g., have more financial resources at their disposal, be located in areas that have consistent supply of electricity, have more 'support' from home due to increased ability to communicate)? These issues have parallels in more traditional methods of collecting data (e.g., mailings getting lost or forgotten, participants being selected because they have access to a telephone) so they perhaps are no more or less of a concern than 'regular' methods of data collection/sampling; however, they should be acknowledged.^f A model integrating

^f As an aside, I wonder if all research goes as well as reported in journals, or are procedural difficulties glossed over or considered part of the regular research process?

religious orientations and acculturation was successfully accomplished and research focused upon a group that traditionally was under-represented in the empirical literature.

Limitations and Possible Future Directions for Research

As previously mentioned, the current study has some limitations in understanding the role of religious orientations in the acculturation process of missionaries. One limitation concerns the sample of the study. None of the participants scored below the midpoint on the intrinsic scale. It would appear that the majority of the participants are religiously intrinsically motivated to be on the mission field, and, while interesting in and of itself, this fact makes meaningful comparisons difficult. A variety of scores on all the religious orientations would have provided more information for the analyses. Perhaps, in future research, religious orientation data could be collected from a variety of sources, not just missionaries, but other sojourners. This variety might enable comparisons to be made without a ceiling effect.

When considering a model of this complexity and number of variables, a larger sample size would also have been beneficial. For example, this would allow for a more complete analysis on the effect of gender. Also, having a larger sample would have allowed for some important and interesting elements to be examined.

For example, living in one culture provides a different set of challenges than living in another (i.e., the experience of living in Honduras is not necessarily the same as the experience of living in El Salvador, although both are Central American countries). Also, the country of origin of the sojourner may play a role in the acculturation process. Questions like these can not be examined in the current study, largely due to the fact that the sample cannot support those types of analyses with any sense of reliability.

A reductionistic method of analyzing data inherently limits any discussion, especially when the study revolves around such a complex and pervasive topic as religious orientations. There would appear to be a recursive nature to the acculturation process. For example, someone's religious orientation might well affect the way he or she perceives stress, mediates stress and coping, and might influence the level of symptoms he or she displays, which in turn affects how he or she perceives new stressful situations. The current model only allows for one place where religious orientations "fit," not the recursive or dynamic nature of the real world.⁴ Finally, perhaps a longitudinal design would better capture the acculturation process of the missionary. Collecting data before the missionary

⁴ Structural equation modeling could be used to test the whole model simultaneously, but I am unaware of any method of statistical analyses that can explore the recursive nature of the real world situation.

leaves his or her home nation, and gathering data at six monthly increments, might well provide a better understanding of the process.

Conclusion

In summary, the current study had three overarching goals: 1) to attempt to gather data through 'new' or non-traditional (meaning paper and pencil) means through e-mails and the world wide web; 2) to extend general sojourner acculturation knowledge by examining a particular group which has not had extensive empirical research, namely missionaries; and 3) to incorporate the existing theoretical framework of religious orientations with sojourner acculturation theory. All three goals were accomplished. The internet provides new avenues of accessing populations that were previously difficult to research (e.g., missionaries stationed in remote areas). By further developing this method of recruitment and information gathering, researchers can hopefully explore the nature of acculturation more effectively and efficiently. The current study also explored the acculturation process of missionaries, providing not only some theoretical understanding of what missionary sojourners experience on the field, but also insight on practical elements that might assist the missionary in the acculturation process (e.g., the importance of language in predicting stress, the need for social support networks to be in place). Perhaps the most exciting accomplishment of the current study is to mesh two previously unconnected theoretical frameworks, sojourner research and research on

religious orientations. This combination of theories may fuel future research into the acculturation process of missionaries.

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Appendix A

Dear Fellow YWAM missionary,

My name is Geoff Navara and I was at one time on staff at the base in Cambridge, Ontario, Canada leading the Discipleship Training Schools there, as well as serving on the base leadership council. I am currently a masters candidate in the psychology program at Wilfrid Laurier University, Ontario, Canada.

You are invited to participate in a study that I am conducting as part of my thesis project. The project is an investigation into the acculturation process (how people cope and adjust to new cultures) of missionaries. Previous research has been conducted on other populations who reside overseas, away from their home cultures for extended periods of time (for example, military personnel, embassy staff, etc.), but little research has focussed specifically upon the experiences of missionaries. Research on the experience of missionaries provides a unique opportunity to gain insight into how, and if, faith and religious belief affects the acculturation process. It has been found in previous research that individuals approach their faith and religious beliefs differently from one another, and these differences in approach may also affect the way one copes and adjusts to a different culture. It is hoped by collecting and analysing this data, a better understanding of how the role of religious beliefs, and approaches to those beliefs affect the acculturation process in which missionaries engage. This understanding could be incorporated into Discipleship Training Schools and thus possibly aid future missionaries intending to go onto the mission field. It is also hoped that any findings will be incorporated into the pastoral care of existing, long term missionaries. The survey has received the support of several members of the YWAM leadership council of Canada.

The following link will take you to the website containing the survey. (URL: !!!!!!!)
If possible, could this study be announced at the next family time or staff meeting, and could it be ensured that all staff have access to the survey information? It is hoped that all full-time staff in your base will be asked to complete the

questionnaire. They will be asked to complete a demographic section (such as gender, home country, host country, etc.) and several questionnaires designed to understand how they approach their religious beliefs, and how they are feeling about or coping with living in the host culture. The questionnaire can be downloaded to your computer and then sent when next logged on to the internet. The survey will take about 45 minutes to an hour to complete. It is important to note that participation in this study is purely voluntary and that participants may withdraw from the study at any point with no penalty.

There is a limited budget for this study, but as a way of showing appreciation for your involvement, the university is willing to donate \$100.00 to Youth With A Mission. At the end of the survey there will be a submit button, by pressing this link you will be submitting the information and be taken to a new web page. At this page, if you so wish, you may enter your name and e-mail address to be considered for a random draw for the money. It is important to note that this information will not be linked in any way to the information gathered in the survey, nor do you even have to complete the survey to be considered for the draw. The money will be donated to the Cambridge, Ontario Youth With A Mission in the name of the winner. The person who's name is drawn may have the money sent to them personally, in the form of missionary support, or have the money sent to any person or ministry they wish.

Responses to the questionnaires will be kept completely confidential, only general trends and overall statistics will be presented in any documents or publications.

More complete information on the study can be found on the website (URL:!!!!!!!)
Thank you for your time.

Yours sincerely,

Geoff Navara



Study on the Acculturation of Missionaries

Dear Fellow Missionary,

First off, I would like to thank you for taking the time out of your busy schedules to come to this web page. If you are here, you have probably received an e-mail from me requesting your help in conducting a study on missionary acculturation (if you have not received an e-mail invitation to participate please feel free to complete the survey anyway). If you have any questions, comments or difficulties with this survey or website, please contact me at naval730@mach1.wlu.ca.

My name is Geoff Navara and I was on staff with Youth With A Mission (YWAM), based out of Cambridge, Ontario, Canada for a number of years. I led the Discipleship Training Schools (DTS) there, as well as serving on the base leadership council. I am currently a masters candidate in the psychology program at Wilfrid Laurier University, Ontario, Canada. From the preliminary e-mail, you know you are invited to participate in a study that I am conducting as part of my thesis.

Being involved in missions myself for a number of years, I am invested in understanding the ways individuals' cope with living in cultures other than their own. Specifically, my thesis is an investigation into the acculturation process (how people cope and adjust to new cultures) of missionaries. Previous research has been conducted on other populations who reside overseas, away from their home cultures for extended periods of time (for example, military personnel, embassy staff, etc.), but little research has focussed specifically on the experiences of missionaries.

Research on the experience of missionaries provides a unique opportunity to gain insight into how, and if, faith and religious belief affects the acculturation process. It has been found in previous research that individuals approach their faith and religious beliefs differently from one another, and these differences in approach may also affect the way one copes and adjusts to a different culture.

It is hoped by collecting and analysing this data, a better understanding of the role of religious beliefs, and approaches to those beliefs, affect the acculturation process in which missionaries engage. This understanding could be incorporated into the training of future missionaries (eg. through DTS). It is also hoped that any findings will be incorporated into the pastoral care of existing, long term missionaries.

I am hoping that all full-time staff associated with your base will be asked to complete the attached questionnaires. They will be asked to complete a demographic section (such as gender, home country, host country, etc.) and several questionnaires designed to understand the way they approach their religious beliefs, and how they are feeling about or coping with living in the host culture. The questionnaires will take about 45 minutes to an hour to complete. You do not have to be connected to the internet the whole time, you can open this page, disconnect from the Web, complete the form and reconnect to the internet just before hitting the submit button. It is important to note that participation in this study is purely voluntary and that you may withdraw from the study at any point.

Responses to the questionnaires will be kept completely confidential, only general trends and overall statistics will be presented in any documents or publications. Nothing to indicate an individual's responses will ever be released without his or her prior knowledge and consent. The responses will be kept on a secure, independent computer to which only research personnel have access. To ensure your complete anonymity, you will not be asked to indicate your name anywhere within the survey. You should understand that while in transmission over the internet, the confidentiality of your responses to the questionnaires cannot be guaranteed by the researcher.

Some of the questions within the study may provoke discomfort, and while it is important from a research perspective to have as much complete and accurate data as possible, you should remember that your participation in this study is purely voluntary and that you have the right not to answer any of the questions. If, for any reason, concerns arise from responding to this survey discuss them with your small group leader, pastoral covering or a professional counsellor.

There is a limited budget for this study, but as a way of showing appreciation for your involvement, the university is willing to donate \$100.00 to Youth With A Mission. At the end of the survey there will be a submit button, by pressing this link you will be submitting the information and be taken to a new web page. At this page, if you so wish, you may enter your name and e-mail address to be considered for a random draw for the money. It is important to note that this information will not be linked in any way to the information gathered in the survey, nor do you even have to complete the survey to be considered for the draw. The money will be donated to the Cambridge, Ontario Youth With A Mission in the name of the winner. The person who's name is drawn may have the money sent to them personally, in the form of missionary support, or have the money sent to any person or ministry they wish.

If you have questions about the study, its procedures, and your rights as a research participant, please feel free to contact either myself at nava1730@mach1.wlu.ca or my thesis advisor, Dr. James at sjames@wlu.ca. If more concerns arise, please contact the chair of the Research Ethics Board, Dr. Linda Parker at +1 519 844 0710, ext. #3131 or via e-mail at lparker@wlu.ca. You should note that this study has received approval from the Research Ethics Board here at Wilfrid Laurier University. A brief synopsis of the results of the study will be posted on this website by the end of December, 2000.

By hitting the continue button you are acknowledging that you have read and understood the above information and agree to participate in the study.

Demographics

To help us interpret this questionnaire we need some demographic information about you. Please answer each question and/or fill in the information requested.

What is your gender?

What is your age (in years)?

What is your home country?

What is your nationality(s)?

Where were your parents born?

What is your marital status (e.g., married, single, divorced, etc.)

If you are married, how long?

Do you have any children and are they currently with you?

What is the highest level of education that you achieved in your country of origin?

What country (and/or particular ethnic group) are you currently living in?

How long have you lived in your current posting?

Have you stayed longer than your initial posting period (YES/NO)?

Approximately how much longer do you expect to be in your current posting?

Are you proficient in the language of your host culture (if different from your native tongue)? (1=not at all, 2 = a little, 3 = some, 4 = a lot, 5 = fluent).

Do you live in a: city
 town
 village

What is the name and approximate population of the place you live in?

How often do you have running water? (e.g., most of the time, part of the time, never).

How often do you have HOT running water? (e.g., most of the time, part of the time, never).

How often do you have electricity? (e.g., most of the time, part of the time, never).

How long has it been since:

 visiting your home country?

 living in your home country?

Have you lived in a developing country before? If so, which country(s), for how long, and your approximate age at the time(s)?

With which organization are you affiliated?

What is your present occupation (please be specific)?

Why did you go on the mission field?

Every culture is different from each other (in language, religion, etc.). On a 9 point scale please rate the similarity of your home and host culture (1 being exactly like your home culture, 9 being totally dissimilar to your home culture).

Is my cultural identity of value and to be retained? (Yes/no)

Are positive relations with the larger society to be sought? (Yes/no)

Thoughts and Feelings

The questions in this scale ask how often you felt or thought certain things during the last month. Answer each question fairly quickly with the alternative that seems like a reasonable estimate, using the following scale:

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0	1	2	3	4
never	almost never	sometimes	fairly often	very often

In the last month, how often have you:

1. Felt that you were effectively coping with important changes that were occurring in your life?
2. Felt confident about your ability to handle your personal problems?
3. Felt that things were going your way?
4. Felt difficulties were piling up so high that you could not overcome them?*

* Indicates that the item is reverse coded

Religious Behaviour and Attitude Survey

Please indicate your church/religious affiliation (e.g., Baptist, Catholic, Jewish, Etc.)

How interested are you in religion (from 1 = not at all to 9 = extremely)?

Below are a number of items concerning a variety of behaviours and attitudes related to one's religious life. Please write the number indicating your degree of agreement or disagreement from 1 (Strongly disagree) to 9 (strongly agree) for each. If an item does not apply to you or you disagree with its premise, mark it as a "1" (strongly disagree) rather than leaving it blank.

1. Although I believe in my religion, many other things are more important in life.(E)^a
2. It is important to me to spend time in private thought and prayer.(I)
3. As I grow and change, I expect my religion also to grow and change.(Q)
4. It doesn't matter so much what I believe so long as I am a good person.(E)
5. For me, being religious means learning to accept life as it is.(M)
6. Unless it is simply not possible, I attend religious services.(I)
7. My personal religion is more a matter of direct experience than of faith.(M)
8. I am constantly questioning my religious beliefs.(Q)
9. There is no sin, only ignorance of God.(M)
10. I pray mainly to gain relief and protection.(E)
11. It might be said that I value my religious doubts and uncertainties.(Q)
12. Learning to appreciate one's dark or "sinful" side is essential to spiritual growth.(M)
13. I attend religious services mostly to spend time with my friends.(E)
14. What my religious tradition labels falsehood is often misunderstood truth.(M)

^aE = extrinsic item, I = intrinsic item, Q = quest item, M = immanence item

15. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.(Q)
16. Being in touch with the present moment is for me the heart of religion.(M)
17. I try hard to live all my life according to my religious beliefs.(I)
18. What religion offers me most is comfort in times of trouble and sorrow.(E)
19. I often find it necessary to suspend my own religious beliefs in order to perceive clearly the needs of others.(M)
20. For me, doubting is an important part of what it means to be religious.(Q)
21. Evil must be embraced before it can be changed.(M)
22. I pray mainly because I have been taught to pray.(E)
23. I view each moment as sacred, to be experienced fully.(M)
24. Prayers I say when I am alone are as important to me as those I say in religious service.(I)
25. I do not expect my religious convictions to change in the next few years.(Q)*
26. Although I am religious, I don't let it affect my daily life.(E)
27. I find religious doubts upsetting.(Q)*
28. Faith can be an obstacle to true religious understanding.(M)
29. I attend religious services mainly because I enjoy seeing people I know there.(E)
30. All religions have some value.(M)
31. I have often had a strong sense of God's presence.(I)
32. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.(Q)
33. I enjoy reading about my religion.(I)
34. My life experiences have led me to rethink my religious convictions.(Q)
35. My religion is important because it answers many questions about the meaning of life.(I)
36. To truly know God, one must trust one's own experience.(M)
37. Sometimes I have to ignore my religious beliefs because of what people might think of me.(E)
38. There are many religious issues on which my views are still changing.(Q)
39. I attend religious services because it helps me make friends.(E)

10. It's hard for me to shut off a disturbing thought.*
11. I never regret my decisions.
12. I sometimes lose out on things because I can't make up my mind soon enough.*
13. The reason I vote is because my vote can make a difference.
14. My parents were not always fair when they punished me.*
15. I am a completely rational person.
16. I rarely appreciate criticism.*
17. I am very confident in my judgements.
18. I have sometimes doubted my ability as a lover.*
19. It's all right with me if some people happen to dislike me.
20. I don't always know the reasons why I do the things I do.*
21. I sometimes tell lies if I have to.*
22. I never cover up my mistakes.
23. There have been times when I have taken advantage of someone.*
24. I never swear.
25. I sometimes try to get even rather than forgive and forget.*
26. I always obey the laws, even if I am unlikely to get caught.
27. I have said something bad about a friend behind his or her back.*
28. When I hear people talking privately, I avoid listening.
29. I have received too much change from a salesperson without telling him or her.*
30. I always declare everything at customs.
31. When I was young I sometimes stole things.*
32. I have never dropped litter on the street.
33. I sometimes drive faster than the speed limit.*
34. I never read sexy books or magazines.
35. I have done things that I don't tell other people about.*
36. I never take things that don't belong to me.
37. I have taken sick leave from work or school even though I wasn't really sick.*

38. I have never damaged a library book or store merchandise without reporting it.
39. I have some pretty awful habits.*
40. I don't gossip about other people's business.

Feelings and Behaviours

Below is a list of the ways you might have felt or behaved recently. Please indicate how often you have felt this way *during the past week*. Use the scale provided for your responses.

0	1	2	3
rarely or none of the time (less than 1 day)	some or a little of the time (1-2 days)	occasionally or a moderate amount of time (3-4 days)	most or all of the time (5-7 days)

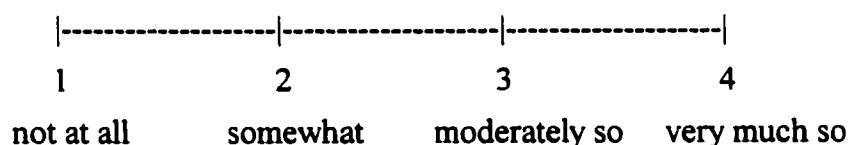
During the past week:

1. I was bothered by things that usually don't bother me.
2. I did not feel like eating; my appetite was poor.
3. I felt that I could not shake off the blues even with help from my family or friends.
4. I felt that I was just as good as other people.*
5. I had trouble keeping my mind on what I was doing.
6. I felt depressed.
7. I felt that everything I did was an effort.
8. I felt hopeful about the future.*
9. I thought my life had been a failure.
10. I felt fearful.
11. My sleep was restless.
12. I was happy.*
13. I talked less than usual.
14. I felt lonely.

15. People were unfriendly.
16. I enjoyed life.*
17. I had crying spells.
18. I felt sad.
19. I felt that people dislike me.
20. I could not get "going".

How do you feel right now?:

Directions: A number of statements which people have used to describe themselves are given below. Read each statement and then indicate next to each statement (1 through 4) how you feel right now, that is at this moment. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe your present feelings best.

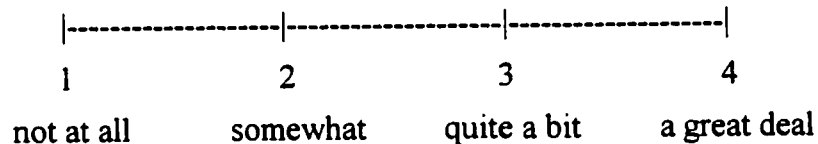


1. I feel calm*
2. I feel secure*
3. I am tense
4. I am regretful
5. I feel at ease*
6. I feel upset
7. I am presently worrying over possible misfortunes
8. I feel rested*
9. I feel anxious
10. I feel comfortable*
11. I feel self-confident*
12. I feel nervous

13. I am jittery
14. I feel 'high strung'
15. I am relaxed*
16. I feel confident*
17. I feel content*
18. I am worried
19. I feel over-excited and 'rattled'
20. I feel pleasant*

Reactions to Situations:

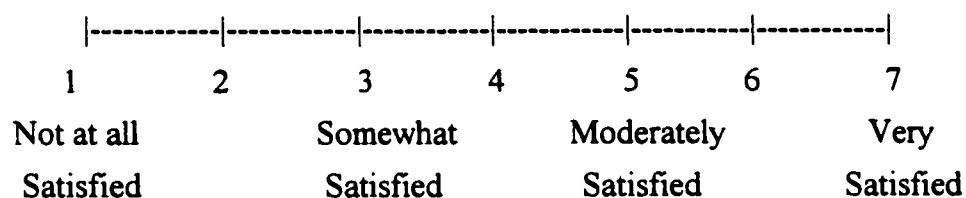
Please recall a recent event that was particularly trying or difficult, then read the statements listed below and for each statement please indicate to what extent each of the following was involved in your coping with the event. Please use the following scale to record your answers:



1. Trusted that God would not let anything terrible happen to me.
2. Experienced God's love and care.
3. Realized that God was trying to strengthen me.
4. In dealing with the problem, I was guided by God.
5. Realized I didn't have to suffer since Jesus suffered for me.
6. Used Christ as an example of how I should live.
7. Took control of what I could and gave the rest to God.
8. My faith showed me different ways to handle the problem.
9. Accepted the situation was not in my hands but in the hands of God.
10. Found the lesson from God in the event.

11. God showed me how to deal with the situation.
12. Used my faith to help me decide how to cope with the situation.
13. Tried to be less sinful.
14. Confessed my sins.
15. Led a more loving life.
16. Attended religious services or participated in religious rituals.
17. Participated in church groups (support groups, prayer groups, Bible studies).
18. Provided help to other church members.
19. Felt angry or distant from God.
20. Felt angry or distant from members of the church.
21. Questioned my religious beliefs and faith.
22. Received support from the clergy.
23. Received support from other members of the church.
24. Asked for a miracle.
25. Bargained with God to make things better.
26. Asked God why it happened.
27. Focused on the world-to-come rather than the problems of this world.
28. I let God solve my problems for me.
29. Prayed or read the Bible to keep my mind off my problems.

Using the below scale, please indicate how satisfied you are with each of the following:

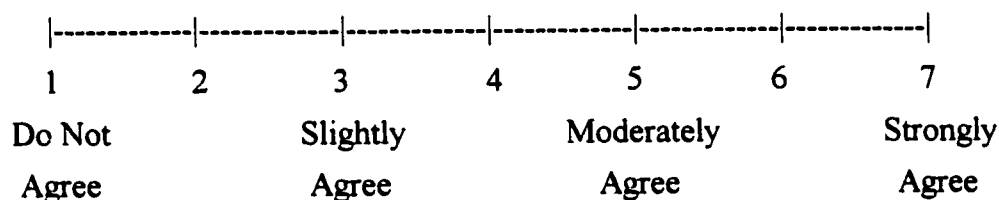


1. Socializing with the host nationals.
2. Interacting with the nationals on a day-to-day basis.
3. Interacting with the nationals outside of work.

4. Speaking with the nationals
5. Living conditions in general.
6. Housing conditions
7. Food
8. Shopping
9. Cost of living
10. Entertainment/recreation facilities and opportunities
11. Health care facilities

Social Support:

Using the scale below as a guide, please write the number indicating your degree of disagreement or agreement for each statement.



1. There is at least one person I know whose advice I really trust.
2. There is really no one I can trust to give me good financial advice.*
3. There is really no one who can give me objective feedback about how I'm handling my problems.*
4. When I need suggestions for how to deal with a personal problem I know there is someone I can turn to.
5. There is someone who I feel comfortable go to for advice about sexual problems.
6. There is someone I can turn to for advice about handling hassles over household responsibilities.
7. I feel there is no one with whom I can share my most private worries and fears.*

8. If a family crisis arose few of my friends would be able to give me good advice about handling it.
9. There are very few people I trust to help solve my problems.*
10. There is someone I could turn to for advice about changing my job or finding a new one.
11. If I decide one afternoon that I would like to go out that evening, I could find someone to go with me.
12. No one I know would throw a birthday party for me.*
13. There are several different people with whom I enjoy spending time.
14. I don't often get invited to do things with others.*
15. If I wanted to have lunch with someone, I could easily find someone to join me.
16. Most people I know don't enjoy the same things I do.*
17. When I feel lonely, there are several people I could call and talk to.
18. I regularly meet and talk with members of my family or friends.
19. I feel that I'm on the fringe in my circle of friends.*
20. If I wanted to go out of town for the day I would have a hard time finding someone to go with me.*
21. If for some reason I was detained by the police, there is someone I could call who could help me.
22. If I had to go out of town for a few weeks, someone I know would look after my home (the plants, pets, yard, etc.).
23. If I were sick and needed someone to drive me to the doctor, I would have trouble finding someone.*
24. There is no one I could call on if I needed to borrow a car for a few hours.*
25. If I needed a quick emergency loan of \$100, there is someone I could get it from.
26. If I needed help in moving to a new home, I would have a hard time finding someone to help me.*
27. If I were sick, there would be almost no one I could find to help me with my daily chores.*

28. If I got stranded 10 miles out of town, there is someone I could call to come and get me.
29. If I had to make an important delivery by 5:00 and could not make it, there is someone who could do it for me.
30. If I needed a ride to the airport very early in the morning, I would have a hard time finding anyone to take me.*

Thank you for taking the time to complete this survey. Finally, is there anything else that you would like to communicate to the researcher (for example, positive aspects/experiences of living in another culture)? Also, please feel free to make any suggestions or input regarding the above survey.

If you wish to have your name entered into the draw for \$100.00 (Cdn) please enter your name and e-mail address in the fields provided. Please remember that your neither your name or personal information will be associated with any information provided in the survey. The winner will be contacted by the end of December, 2000.

Name:

e-mail

Appendix C

Dear Fellow Missionary,

Late last year I e-mailed YWAM bases around the world asking for your assistance in a research project on missionary acculturation (how people cope and adjust to new cultures). First off, I would like to thank those of you who took the time out of your busy schedules to complete the web-based questionnaire. I would like to recap the purpose of the study for you and then proceed to some of my findings.

My name is Geoff Navara and I was on staff with Youth With A Mission (YWAM), based out of Cambridge, Ontario, Canada for a number of years. I led the Discipleship Training Schools (DTS) there, as well as serving on the base leadership council. I am currently a masters candidate in the psychology program at Wilfrid Laurier University, Ontario, Canada.

Being involved in missions myself for a number of years, I am invested in understanding the ways in which individuals' cope living in cultures other than their own. Specifically, my thesis is an investigation into the acculturation process of missionaries. Previous research has been conducted on other populations who reside overseas, away from their home cultures for extended periods of time (for example, military personnel, embassy staff, etc.), but little research has focused specifically on the experiences of missionaries. The intention of my research in this area is to gain insight into how, and if, faith and religious belief affects the acculturation process. It has been found in previous research that individuals approach their faith and religious beliefs differently from one another, and these differences in approach may also affect the way one copes and adjusts to a different culture.

Seventy-six people (43 males and 33 females) completed the questionnaire. Most of the missionaries originated from North America, 45% from the United States and 29% from Canada and 21% from Australia and New Zealand. Five percent came from Western European countries (such as the United Kingdom). In terms of

personal demographic data, 55% of the missionaries were married, and 40 % were single with the remainder not indicating marital status. Seventy-eight percent of the people indicated that they had no children with the remaining 22% indicating that their children were with them on the mission field. Length of posting ranged from one to 10 years with 67% indicating that they had stayed longer than their original posting period. Fifty-five percent indicated that they were expecting to be in their current posting indefinitely. Of the missionaries in the study, 71% lived in towns, 17% said they lived in cities, while the remaining 12% indicated they lived in smaller villages. The missionaries were asked to indicate how long it has been since they visited home, 17% indicated that they had not returned home for a visit since beginning their posting, 55% indicated that they had returned home for a visit in the past year, 10% returned home for a visit during the past two years, while 17% indicated that they had not been home for at least three years. Time since living in their home country ranged from one to 10 years. The missionaries were asked whether they had previous experience living in another culture, 40% indicated that this was their first cross-cultural experience.

Previous research has found that certain experiences/elements help the sojourners adjust to their new environment. The current study supported the findings, that social support, gender, previous cross-cultural experiences, language ability and age all influenced the adjustment process. Just as individuals have different motivations for attending church (for example, as an expression of intimacy with God or to obtain support from others), so to, there might be different motivations for going to the mission field. Researchers have labeled these different approaches to religion as religious orientations. I proposed in my study that these different orientations might influence acculturation. It should be noted that everyone has elements all of these orientations, and different motivations are active in different situations. The highlights from the study were that those individuals who ascribe to less rigid religious boundaries (e.g., those who are more likely to see that other cultures have merit and that not all “good” resides in their religion alone) are less likely to experience stress in their new environment, and reported satisfaction in their posting. However, those who have more rigid boundaries experience less anxiety or

depression. Those who approached their religion as a means to an end, other than the religion itself, had negative experiences with social support and prayer as a means of coping with stress, yet they were more likely to voice their discontent with the current situation.

A \$100.00 (Cdn) draw was conducted and the person has been contacted. The money was donated to Youth With a Mission as missionary support for that missionary.

If you have questions about the study, its procedures, and findings please feel free to contact either myself at nava1730@mach1.wlu.ca or my thesis advisor, Dr. James at sjames@wlu.ca.

Thank you again for your time,

Geoff Navara