A STUDY OF COPING AND HOW IT AFFECTS THE NEW HOME ENVIRONMENT AND ASSIMILATION OF SOUTHERN BAPTIST MISSIONARIES

By

KELLIE LILLIAN SATTERFIELD

Bachelor of Sciences

Oklahoma State University

Stillwater, Oklahoma

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BAPTIST MISSIONARIES

Thesis Approved:

M. Lynne Richards

Thesis Advisor

Carol Bormann

Rick P. Bartholow

Timothy J. Pettibone

Dean of the Graduate College

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CHAPTER I

INTRODUCTION

Statement of the Problem

Environmental design research is primarily based on the investigation of people, their built environment, and the relationship between the two. Researchers such as Altman and Chemers (1981), Hall (1983), and Lang (1987) are just a few who have studied this inter-relationship from various perspectives, including the deterministic view in which the built environment is believed to control people's behavior (Lang, 1987), to other ecological and social models that suggest a mutual relationship between the environment and human behavior (Hall, 1983).

Relocation of a homogeneous group of people outside their normal constructed environment is a universal phenomenon. Human beings relocate for a variety of reasons. One of these reasons includes missionary work. Missionaries often relocate to a built environment that is different from their own. The relocation experience may pose problems for the individuals and family involved, and possibly result in feelings of anxiety, depression, and physical pain such as headaches, anger, and feelings of isolation (Gaylord & Symons, 1986).

Relocation abroad also may result in culture shock. Culture shock is defined as anxiety due to the loss of familiar signs and symbols of social interaction. Verbal and nonverbal cues that guide behavior are examples of symbols of social interaction (Oberg, 1960). Culture shock, subsequently, may lead to stress. Stress is the process by which events or conditions are perceived to threaten a person's existence and sense of well being, and impact how a person then responds to the perceived threat (Evans, 1982).

The built environment into which missionaries resettle may be different from that which they are used to. These differences in the built environment may cause culture shock and subsequent stress in the individual. Members of different cultures have different values about the built environment and different ideas about what the home should be, what it should look like, and what should be in it (Moos, 1976; Cooper, 1974). The built environment becomes an expression of each group's uniqueness. When people of different cultural backgrounds are brought to the same physical environment, difficulties in communication, as well as cultural barriers may arise (Hall, 1966; Altman & Chemers, 1980; Furnham & Bochner, 1986). These barriers may result in stress to the person who is relocating. If these barriers persist then cultural dissonance will occur. That is, conflict will arise between members of the two cultures and assimilation into the new culture will be minimal at best.

A common human response to stressful situations is coping or adaptation. Evans (1982) reported three types of adaptations to stress: 1) *direct action* occurs when the person changes the environment, 2) *palliative coping* occurs when the person learns to relax, pray, or meditate, and 3) *intrapsychic adaptation* occurs when the individual changes his/her own personal views of the new environment.

On the other hand, Moos (1993) reported two mechanisms of coping: 1) *approach coping* mechanisms and 2) *avoidance coping* mechanisms. Approach coping is further divided into four sub-groups which include: 1) *logical analysis*, in which the individual makes cognitive attempts to understand and prepare for the stressor and its consequences, 2) *positive reappraisal*, when the individual attempts to restructure the problem in a positive way, 3) *seeking guidance*, which involves a quest for information,

assistance, or direction from peers, and 4) *problem solving*, the individual takes direct action to deal with the stressful event. Avoidance coping is, likewise, divided into four sub-groups. These include: 1) *cognitive avoidance*, when the individual tries to avoid thinking realistically about the problem, 2) *acceptance or resignation*, characterized by cognitively recognizing and accepting the problem, 3) *seeking alternative rewards*, or attempts to create new substitute sources of satisfaction by getting involved in other activities, and 4) *emotional discharge*, in which the individual tries to reduce stress by expressing negative feelings.

The purpose of this research is to examine coping mechanisms used by missionaries exposed to a new environment, the ways in which missionaries shape their new home environment, and evidence of their assimilation into the new culture. This study can provide important information concerning the resettlement of missionaries within other cultures that can be a great aid to missionaries in the future. Investigating the residential environment in relation to the assimilation of missionaries will provide information useful in preparing missionaries and their housing prior to relocation overseas. Also, investigating which coping method(s) may be tied to environmental manipulation will permit pre-identification of those persons for whom the physical environment is important in reducing stress.

Definitions

The following definitions are used throughout the text:

Assimilation - the overall process of learning the attitudes, norms, and behaviors of a cultural group that is different from the one in which the individual was raised (Moschis, 1987).

Coping - "...constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person." (Lazarus & Folkman, 1984).

Culture - a system in which a group of people has been socialized into acceptance of similar beliefs, values, and norms.

Culture Shock - an emotional reaction that follows from not being able to understand, control, and predict another's behavior due to relocation (Furnham & Bochner, 1986).

Missionary - any person who works for a religious organization outside their own cultural environment and whose primary purpose is to communicate the gospel of Jesus Christ (Jones & Jones, 1995).

Native - any person who was born in the mentioned country.

Norms - standards, pressures, forces from outside the individual or household that notify the individual or household what is valued in the society (Morris & Winter, 1990).

Relocation - the moving of an individual or family to another cultural group.

Stress - the process by which environmental events or forces are perceived to threaten an individual's sense of well-being and how the individual responds to the threat (Evans, 1982), resulting in emotional and/or physical side effects (Frame & Shehan, 1994).

PROPOSITIONS

Research reports were found concerning human behavior, the built environment, and the relationship between the two. Based on these reports a theoretical model was developed (see Figure 1).

More specifically, this model suggests that:

- If a person experiences an environment then he/she will experience both
    a) unfamiliar stimuli, and
    b) familiar stimuli.
- a) If the person experiences *unfamiliar* stimuli, then he/she will have an intensified sensory experience.
- If the intensified sensory experience is prolonged, then he/she will sustain intensified stress.
- If a person experiences intensified stress, then he/she will adapt by coping.
- b) If a person experiences *familiar* stimuli, then he/she will have a moderate sensory experience.
- If a person has a moderate sensory experience, then he/she will sustain moderate stress.
- If a person sustains moderate stress, then he she will have less need to enact coping mechanisms.
- If the person adapts to stress by coping, then he/she will manipulate the environment to reduce stress.

- If the person manipulates the environment, then this manipulation will influence social interaction in and near that environment.
- If environmental manipulation influences social interaction, then that resulting social interaction will impact job performance.

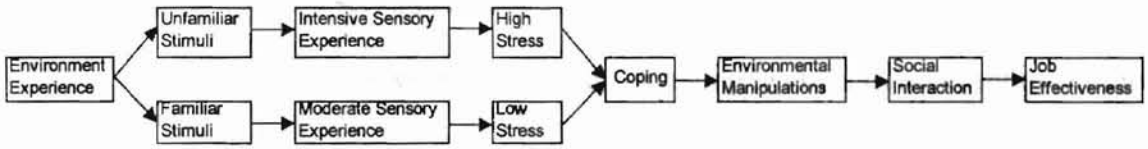

Figure 1. *Theoretical Model*

In the current investigation this theoretical model was tested in relation to missionary relocation to another culture (see Figure 2). As applied to this specific situation, the theoretical propositions suggest:

- If a person relocates abroad, then he/she will experience an increased amount (degree of) unfamiliar stimuli when introduced into the new culture (Gaylord & Symons, 1986).
- If a person experiences unfamiliar stimuli, then he/she will be more aware and stimulated by that stimuli than by any familiar stimuli, leading to an intensified sensory experience (Storm, 1984).
- If a person sustains intensified sensory experiences, then he/she will experience high stress.
- If a person experiences high stress, then he/she will seek to reduce that stress via either:
    a) approach coping responses, or

b) avoidance coping responses (Moos, 1993).

- a) If a person seeks to reduce stress via *approach* coping responses, then he/she will actively confront the stress by changing his/her environment to eliminate unfamiliar stimuli (Moos, 1993).
- b) If a person seeks to reduce stress via *avoidance* coping responses, then he/she will circumvent the stress by changing his/her environment to eliminate unfamiliar stimuli (Moos, 1993).
- If a person changes his/her environment, then this action will influence the degree of assimilation into the new culture.
- If a person does or does not assimilate into the new culture, then this will impact the mission outcome (Jones & Jones, 1995).

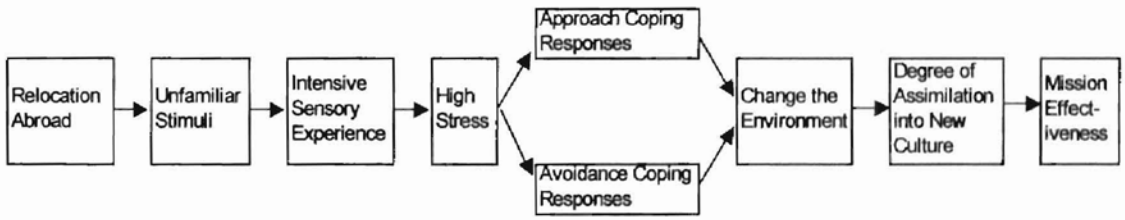

Figure 2. *Hypothesis Model*

Selected Propositions

The propositions chosen for testing in this study are:

- a) If a person seeks to reduce stress via approach coping responses, then he/she will change his/her environment to eliminate unfamiliar stimuli (Moos, 1993).

- b) If a person seeks to reduce stress via avoidance coping responses, then he/she will change his/her environment to eliminate unfamiliar stimuli (Moos, 1993).
- If a person changes his/her environment, then this action will influence the degree of assimilation into the new culture.

HYPOTHESES

The following hypotheses were derived from the above-mentioned propositions:

1) There is a significant relationship between *avoidance* coping responses and manipulation of the home environment among missionary families.
2) There is a significant relationship between *approach* coping responses and manipulation of the home environment among missionary families.
3) There is a significant relationship between manipulation of the home environment and assimilation into the new culture among missionary families.
4) There is a significant difference between males and females of missionary families in their use of *avoidance* coping responses.
5) There is a significant difference between males and females of missionary families in their use of *approach* coping responses.
6) There is a significant difference between males and females of missionary families in their approach to manipulating the home environment.
7) There is a significant difference between males and females of missionary families in their degree of assimilation into the new culture.

CHAPTER II

REVIEW OF LITERATURE

Culture, Stress, and the Environment

The Environment and Human Behavior

The same environment may affect different people in distinct ways. Moos (1976) stated that "...cultural background may determine the degree to which the setting will be congruent with the behaviors..." of its users (p 131). For example, persons from a non-contact culture may feel comfortable in a large space. On the other hand, members of a contact culture may feel uncomfortable in an identical setting. Cultural groups will have their own ideas and reactions to an identical built environment.

In some cases an environment may be perceived as being positive and desirable when the opposite actually is true. This is known as *mental congruence*. Mental congruence is the belief that certain environments fit the values and needs of the users, even when in reality this is not true. For example, Americans often view suburban areas as being a desirable place to raise a family as opposed to highly populated urban areas. The perception of the environment is more important to the person than the actual reality of the environment (Moos, 1976). Suburban areas are seen as having little or no crime when in fact the opposite may be true.

Cultural Norms

Every cultural group has a set of rules or norms. Morris & Winter (1978) described cultural norms as "...rules or standards, both formal and informal, for the conduct and life conditions of members of a particular society" (p. 16). Formal norms are written laws that every member must obey. Informal norms are unwritten rules of

accepted behavior or conditions. Each member of the cultural group learns the norms of the culture. Although most cultural norms are learned during one's youth, it is a continuous process. Cultural norms are learned either directly or indirectly from parents, teachers, pastors, and peers. When an individual enters a new culture, new cultural norms may be encountered. If the individual does not adapt to the new norms then he/she will not be accepted by the cultural group.

Stress in the Environment

According to Evans (1982) stress is the "...process by which environmental events or forces, called stressors, threaten an organism's existence and well-being and by which the organism responds to this threat" (p. 15). Stress may involve side effects such as fear and anxiety to the person experiencing it. Relocation may be a source of stress for a person. Stressors associated with relocation include 1) altered financial state 2) loss of close relationships, 3) problems with a new residence, 4) recreation and education of children, and 5) pressure to succeed with a new job (Frame & Shehan, 1994).

Generally the response to stress, as human beings, is adaptation or coping. We are constantly responding and adapting to sudden or even gradual changes in the environment. Evans (1982) pointed out three styles of adaptation to stress: 1) direct action, 2) palliative coping, and 3) intrapsychic adaptation. During direct action, the individual tries to manipulate his/her relationship to the stressful situation. He or she may try to change the environment, remove his/herself from the environment, or remove the stressor itself. In the palliative coping style the person alters the internal environment (his/herself). Drug or alcohol use, learning to relax, and meditation are examples of palliative coping. Intrapsychic adaptation involves changing the person's emotional

ideas concerning the stressor. For example a person in a stress environment involving noise may conclude, "It isn't really that noisy here" (Evans, 1982, p. 22).

In contrast, Lazarus and Folkman (1984) suggested eight mechanisms of coping: 1) confrontive coping, 2) distancing, 3) self-controlling, 4) seeking social support, 5) accepting responsibility, 6) escape-avoidance, 7) planful problem solving, and 8) positive reappraisal. Confrontive coping (1) involves combative efforts to alter the stressful event. This mechanism of coping suggests a degree of hostility and/or risk-taking. During distancing (2) an individual will use mental efforts to detach him/herself and to decrease the significance of the situation. In the self-controlling phase of coping (3), the person will try to control his/her own feelings and actions. For example, a person will keep his/her feelings to his/herself. Seeking social support (4) involves seeking information, tangible, and/or emotional support from others. For example, a person will talk to others to find more about the situation or will accept sympathy from others. When a person accepts responsibility as a coping mechanism (5) he/she acknowledges his/her own role in the situation. This person also will try to help solve the problem. During escape-avoidance (6) a person will try to avoid or escape the problem. This person might wish that the situation would just go away. Planful problem solving (7) describes deliberate efforts to alter and solve the situation. This person will most likely make a plan or will draw on past experiences to solve the situation. Finally, positive reappraisal (8) describes efforts to create positive meaning of the situation by focusing on personal growth. This person feels as if he/she has learned and grown from the stressful situation.

Moos (1993) also identified eight coping responses to stress: 1) logical analysis, 2) positive reappraisal, 3) seeking guidance and support, 4) problem solving, 5) cognitive

avoidance, 6) acceptance or resignation, 7) seeking alternative rewards, and 8) emotional discharge. Logical analysis (1) involves cognitive efforts to understand and mentally prepare for a stressor and its consequences. During positive reappraisal (2) the individual attempts to explain and cognitively restructure the stressful event in a positive way. This individual will still accept the reality of the event. Seeking guidance and support (3) occurs when the individual seeks information, direction, or assistance from others concerning the stressful event. Problem solving (4) motivates the individual to take direct action to deal with the problem. During cognitive avoidance (5) a person attempts to avoid thinking realistically about the problem. Acceptance or resignation (6) occurs when the individual tries to react to the problem by accepting it. Seeking alternative rewards (7) pertains to an individual's behavioral attempts to become involved in other activities to create new sources of satisfaction. Finally, emotional discharge (8) occurs when the individual attempts to reduce tension from the stressor by expressing negative feelings.

Moos categorizes these coping responses further. The first four responses (logical analysis, positive reappraisal, seeking guidance and support, and problem solving) are classified as approach coping responses. On the other hand, the final four responses (cognitive avoidance, acceptance or resignation, seeking alternative rewards, and emotional discharge) are classified as avoidance coping responses.

Missionary stress. Gish (1983) studied stress in the mission field. The study involved administration of a Likert scale questionnaire containing 65 items. The items (stressors) were rated by respondents from 0 to 5, with 0 representing "does not apply" and 5 representing "great stress". Gish hypothesized that eight variables including age,

sex, place of service, marital status, nationality, length and type of service, and average number of hours at work per week would have an influence on the degree of stress reported by the missionaries. Results indicated that 19 of the 65 items were considered to produce great stress for all missionaries. The top five included confronting others, communicating across language barriers, maintaining donor relationships, amount of work, and work priorities. Gender had a significant impact when confronting others. Women, who are normally taught to be passive, found confrontation to be more stressful than did males. Women also rated communicating across cultural barriers more stressful while males stated that maintaining public relations caused significant stress. Married people reported that insufficient finances were a cause for stress. Singles, on the other hand, stated loneliness and isolation were more stressful. Newcomers to the missionary field reported stress resulting from lack of rest. Missionaries who had served for 20 or more years, however, reported demands from the nationals whom they serve to cause high stress.

Proxemics

Another culturally determined stressor pertains to proxemics. Proxemics may be defined as people's use of space as a cultural artifact, organizing system, and communications system. It involves how people not only react to the physical world culturally and psychologically but also socially. Hall (1966) argued that proxemic patterns simultaneously unite a cultural group while isolating it from other cultural groups.

Each person has four spatial areas or zones that surround the self. These are (1) the intimate zone, (2) the personal zone, (3) the social zone, and (4) the public zone. The

intimate zone is the area directly around the self. In general, intrusion into this area is limited to those who have a close relationship with the person. The personal zone is where normal spacing between friends occurs. The social zone is for formal and business interaction. It is where interaction with people who are not as well acquainted with the person takes place. Finally, the public zone is the outer most limit of personal space. It is the distance that we place between ourselves and people whom we do not know.

Hall (1966) contrasted the proxemics of German and American work behaviors. Hall stated that the Germans dislike having their office doors open. Americans, on the other hand, feel that an open door represents openness to others. An open door says "I am here - come in." Americans often misinterpret the German's behavior as unwillingness to interact with other employees. For Germans, however, an open door represents untidiness rather than willingness to listen and interact with others. This example clearly shows cultural differences in preferred spatial behavior, and represents a situation for potential misunderstanding.

Reactions will vary when the personal space is penetrated inappropriately. Americans, from a non-contact culture, may show signs of stress. They have little or no tolerance towards people whom they do not know who penetrate the personal zone. If someone does encroach into this zone the American may become uncomfortable and seek to reduce the stress by moving, or they may even become hostile towards the other person. Arabs, on the other hand, are from a contact culture. Hall (1966) stated that Arabs do not exhibit signs of stress resulting from personal space intrusion when in a public setting.

Environmental Views

Cultural groups view the environment in different ways. Some cultural groups view themselves as being part of nature. They feel that they are one part of a "harmony" that occurs between man and the environment. In contrast, some cultures feel as though they are above nature. These cultures believe they are in control and feel it is their right that they dominate, exploit, and control the environment. Finally, other cultures feel as if nature controls them. These cultures perceive that they are "...at the mercy of a powerful and uncompromising nature" (Altman & Chemers, 1980, p. 15).

These three views will influence how a cultural group reacts to the surrounding environment. For example a culture that views itself as being subjugated to nature might give a negative connotation to mountains. Mountains, to them, may seem to be powerful beings of strength that could destroy them. A culture that views themselves as being in harmony with nature, on the other hand, might view the mountain as a part of their religion. The mountain then becomes a place to commune with nature. The mountain becomes a place of beauty. An example of the controller orientation toward nature can be seen in Christian America. Genesis 1:28 states "...fill the earth and subdue it..." (New King James Version). Therefore the mountain becomes a place not only to live but to conquer. This culture may destroy the mountain in the process of controlling it.

Altman and Chemers (1980) also argued "Different cultures see the physical environment in very different ways" (p. 1). These ways include 1) a horizontal view 2) a vertical view, and 3) a circular view of the world. Western cultures have a predominantly vertical dimension. This view involves the concept of there being heaven (above), earth

(in the middle), and hell (below). Other cultures relate the vertical dimension to the sky, sun, moon and stars.

The circular dimension can be seen in Native American cultures. "To them the sky is round, [and] the sun moves in a circle..." (Altman & Chemers, 1980, p.1). The world also rotates or circulates eventually coming back to where it originated, only to start again. The Mbuti Pygmies of Zaire, Africa see the world in a horizontal view. They live in such a dense forest they cannot see the sky. The sun and moon, therefore, have no symbolism in their activities (Altman & Chemers, 1980).

Entering into a cultural group that has environmental views or norms different from one's own may be stressful. The values and beliefs that were learned throughout life may be tested and even questioned. The person may seek to reduce his/her stress by adapting to the new ideas or retreating from them.

Culture Shock

Furnham and Bochner (1986) defined culture shock as an emotional reaction that follows from not being able to understand, control, and predict another's behavior. Oberg (1960) described it as anxiety that results from losing the familiar signs and symbols of social interaction. These signs are words, gestures, customs, or norms learned from infancy to adulthood. How we shake hands, our facial expressions, and verbal and nonverbal communication are all examples. Most of the time people are not consciously aware of these cultural signs until a new culture is entered into where the signs are different or removed (Oberg, 1960).

Cultural Communication Styles

Communication styles and methods vary from culture to culture. For example, cultures differ in their use of assertiveness and directness. To Americans "no" means absolutely not. However, in Asia "no" is too direct and therefore is not used. "Yes" takes on the meaning of "no" or "maybe" (Furnham & Bochner, 1986).

Methods of expressing emotions and elaborating on verbal communication also differ. The term "thank you" is generally asserted verbally in American culture. In other cultures, however, thank you may be said non-verbally. This may create a misunderstanding when working with other cultures (Furnham & Bochner, 1986).

For Americans punctuality is equated with success. A person who is always on time is seen as being successful while a person who is always late is seen as being less successful. In Brazil the opposite is true. Arriving late is indicative of success (Furnham & Bochner, 1986). These cultural communication styles may cause stress for the visitor who is unprepared.

Types of Culture Shock

Foyle (1987) described three distinct causes of culture shock that missionaries may experience. These are 1) theoretical, 2) loss of cues and 3) conflict from the collective unconscious. Theoretical culture shock (1) occurs when the person studies the new culture but has no first hand experience with it. Missionaries study intensely and often have seen pictures of their destination before arriving in their host country. However, when they actually arrive and see the country for themselves it produces a sense of shock. For example, a missionary going to a third world country will be exposed to a level of devastation that they are not used to and not prepared for. Culture shock (2)

from loss of cues is the loss of familiar communication methods or styles. Missionaries are accustomed to how people of their own culture do things, and how and why they act the way they do. When relocated to a new culture these cues may be different, creating a sense of loss. The final type of culture shock (3) results from conflict from the collective unconscious. The content of the collective unconscious is based on past history and experiences. While beliefs are often similar from country to country the way they are expressed differs. For example, evil is expressed differently. If an American were asked to draw "evil" most likely they would draw a demon with horns and a pitchfork. However, in India a person would draw a person with many heads who stole the god Ram's wife (Foyle, 1987).

The Role of the Home in North American Culture

Self-Concept and the Home

To understand the role of the home in American culture necessitates an understanding of "self" or self-concept. The human self-concept can be defined as "...the inner heart of our being, our soul, our uniqueness..." (Cooper, 1974, p. 131). The understanding of self is developed over time through social experiences (Hormuth, 1990). It is an inherent desire for human beings to display their individual self-concept. Humans show this self-concept by choosing physical forms of expression, which are visible to those around them (Cooper, 1974).

These physical forms, or objects, are social tools that portray the identity of a person. A tennis player's racquet is an example of a social tool. Objects also may be used to represent past social experiences. An example would be pictures in photo albums. Finally other objects may be used as a symbolic means to portray status or

image (Hormuth, 1990). This use of symbolic objects for expression of self-concept can be clearly seen in the form of the home.

A study was conducted in California concerning how suburban residents chose their homes. The results suggested that most of the suburbanites bought their homes to strengthen their self image both internally (toward themselves) and externally (toward society) (Cooper, 1974). The home was a place that served as a symbol of how the respondents perceived themselves as well as how they wanted others within their culture to perceive them (Hayward, 1977).

Goffman (1973), in his theory of self-presentation, suggested that life is analogous to the theater. That is, there are two areas in life: the front stage and the back stage. The front stage is where the individual presents him/herself to the social audience. The purpose of presentation, or performance, is to try to win approval (or applause) from the social audience. To accomplish this the actor must have knowledge of the audience. The back stage is where the actor is alone. During this time the actor is preparing him/herself (or the environment) to present the desired image on the front stage.

Self-presentation is evident in a home's interior. The presence and/or absence of certain objects in the living room are visual traces of self-expression (Cooper, 1974). The living room especially "...reflects the individual's conscious and unconscious attempts to express a social identity" (Lauman and House, 1970, p. 190). This is the room where guests are entertained for extended periods of time. Guests then pick up cues as to who the owner is and their taste in decor. Thus, this room becomes the front stage for self-presentation. Every cultural group has different ideas about identity, and therefore different ideas about self-expression through the home. When a person enters into a new

cultural group he/she may have a different style of decor for the home than what is accepted by the new cultural group. This, in turn, may lead to negative responses from the cultural group.

Lauman and House (1970) studied American living rooms, looking for patterns of decor that show social status and geographic location. A probability sample was taken of 1,013 homes in the metropolitan Detroit area. Observations were made by the researcher while each subject filled out a questionnaire. The observations were then compared to a checklist to see what items were located in the living room. Lauman and House found that persons whose living rooms were designed with traditional decor (traditional American furniture, paintings of people/landscapes, pianos etc.) were established upper class "...white Anglo-Saxon, Protestants who were not recently upwardly mobile in this generation" (p. 198). Persons whose homes were designed with modern decor (modern furniture, abstracted paintings, etc.) were non-Anglo-Saxons with Catholic origins who were upwardly mobile in this generation. These results implied that decor in American homes is a direct reflection of demographic identity and status.

Housing Norms

Humans have a cultural image of what the home should be. Home is not only a place to reside. Instead, the concept of home is a complex collection of ideas about "...family, social network, self-identity, privacy, continuity, personalization, behavior, childhood home, and physical structure" (Hayward, 1977, p. 9). The home becomes a symbol of a person's personal and cultural background and experiences.

For North Americans, there are four housing norms (Tremblay and Dilman, 1983). The first norm pertains to ownership. To own a home is the ultimate goal. The

second American housing norm is the single family detached house. For most Americans it is an expectation that they will someday own a single family detached house. A third American norm involves private outside space. It is ideal the home has a yard surrounding the premises. Generally, Americans of all income brackets view the ideal home as being a single family detached dwelling which includes a yard (Cooper, 1974). Apartments are usually rejected as homes because they are seen as having no external personal territory and therefore detrimental to self-concept (Cooper, 1974). The final housing norm is conventional construction. This norm has to do with the materials and building processes used in the home. For example, an American home is generally made from stone, brick, or wood. Compare this to a trailer home, which is made of aluminum siding. The trailer home does not use conventional construction and, therefore, is more likely to be refused. A home that fits all four of these norms will be the most likely chosen by Americans.

Tremblay and Dilman (1983) studied the housing preferences of Americans. Subjects were given several housing styles, which included single family detached, mobile home, townhouse, apartment, and a duplex. The respondents were then asked to list their first preference of housing. As expected, most of those participating chose the single family detached dwelling as their first choice. The researchers then asked the subjects to choose a second preference, assuming the first preference was not attainable. More of the respondents chose a dwelling that was close to their first preference, and thus met more of the four housing norms than any of the other choices. For example, of those who chose ownership of a single-family house as their first preference, more of them chose as their second preference ownership of a mobile home and lot.

Cultural norms create standards by wherein people evaluate their place of residence. For example, families with young children need play space and space to store the child's toys. However, the need of space for children differs for each culture. For example, American children often play by riding tricycles. Thus, they have a need for a space to ride the tricycles as well as a place to store them. Indigenous tribes of the Bolivian jungle, on the other hand, play in a different way. Their play consists of imitations of adult behaviors. The toys that these children play with are, therefore, miniature versions of adult equipment such as weapons and domestic devices. These families need a different kind of space for their children (Morris & Winter, 1975).

Role of the Home

Americans believe that homes should be warm, friendly, and welcoming. "A home fulfills many needs: a place of self-expression, a vessel of memories, a refuge from the outside world, a cocoon where we can feel nurtured and let down our guard" (Cooper-Marcus, 1995, p. 4). Also, the home, to the American, not only is an environment but a relationship with the environment (Hayward, 1977). The home, to the American, is a personalized space, which emerges from a process of owning and creating an environment filled with "things" reflecting one's own tastes, personality, and ideas.

Morris, Winter, and Sward (1984) researched socio-economic status and American housing preferences. They hypothesized that households with different incomes have different aspirations/standards for home ownership. Their sample was drawn from a six county area surrounding Fort Dodge, Iowa. Morris, et. al found that 64% of those in the low income bracket owned their own dwelling, while 72% of the middle-class and 83% of the upper-class reported ownership. Morris, et. al. also found

that 75% of the lower class, 80% of the middle class, and 88% of the upper class would prefer to own their own home. However, the researchers concluded that the findings did not support the hypothesis that housing preferences are related to income, but rather were based more on family size and age of primary caregiver.

When a person enters into a new cultural group he/she brings his/her own ideas about a home. These ideas may not be congruent with the new cultural group and clashes may arise. For example, if a person moves to a new neighborhood where all of the houses are stone and builds a brick house, the neighbors may object. This may, in turn, cause relational problems in the future.

Territoriality

Territoriality may be defined as "...a set of behaviors by which an organism claims an area, demarcates it, and defends it against members of its own species" (Moos, 1976, p.161). When a person buys a home he/she has made a claim on it. The person then demarcates, or personalizes the home, often by placing their name on the mailbox. Human beings will go to great lengths to protect their home, even killing for it. The home territory is an area that allows freedom of behavior, control, and intimacy (Moos, 1976). Perceptions of where the territory of the home begins differ for each person. For some it may begin with the front door, for others the front yard. Great lengths are made to show where the territory of the home is. For example, some homes have fences surrounding the yard while others have bars on the windows.

Rainwater's study (as cited in Taylor, 1988) suggested that people of different socio-economic status have differing views of territory. People in the lower class felt no territorial control over the exterior of the home. These people, instead, were concerned

only with controlling the inside of the home. Middle class people, on the other hand, had a wider sense of territorial control. Their control extended to the property of the home, as well as the entire neighborhood block. Upper class people exhibited territorial control of an entire neighborhood, which included several hundred houses.

As stated previously every person (or culture) has different views on territoriality. If a person moves into a new culture and doesn't know the unwritten rules of territoriality then he/she may provoke unwanted conflicts with the nationals.

Relocation and Cultural Adaptation

Relocation, sometimes called migration, involves the moving of a single person or entire family either permanently or for a short period of time. Relocation not only changes the location of housing but also changes the activities and domain of the individual or family and thereby may create stress (Carlisle-Frank, 1992). Relocation may cause feelings of anxiety, depression, physical pain such as headaches, anger, and feelings of isolation. A feeling of loss of control often overcomes the individual or family (Gaylord & Symons, 1986).

Adaptation to relocation (and to the new culture) may be defined as the "...adjustment to a new cultural environment through involvement with individuals in that environment" (Briody & Chrisman, 1991, p. 264). Research has shown that females have a more difficult time adjusting to relocation than do males. Females often relocate with their husbands, giving up family, friends, community, and career. Men, who also leave their family and friends, have an outlet to the relocation stress through their job. Men are able to get out of the home, go to work, and communicate with colleagues (Gaylord & Symons, 1986).

Several studies have been performed concerning the effect of relocation and cultural adaptation upon the family. Briody and Chrisman (1991) studied members of the International Service Personnel (ISP) who were employed by General Motors. Fifteen married couples (30 people total) were interviewed following their return to the United States. They were asked questions about culture shock, support for problems, and training prior to the arrival of the host country. Briody and Chrisman concluded that men and women adjust differently to a new environment. Men, they suggested, experience culture-shock less than their wives because of the time spent working. They also discovered that the ISP wives spent more time with fellow expatriates (voluntary, temporary migrants) than nationals when they first arrived in the host country, slowing the adaptation process.

Frame and Shehan (1994) researched the relocation of Methodist clergy and their spouses. The sample consisted of married, white male clergy and their wives. A ten-item instrument measuring attitudes toward relocation, satisfaction with family and social support, and appraisal of the new environment were mailed to the participants. Their findings were similar to those of Briody and Chrisman's, in that they suggested that the men had adapted more easily to the new environment than had their wives. Women cited several factors that hindered their adaptation process. These included denial of opportunity to choose the decor and personalize the new home, and disruption of social friendships. Overall the clergy wives had significantly less psychological well-being than their husbands.

Missionaries

A missionary may be defined as "...any person who works full-time for a religious organization outside the borders of the home country and whose primary purpose is to communicate the gospel as revealed in the Bible" (Jones & Jones, 1995, p. 13).

Adjustment

Missionaries relocate, either voluntarily or involuntarily, to countries which they often know nothing about. They leave the support system, which they are used to (i.e. family, friends, and church) and go into a sometimes hostile environment. American missionaries are often used to a different lifestyle than that of the host country, and leave behind their security, safety, support systems, and love. The host country, on the other hand may force instead, insecurity, danger, self-reliance, and hostility. Therefore, new missionaries often will seek out people from their own culture and socio-economic backgrounds with whom to socialize. This creates an atmosphere close to that which they are used to (Jones & Jones, 1995).

Success of Missionaries

Success is often generalized into rules and formulas. Follow the formula and success will follow. Missionary success, however, cannot be put into a formula. Success is different for each missionary. For one missionary success may be the planting of 100 churches, for another only one convert. Missionaries are often judged on success by how much financial support is raised and by how many churches they have started. In the meantime the person may actually be weak and unfruitful. Although the missionary may have initiated many new churches, those churches may be unsuccessful in the long run (Cummings, 1987).

Britt (1983) studied pre-training variables as a prediction of success for missionaries. The sample consisted of male and female adult overseas missionaries who provided both vocational, evangelism, and discipleship services. Success was divided into personal, emotional, social, and spiritual maturity. Independent variables included personality, interpersonal skills, and attitudes. The results suggested that more successful missionaries were more controlled and less moody, and therefore better adjusted. These successful missionaries tended to be first-born children and were highly flexible and persevering.

Dubert (1989) also stated that personal attributes contribute to missionary success. A strong relationship with God, a Godly household, and confidence in spiritual gifts were cited as attributes that should be stable before going into the mission field. Once the missionary is settled in the host country, contentment with God's placement and love for the indigenous people should be achieved.

Summary

Previous research has shown the significant roles the home plays in Americans' lives. The home is our very being. The home becomes an extension of the person. However, little research has investigated the role of the home in a new cultural environment. Every culture has a different view of the environment, the world, and most of all the home. The home, therefore, becomes a key element when assimilating into a new culture.

Culture shock, communication barriers, and altered proxemics all can cause stress and hinder a person's assimilation into a new cultural group. Awareness of the problems stress may cause is essential when relocating. It is important to realize the impact stress

has on a person's well being. Stress reduction is crucial when relocating. The person must find a way to cope with the stress in a way so as not to hinder assimilation into the new cultural group. These coping strategies may include manipulating the physical environment to reduce unfamiliar stimuli. This strategy may, however, impact the degree of assimilation into the new cultural group.

CHAPTER III

METHODOLOGY

The purpose of this research was to examine coping mechanisms used by missionaries exposed to a new environment, the ways in which missionaries shape their new home environment, and evidence of their assimilation into the new culture. More specifically, the objectives were to:

1) identify subjects' mechanisms for coping,
2) determine the degree to which and how subjects manipulate their near environments (their homes),
3) determine the degree of assimilation of the subjects,
4) determine the relationship between coping mechanisms and near environmental changes,
5) determine the relationship between near environmental changes and the degree of assimilation into the new culture,
6) compare methods of coping exhibited by males versus females,
7) compare the environmental manipulations of males versus females, and
8) compare the degree of assimilation of males versus females.

The Sample Population

The sample used in the study consisted of a random sample of Southern Baptist missionaries and their spouses. An Overseas Personnel Directory was obtained from the Southern Baptist International Mission Board. From this directory 32 countries were chosen based on geographic location as well as cultural and housing differences from the

United States (Appendix D). Subjects were randomly chosen from these 32 countries. Every third family, in a list for each country, was chosen until 200 couples were selected. Persons who were not married or who would be on furlough during the time of the study were not included in the sample.

The Research Instrument

A questionnaire was developed to test for the variables: a) mechanisms for coping, b) degree and types of manipulations of the foreign home environment, and c) degree of assimilation into the new culture (Appendix A). One section of the questionnaire package included the Coping Responses Inventory (Moos, 1993). Questions concerning assimilation were inspired, in part, by items found in the Suinn-Lew Asian Self Identity Acculturation Scale (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). Items assessing environmental manipulations were composed by the researcher. The questionnaire was published in an 8½ by 5½ inch booklet format and contained a total of ten pages. The booklet was divided into two sections as follows:

Section 1: Coping & Environmental Manipulation

This first section was titled *Home Environment Assessment*, and was further divided as follows:

Subsection 1A (Coping Method)

- an open-ended question asking the subject to describe a stressful situation he/she had experienced since being in the mission field,
- ten closed-ended questions asking the respondent background questions concerning the problem described in part one, and

- 48 closed-ended coping questions assessing how often he/she engaged in specific behaviors in connection with the stressful problem he/she had described.

Subsection 1B (Environmental Change)

- 27 questions concerning residential environmental manipulations.

Overall method of coping was measured by responses to the above mentioned 48-questions, using a four point Likert scale; from 1 (never responding to the situation in the manner described in the question) to 4 (frequently responding to the situation in the manner described in the question).

The variable of environmental change was measured by responses to the 27 open and closed-ended questions concerning residential manipulations. The open-ended questions were evaluated for content and then placed in categories using content analysis methodology. These categories were then coded with numbers to be entered in the dataset for analysis (Appendix D).

Section 2: Assimilation

Section two, titled *Cultural Adaptation,* measured the degree of assimilation into the new culture with 27 closed-ended questions (Appendix A). The overall degree of assimilation was measured by responses to these 27 questions on a varied Likert scale (from 4 to 6) ranging from; 1 (example of failure to assimilate) to 4/5 (examples of successful assimilation). The occasional sixth scale option was for responses such as 'don't listen to music', or 'don't watch TV' and was treated as a non-response to the question.

Answer Sheet

The answer sheet was an 8 ½" by 11" single sheet printed on front and back. The questionnaire opened with seven demographic questions including: location of mission, number of years in current mission field, population of current residential community, total number of years in missions field, type of service, sex, and ethnicity. The subjects were asked to fill in the appropriate bubbles or blanks in relation to the question asked in the booklet. The last part of the answer sheet contained a section which thanked the subject for his/her participation, re-stated the intended due date, and provided an address for the researcher (Appendix A).

Pilot Study

The instrument was pre-tested with Assembly of God ministers and former missionaries. A total of 10 questionnaire packets were sent out to local Assembly of God ministers as well as former missionaries who work at the Assembly of God Headquarters located in Springfield, Missouri. Of those 10 questionnaires, four were returned completed. Thereafter, a few changes were made to the questionnaire in order to improve ease of answering and clarification of questions. Some questions had been filled out incorrectly or were vaguely answered by those participating in the pilot study. The wording and/or instructions regarding these questions were changed for greater understanding.

Data Collection Procedure

Included in each questionnaire package (Appendix A) was a letter briefly encouraging participation in the project, an informed consent statement explaining the purpose and voluntary nature of the study, two questionnaires, two answer sheets, two

International Postage coupons, and a return envelope. As reported by Fame and Shehan (1994) women are more likely to be dissatisfied with a new environment and are more likely to change the decor of the home. Therefore, two separate questionnaires were included in each package. The first questionnaire was for the spouse of the primary missionary. The second questionnaire was for the primary missionary. Both the male's and female's questionnaire were the same. The name of the mission family was not included anywhere on the questionnaire. The subjects were asked to complete both surveys and then return them by a date specified in both the letter and on the survey itself. Six weeks were allocated to allow for overseas delivery and return of the questionnaire package.

After two months it was discovered that some missionaries were receiving their packets late and could not make the deadline specified by the researcher. At that time a reminder card was sent to those who had not yet returned their survey stating that the due date had been extended and they could still return their surveys. A second questionnaire package also was mailed to non-respondents two months after the postcards were mailed.

Based on responses, it came to the attention of the researcher that some of the language used in the original letter and on the questionnaire confused some of the subjects. For example, many were confused by the terms "primary missionary" and "missionary spouse". Most couples felt that they were both the "primary missionary" and each had their own duties to fulfill. Some also were confused with the term "native". Therefore, when the second questionnaire package was mailed the wording in the letter, as well as on each questionnaire and answer sheet, was changed to "male questionnaire"

and "female questionnaire". Also, the term "native" was defined in the letter of introduction (see Appendix C).

Data Analysis

The data was coded and compiled following the collection of the questionnaires (Appendix D). The coded data was entered into the computer using Excel and then analyzed using the SPSS statistical program. Measurements of central tendency were employed to assess coping mechanisms as well as to analyze items pertaining to the near environment and degree of assimilation (Table 1). Pearson Correlation was utilized to determine the relationships between coping and near environmental manipulations; and between near environmental manipulations and the degree of assimilation. Pearson Correlation is used when assessing the nature of a relationship between two interval levels of measurement (Hatcher & Stepanski, 1999).

A paired samples t-Test was used to compare the coping, assimilation, and environmental behaviors of males versus females. A paired samples t-Test is used when the independent variable contains only two groups and the dependent variable contains interval or ratio data. The paired samples t-test is a form of t-test used when responses are related across groups (Hatcher & Stepanski, 1999). In the study males and females shared a household environment, suggesting that the paired samples t-test was the appropriate statistical test.

Table 1

Description of data analysis

Analysis	Measure
1. Method of coping	Measures of Central Tendency
2. Degree of assimilation	Measures of Central Tendency
3. Degree of environmental manipulations	Measures of Central Tendency
4. Relationship between coping and environmental manipulations	Pearson Correlation
5. Relationship between environmental manipulations and degree of assimilation	Pearson Correlation
6. Coping methods: male vs. female	t-Test (paired sample)
7. Degree of assimilation: male vs. female	t-Test (paired sample)
8. Environmental Changes: male vs. female	t-Test (paired sample)

CHAPTER IV

RESULTS

The purpose of this research was to examine coping mechanisms used by missionary families exposed to a new environment, the ways in which missionary families shape their new home environment, and evidence of their assimilation into the new culture.

Demographics

Approximately 400 questionnaires were sent to 200 missionaries and their spouses. Of the 400 sent 156 surveys were returned completed, resulting in a 39% return rate. Six surveys were returned because of invalid addresses and 11 were returned by the subject but not filled out. In the first mailing males returned 66 surveys and females returned 64 surveys. In the second mailing both males and females returned 13 surveys each. Males accounted for 51% of the returned surveys while females returned 49% (Table 2).

All but two (The Gambia and Belize) of the 32 countries selected were represented in the questionnaires returned. The highest return came from the Philippines with 17 subjects (11%) responding (Table 3).

Years at Current Mission

Of the 156 subjects responding, 69 (44%) stated they had been in their current field for less than five years compared to 86 (55%) stating they had been in their current field for five or more years. One subject did not respond to the question. The least amount of time spent at the current mission was 9 months. The longest period of time in the current mission was 32 years.

Table 2

Description of the Sample and Respondents

	Frequency N=400	Percent
Total valid questionnaires returned	156	39
Valid questionnaires-males	80	51
Valid questionnaires-females	76	49
Returned, invalid address	6	.02
Returned, not completed	11	.03
Not returned	227	57

Total Years in Missions

The total number of years in all mission fieldwork ranged from a low of one year to a high of 36 years. Of those responding, 43 (28%) stated they had been in the field for 18 years or more compared to 112 (72%) stating they had been in the field 17 years or less. One subject did not respond to the question.

Population of the Community

The population of the subject's residential community varied from a low of 1,000 in Nigeria to a high of 17,000,000 people in Mauritius. Eighty subjects (51%) stated that they lived in a community of 1,000 to 250,000 people while 60 subjects (38%) stated they lived in a community of 300,000 or more people. Sixteen subjects (10%) did not respond to the question (Table 4).

Table 3

Respondents by Country

Country	Freq. N=156	Percent
Angola	1	1
Belize	0	0
Burkina Faso	2	1
Burundi	2	1
Cote D'Ivoire	9	6
Cyprus	3	2
Ethiopia	4	3
Ghana	4	3
Guyana, S. America	5	3
Kenya	8	5
Lesotho	1	1
Macao	3	2
Malawi	4	3
Mali	3	2
Mauritius	2	1
Mozambique	2	1

Country	Freq. N=156	Percent
Namibia	6	4
Niger Republic	2	1
Nigeria	14	9
Paraguay	10	6
Peru	9	6
Philippines	17	11
Senegal	6	4
South Africa	4	3
Sri Lanka	2	1
Tanzania	12	8
Thailand	11	7
The Gambia	0	0
Togo	2	1
Trinidad, W. Indies	4	3
Uganda	2	1
Zimbabwe	2	1

Table 4

Population of Country

Size	Frequency N=156	Percent
1,000-250,000	80	51
350,000-500,000	14	9
501,000-1,000,000	16	10
1,001,000 - 5,000,000	18	11
5,001,000-10,000,000	9	6
10,001,000 and higher	3	2
No response	16	10

Service Type

The most common response for service type for males was church planting (i.e. starting of a new church group) (N=32, 40%). Females, however, most frequently listed church and home as their service type (N=39, 51%). Three males (4%) and six females (8%) did not respond to the question (Table 5).

Table 5

Service Type by Gender, of Respondents

	Males		Females	
	Frequency	Percent	Frequency	Percent
	N=80		N=76	
Administration	6	8	1	1
Agriculture	3	4	0	0
Church and home	0	0	39	51
Church planting	32	40	4	5
Communications	0	0	0	0
Community/home development	3	4	1	1
Education	5	6	10	13
Evangelism	1	1	1	1
Physician	4	5	0	0
Support ministries	10	13	0	0
Youth/discipleship	0	0	3	4
Nurse	1	1	4	5
Other	12	15	7	9
No response	3	4	6	8

Ethnicity

The majority of the respondents (N=122, 78%) stated that they were European American. Native American responses totaled 8 (5%) while Asian Americans and Hispanic/Latin Americans each returned 2 responses (1% respectively) (Table 6).

Table 6

Ethnicity of Respondents

	Frequency N=156	Percent
African American	0	0
Asian American	2	1
Hispanic/Latin American	2	1
European American	122	78
Native American	8	5
Other	17	10
No response	5	3

Housing and Architecture

Mission Field Architecture

When asked how similar the architectural style(s) of their mission field were to American architectural styles 106 (68%) stated that it was moderately the same. Thirty (19%) responded that the architectural style was not at all the same while 20 (13%) stated that it was very similar (Table 7).

Table 7

Similarity Of Architectural Style(s) in Mission Field to American Architectural Style(s)

	Frequency N=156	Percent
Very similar	20	13
Moderately the same	106	68
Not at all the same	30	19

When asked to specify the similarities in the native styles of architecture to North American styles the majority of respondents (N=96, 62%) stated that home interior (such as room usage, fireplaces, layout of home, and lighting) was similar. Construction or design, which included basements, doors, materials used, and outward appearance of the home was the second most frequent response (N=82, 53%) while utilities was a third variable of similarity selected by 24 (15%) respondents (Table 8).

Table 8

Similarities in the Native Style(s) Of Architecture to North American Styles

	Frequency N=156	Percent
Appliances	2	1
Construction/design of home	82	53
Home interior	96	62
Utilities	24	15
Other	14	9
No response	5	3

Subjects were asked to describe the differences between the native style of architecture and North American styles. The majority responded (N=126, 81%) that the construction of the home, including lack of insulation, nomadic homes, and quality of construction, was the area of greatest difference, while 77 (49%) stated that the interior of the home, which included outside bathroom, flooring materials used, layout of home, was different. Utilities was the third area of difference, selected by 51 (33%) respondents (Table 9).

Table 9

Differences between the Native Style(s) of Architecture and North American style(s)

	Frequency N=156	Percent
Appliances	3	2
Construction of home	126	81
Home Interior/design of home	77	49
Utilities	51	33
Other	16	10
No response	1	1

Mission Home

Of those responding to the question "What kind of home do you live in?" the majority (N=139, 89%) responded that they lived in a house (Table 10). Apartment dwellers totaled 8 (5%) while town home residents totaled 6 (4%).

Table 10

Type of Residence

	Frequency N=156	Percent
House	139	89
Apartment	8	5
Condominium	1	1
Town home	6	4
Other	2	1

When asked if they found their own home or if it was provided to them the majority of subjects said it was provided for them (N=110, 70%). Those who found their own home responded with a frequency of 46 (30%) (Table 11).

Table 11

Provision of Home

	Frequency N=156	Percent
Found own home	46	30
Home was provided	110	70

When asked what percent involvement they had with the décor of the home the majority of women (N=53, 70%) said they had 76-100% involvement. Men answered equally as often they had 1-25% (N=25, 32%) and 76-100% (N=25, 32%) involvement

(Table 12). Both males (N=73, 92%) and females (N=59, 79%) responded that their spouse had the most input in the décor beside themselves (Table 13).

Table 12

Percent of Involvement of Décor of Home, By Gender

	Males N=79		Females N=75	
	Frequency	Percent	Frequency	Percent
1-25%	25	32	4	5
26-50%	22	28	7	9
51-75%	7	8	11	16
76-100%	25	32	53	70

Table 13

Most Input in Décor Beside Self

	Males N=79		Females N=74	
	Frequency	Percent	Frequency	Percent
Spouse	73	92	59	80
Children	0	0	8	11
Other	6	8	7	9

The majority of respondents (N=76, 49%) described the architectural style of their mission home as international or eclectic while 44 respondents (28%) stated their home was traditional native style. Traditional American style was last with 34 responses (22%) (Table 14).

Table 14

Architectural Style of Mission Home

	Frequency N=156	Percent
Traditional American style	34	22
Traditional native style	44	28
International or eclectic style	76	49

When asked to describe in which ways their home was different from the homes of native citizens most (N=122, 78%) responded that the interior design of the home was different due to better quality of furnishings, decoration of the home, and layout of the home. Construction of the home had the second highest frequency with 40 (26%) responding while utilities was, again, the third area of difference with 35 (22%) responding (Table 15).

Table 15

Differences of Missionary Home from the Homes of Native Citizens

	Frequency N=156	Percent
Appliances	41	26
Construction of home	40	26
Interior design of home	122	78
Utilities	35	22
Other	29	19
Not different/no response	8	5

Subjects were also asked how their home was similar to the homes of native citizens. The majority responded (N=93, 60%) the interior design of the home was similar due to the general look and décor of the home, the furniture in the home, and the layout of the home. Construction, which included building style, materials used, and fences around the yard was second with 50 (32%) while utilities (indoor plumbing, no heat/air) was third with 17 (11%) responses (Table 16).

Table 16

Similarities between Missionary Home and the Homes of Native Citizens

	Frequency N=156	Percent
Appliances	3	2
Construction of home	50	32
Interior design of home	93	60
Utilities	17	11
Other	30	19
No similarities/no response	3	2

When asked to describe what things they enjoyed most about their mission home, subjects responded more often (N=100, 64%) that they liked the general style and décor of the home best. The location of the home was the second most frequent response (N=52, 33%) while the relaxation and entertaining value (i.e. backyard, place to relax) (N=45, 29%) of the home was third (Table 17).

Table 17

Things Enjoyed Most About Mission Home

	Frequency N=156	Percent
Appliances	8	5
Location of home	52	33
Utilities	33	21
Relaxation/entertaining	45	29
General Style/décor of home	100	64
Other	23	15
No response	1	1

Subjects responded they missed utilities, including consistent phone service, dependable plumbing, and hot water, (N=106, 68%) when asked what they missed the most about American homes (Table 18). The interior design, including larger kitchens, carpet/flooring materials, and the lighting in American homes was the second most missed feature by respondents (N=25, 36%).

Table 18

Thing(s) Missed Most about American Homes

	Frequency N=156	Percent
Appliances	9	6
Location of home	21	13
Utilities	106	68
Construction of home	27	17
Interior design of home	56	36
Other	34	22
No response	13	8

Subjects were asked if there was a fence surrounding their home. The majority of the respondents said yes (N=125, 80 %) while 29 (19%) subjects said no. Two subjects (1%) did not respond to the question. However, when asked if they had constructed the fence surrounding the home most subjects said no (N=122, 78%) while 12 (8%) said yes, they had constructed the fence. Twenty-two (14%) subjects did not respond to the question.

Research Variables

Coping: Nature of the Problem

Each respondent was asked to respond to an open-ended question asking him/her to describe a stressful situation that had occurred since being in the mission field. The most frequently mentioned stressor pertained to relations with co-workers or with native

citizens (N=51, 33%). Family illness was the second most frequent answer with 38 subjects (24%) responding. The option of "other" elicited various stressors, such as giving birth to a child during the mission, feeling lonely or isolated, and leaving family behind in the United States. One person did not respond to the question (Table 19).

Table 19

Nature of the Problem

Problem	Frequency N=156	Percent
Adjustment to the new job/culture	16	10
Family illness (mental or physical)	38	24
Death of a loved one	6	4
Stress in the workplace	9	6
Relations with co-workers/native citizens	51	33
Violence toward subject	11	7
Other	24	15
No response	1	.6

Coping: Response Mechanisms

Of the 156 surveys returned to the researcher 138 provided valid responses to all questions pertaining to coping mechanisms. Eighteen people did not respond to the coping questions. As per instructions from the Coping Responses Inventory Statistical Manual (Moos, 1993) responses to all 48 questions were used for the analysis of either approach or avoidance coping mechanisms (24 questions addressed each mechanism).

The highest possible score for both approach and avoidance coping mechanisms was 72 (24 questions x 4 point Likert scale). The median score for approach coping was 43. The median score for avoidance coping was 26 (Table 20). The range of possible overall scores equaled 0 to 72. The scores for approach coping responses ranged from a low of 13 to a high of 63. The scores for avoidance coping responses ranged from a low of 5 to a high of 45. The highest possible score for each of the eight individual coping mechanisms was 18 (6 questions x 4 point Likert scale). For the purpose of this study only the overall approach and avoidance scores were used for hypothesis testing.

Table 20

Median Scores for Individual Coping Mechanisms

	N	Median Scores	Lowest Score	Highest Score
Approach (overall)	138	43	13	63
Logical analysis	146	10	2	17
Positive reappraisal	144	9	2	18
Seeking guidance	145	11	3	18
Problem solving	143	11	2	18
Avoidance (overall)	138	26	5	45
Cognitive avoidance	148	6.5	0	16
Acceptance or resignation	142	6	0	17
Seeking alternative rewards	143	8	0	15
Emotional discharge	147	5	0	10

Environmental Manipulation

Of the 156 surveys returned 132 contained valid responses to environmental manipulation (24 people did not respond). Seven questions were chosen for statistical analysis by the researcher from the environmental manipulation section of the questionnaire. Each question provided a similar measure of environment manipulation that could be used in a statistical analysis. Specifically, these questions asked: 1) Did you transport furnishings from your North American home to your mission field, 2) Did North American relatives/friends send your home furnishings to you current mission field, 3) How would you describe the general décor of your home, 4) Have you incorporated native art in your home décor, 5) Do you have a fence surrounding you home, 6) Do you live within [your] mission community, and 7) [classify your] neighbors (see Appendix A).

These seven questions were chosen because all were closed-ended and contained two possible answers. The answer that indicated that environmental manipulation was present (i.e. the environment manipulated had been made typical of an American home) was given a score of one, while the answer that indicated environmental manipulation was absent was given a score of zero. Therefore, the highest *possible* score for environmental manipulation was 7 (based on 7 questions), which indicated a high amount of environmental manipulation by the subject. The median score for the sample was 4 suggesting neither high or low levels of manipulation for the overall sample. Individual environmental manipulation score ranged from a low of 2 to a high of 7. The questions omitted from statistical analysis were open-ended questions and will be discussed later in this chapter. Also see Appendix E for frequencies of all questions.

Degree of Assimilation

Of the 156 valid surveys returned to the researcher, 17 people did not respond to the assimilation questions. The analysis for degree of assimilation was based on 12 questions chosen by the researcher. These 12 questions were chosen because each was specifically related to assimilation and each had a five point Likert scale, thus providing a consistent numeric score. Questions omitted from statistical analysis provided background information and are discussed later in this chapter. The highest possible score for this analysis was 48 (12 questions x 5 scales). Across the sample, the median score for assimilation was 32. Individual scores ranged from a low of 21 to a high of 43. See Appendix E for frequencies of all questions.

Hypotheses

Hypothesis One

Hypothesis One stated that a significant relationship exists between *avoidance* coping responses and manipulation of the home environment among missionary families. A Pearson Correlation test for relationship between these two variables did not result in a significant coefficient, $r(122) = -.046$, $p < .05$ (Table 21). Therefore, Hypothesis One was not supported by the data.

Table 21

Hypotheses 1 & 2: Pearson Correlation (r) for Coping Responses and Environmental Manipulation

Coping Mechanism		Environmental Manipulation
Approach	Correlation	.073
	Significance	.427
Avoidance	Correlation	-.046
	Significance	.614

Hypothesis Two

Hypothesis Two stated that a significant relationship exists between *approach* coping responses and manipulation of the home environment among missionary families. Pearson Correlation did not produce a significant coefficient, $r(120) = .073$, $p < .05$ (Table 21). Therefore, Hypothesis Two was rejected.

Hypothesis Three

Hypothesis Three stated that a significant relationship exists between manipulation of the home environment and assimilation into the new culture among missionary families. Pearson Correlation did not produce a significant coefficient, $r(120) = .165$, $p < .05$ (Table 22). Hypothesis Three was not supported.

Table 22

Hypothesis 3: Pearson Correlation (r) for Environmental Manipulation and Assimilation

		Assimilation
Environmental manipulation	Correlation	.165
	Significance	.071

Hypothesis Four

Hypothesis Four stated that a significant difference exists between males and females in the use of *avoidance* coping mechanisms. A paired samples t-Test was used to test this hypothesis (Table 24). As shown in Table 23, Females ($\underline{M}$ = 27.27, $\underline{SD}$ = 7.87) reported a higher avoidance coping response than that of males ($\underline{M}$ = 24.72, $\underline{SD}$ = 7.50). This difference between genders was statistically significant, $\underline{t}$ (59) = -2.14, $\underline{p} > .05$, supporting Hypothesis Four.

Table 23

Paired Samples Statistics

	Males			Females		
	Mean	N	Std. Dev.	Mean	N	Std. Dev.
Approach coping	41.63	58	9.62	43.02	58	9.59
Avoidance coping	24.72	60	7.50	27.27	60	7.87
Environmental manipulation	4.02	56	0.98	3.95	56	0.80
Assimilation	32.13	61	4.49	30.8	61	4.28

Table 24

Paired Samples t-Test for Males and Females

	t	Significance	df
Approach coping	-1.01	.32	58
Avoidance coping	-2.14	.04	59
Environmental manipulation	0.78	.44	55
Assimilation	2.65	.01	60

Hypothesis Five

Hypothesis Five stated that a significant difference exists between males and females in the use of *approach* coping mechanisms. A paired samples t-Test was used to test this hypothesis. Females ($\underline{M}$ = 43.02, $\underline{SD}$ = 9.59) reported a higher approach coping response than males ($\underline{M}$ = 41.63, $\underline{SD}$ = 9.62) (Table 23). However, this difference was

not statistically significant, $t(58) = -1.01$, $p < .05$ (Table 24). Therefore, Hypothesis Five was rejected.

Hypothesis Six

Hypothesis Six stated that a significant difference exists between males and females in their approach to manipulating the home environment. A paired samples t-Test was used to test this hypothesis (Table 24). Females ($M = 3.95$, $SD = .80$) reported a higher manipulation of the environment than males ($M = 4.02$, $SD = .98$). However, this gender difference was not statistically significant, $t(55) = .78$, $p < .05$. Thus, Hypothesis Six was rejected.

Hypothesis Seven

Hypothesis Seven stated that a significant difference exists between males and females in the degree of their assimilation into the new mission culture. A paired samples t-Test was used to test the hypothesis (Table 24). As shown in Table 11, males ($M = 32.13$, $SD = 4.49$) reported higher assimilation than that of females ($M = 30.80$, $SD = 4.28$). Scores between the sexes were statistically significant, $t(60) = 2.649$, $p > .05$. Hypothesis Seven was supported.

Other Findings

Approach and Avoidance Coping Mechanisms

Pearson Correlation was used to determine the relationship between approach and avoidance coping responses. Pearson Correlation did produce a significant coefficient, $r(133) = 2.84$, $p > .05$, in combined scores. Likewise, a significant coefficient was produced for males, $r(67) = .250$, $p > .05$, as well as females, $r(62) = .325$, $p > .05$ (Table 25).

Table 25

Pearson Correlation (r) for Approach and Avoidance Coping Responses

	Combined Sample	Males	Females
Correlation	.284	.250	.325
Significance	.001	.041	.010

Coping Mechanisms and Assimilation Correlation

Pearson Correlation was used to determine the relationship between assimilation and approach and avoidance coping responses. Scores between assimilation and *approach* coping responses were not significantly correlated, $r(127) = .013$, $p < .05$. Assimilation and *avoidance* coping responses also did not yield a significant coefficient, $r(127) = .015$, $p < .05$ (Table 26).

Table 26

Pearson (r) Correlation for Coping Responses in Relation to Assimilation

		Assimilation
Approach coping	Correlation	.013
	Significance	.881
Avoidance coping	Correlation	.015
	Significance	.866

Transportation of Furnishings to New Home Environment

Included in the analysis of the manipulation of the home environment was a question that asked subjects if they had transported furnishings from their North

American homes. The majority of subjects (N=130, 83%) said yes (Table 27). Those who answered yes were then asked to list the furnishings they brought with them. The majority (N=99, 63%) said they brought bedroom and bath items such as linens or baby furniture. Appliances were the second most common type of furnishings (N=94, 63%), while living room/sitting room items were third with 84 responses (54%) (Table 28).

When asked if the furnishings brought with them could be purchased in their mission field 101 (65%) answered yes while 50 (32%) answered no. Five subjects (3%) did not respond to the question.

Table 27

Transportation of Furnishings from a North American Home

	Frequency N=156	Percent
Yes	130	83
No	21	14
No response	5	3

Table 28

Type of Furnishings Transported from a North American Home

	Frequency N=156	Percent
Bedroom/bath	99	63
Kitchen/dining	52	33
Living room/sitting room	84	54
Entertainment	45	29
Appliances	94	60
Other	56	36

Summary

This chapter presented the statistical results of coping mechanisms used by missionary families in a new environment, ways in which missionary families manipulate their new home environment, and evidence of their assimilation into the new culture. Correlation between avoidance coping responses and manipulation of the home environment did not prove to be significant. Avoidance coping responses are not a predictor of manipulation of the home environment to increase similarity with American homes. Correlation between approach coping responses and manipulation of the home environment also was rejected. Approach coping responses are not a predictor of manipulation of the home environment to increase similarity with the familiar. Similarly, manipulation of the home environment was not a predictor of assimilation into the new culture. Correlation between these two variables was not significant.

There was not a significant difference between males and females in the use of approach coping mechanisms and in manipulation of the new home environment. However, avoidance coping mechanisms and assimilation into the new mission culture showed a significant difference between the sexes.

CHAPTER V

DISCUSSION

Introduction

The purpose of this research was to examine coping mechanisms used by missionary families exposed to a new environment, the ways in which missionary families shape their new home environment, and evidence of their assimilation into the new culture. This chapter presents an overview of the study and an interpretation of the statistical findings.

Overview of Study

Human beings relocate outside of their normal constructed environment for a variety of reasons, including missionary work. This relocation experience may result in missionary families experiencing anxiety, depression, and physical pain such as headaches, anger, and feelings of isolation (Gaylord & Symons, 1986).

Relocation abroad also may result in culture shock. Culture shock is defined as anxiety due to the loss of familiar signs and symbols of social interaction. Culture shock, subsequently, may lead to stress. The built environment into which missionaries resettle may be different from the familiar environment they are used to. Members of different cultures have different ideas about the built environment, what it should look like, and what should be in it (Moos, 1976; Cooper, 1974). These differences may cause culture shock and subsequent stress in the missionary family relocating abroad.

Coping is a common human response to stressful situations. Human beings are constantly responding and adapting to sudden or gradual changes in the environment. According to Moos (1994), there are two key coping mechanisms. These include

approach coping responses and avoidance coping responses. When a person responds to stress by coping he/she may very likely attempt to change his/her near environment, including the home.

Every culture has an image of what a home should be. Home is not only place to reside. Instead, the concept of home is a complex collection of ideas about, to name a few, family, social status, self-efficacy, and personality (Hayward, 1977). The home becomes a symbol of a person's personal and cultural background. Thus, the home becomes a key element when assimilating into a new culture. The impact of the home on assimilation into the new culture, however, has not been thoroughly explored.

Research has suggested that females have a more difficult time adjusting to relocation than do males. Families often relocate with their husbands, giving up family and friends. Males, in contrast to females, have an outlet to relocation stress through their job (Gaylord & Symons, 1986). Therefore, differences between males and females in coping responses, manipulations of the near environment (the home), and assimilation into the new culture were explored.

Participants in this study consisted of a random sample of Southern Baptist missionary families. All subjects were asked to answer a questionnaire to test for the variables a) mechanisms for coping, b) degree and types of manipulations of the new home environment, and c) degree of assimilation into the new culture. Measures of central tendency, Pearson's correlation, and paired-sample t-Test's were used to measure the seven hypotheses.

Discussion

Hypotheses One and Two

Hypothesis One stated that a significant relationship exists between *avoidance* coping responses and manipulation of the home environment among missionary families. Hypothesis Two stated that a significant relationship exists between *approach* coping responses and manipulation of the home environment among missionary families. Pearson Correlations did not produce significant coefficients and, therefore, both hypotheses were rejected.

Studies have shown that when a person enters a stressful situation he/she will begin to cope with the stressful situation. According to Moos (1993), the person will cope by using *either* avoidance or approach coping responses. This conclusion was not consistent with the findings of the current study, in that a direct significant relationship was observed between approach and avoidance coping responses r (133) = 2.84, $p > .05$. This means that as approach coping response scores went up so did avoidance coping response scores. The reason for this variance could be due to the way in which the data was gathered. The coping instrument asked the subjects to think of a specific stressful situation while answering the questions concerning coping. Answers ranged from adjustment to the new job, family illness, and stress in the workplace. There was no measurement of intensity of stress created by these events. If the subject did not perceive these problems as severe, scores on the coping response scale, as well as the manipulation of the home environment, could have been affected.

The direct relationship found between approach and avoidance coping in this study suggests that people use idiosyncratic combinations of both approach and

avoidance mechanisms; and some use these mechanisms more than others. Moos (1993) acknowledged, in his own study of coping, that there is some overlap between approach and avoidance coping response categories. Additionally, he admitted that the coping categories are not all mutually exclusive when he explained that logical analysis is classified as an approach response, but a person who is overly dependent on thinking about a problem may prohibit actions to solving the problem. Thus, logical analysis would be used as an avoidance coping response.

Hypothesis Three

Hypothesis Three stated that a significant relationship exists between manipulation of the foreign home environment to increase familiarity, and assimilation into the new culture among missionary families. Pearson Correlation did not produce a significant coefficient, $r(120) = .165$, $p = .071$. Hypothesis Three was rejected.

Every culture has different ideas and values about the home, including what it should look like and what should be in it (Moos, 1976; Cooper, 1974). The built environment missionary families resettled into was most likely different than that which they were used to. Because of these differences, previous studies have suggested that a person will try and change their environment to cope with the stress of the new situation (Evans, 1982), thus creating potential barriers between themselves and the new culture they have entered. If these barriers persist conflict will arise between members of the two cultures and assimilation into the new culture will be minimal. Results of the current study, however, did not support this line of reasoning. It is possible that the home manipulation instrument may not have been sensitive enough to measure the degree to which the home was actually being manipulated. Or, due to the spread of mass media,

technology and mass culture, homes in mission fields may no longer be sufficiently different to warrant manipulation as a means to reduce culture shock.

Some residential factors were beyond the control of the missionary. For example, when asked if they had found their own home 70% (N=110) said that they did not find their own home. When asked if they had a fence surrounding their home the majority of respondents answered yes (N=125, 80 %). However, when those who responded yes, they did have a fence surrounding the home, were asked if they had built the fence themselves most of the subjects said no (N=122, 78%).

When asked what things they missed about North American homes, responses included utilities (N=106, 68%), construction materials used (N=27, 17%), and the location of the home (N=21, 13%). These responses indicate items that cannot be easily manipulated or changed by the homeowner and therefore might reduce the degree to which manipulation of the home environment would be useful as a coping mechanism.

The scores for differences and similarities between the missionary home and the homes of native were comparable. For example, the most frequent response for differences between the missionary home and the homes of native citizens was in the category of the interior design of the home (N=122, 78%). This was also the most frequent description of the similarities between the missionary home and the homes of native citizens (N=93, 60%). This would indicate that subjects were able to find as many similar things about their mission home as they were different things and again does not suggest a substantial difference between American and mission field homes. The lack of polar extremes (i.e. homes very similar or very different from those of natives) might

explain the lack of correlation between the manipulation of the home environment and assimilation.

Hypotheses Four and Five

Hypothesis Four stated that a significant difference exists between males and females in the use of *avoidance* coping mechanisms. Females ($M = 27.27$, $SD = 7.87$) reported a higher avoidance coping response than that of males ($M = 24.72$, $SD = 7.50$). This difference between genders was statistically significant, $t\ (59) = -2.14$, $p > .05$, supporting Hypothesis Four.

Hypothesis Five stated that a significant difference exists between males and females in the use of *approach* coping mechanisms. Females ($M = 43.02$, $SD = 9.59$) did report a higher approach coping response than males ($M = 41.63$, $SD = 9.62$). However, this difference was not statistically significant, $t\ (58) = -1.01$, $p < .05$. Therefore, Hypothesis Five was rejected.

According to previous research, female members of married couples that relocate outside of the United States cope differently to new environments than did males (Briody & Chrisman, 1991; Frame & Shehan, 1994). Both studies suggested that because men spent more time out of the home working they adapted more easily to the new situation than their wives. This reasoning was supported only in part by the current data. In the current study, females reported both a higher *approach* coping than males and a significantly higher response to *avoidance* coping response than that of males. This could indicate that females did experience more culture shock and stress while in the new mission environment.

Hypothesis Six

Hypothesis Six stated there is a significant difference between males and females in their approach to manipulating the home environment. Females ($M = 3.95$, $SD = .80$) reported a higher manipulation of the home environment than males ($M = 4.02$, $SD = .98$). However, this gender difference was not significant, $t(55) = .78$, $p < .05$. Therefore, Hypothesis Six was rejected. Although this test was not significant this result does indicate that not only did females have a higher coping response than males, they also manipulated the home more than males.

Studies have shown that when a person enters into a new cultural group he/she brings his/her own ideas about a home. These ideas may not be congruent with the new cultural group. Because of these differences, studies suggest that a person will try and change their environment to cope with the stress of the new situation (Evans, 1982). Current data showed that women (N=53, 70%) had a higher level of involvement in the design of the interior of the mission home than males (N=25, 32%). However, manipulation of the home environment was not statistically different between males and females. One possible explanation for this could be the questions within the test itself. Questions included topics such as whether the mission family transported furnishings from their North American home, whether furnishings were sent to them, and whether the missionary family had incorporated Native art in their décor. However, these questions did not ask whether the *respondent* (male of female) had done these things, only whether these things had happened in general.

Hypothesis Seven

Hypothesis Seven stated that a significant difference exists between males and females in the degree of their assimilation into the new mission culture. Males (M = 32.13, SD = 4.49) reported higher assimilation than that of females (M = 30.80, SD = 4.28). Scores between the sexes were statistically significant, t (60) = 2.649, $p > .05$. Hypothesis Seven was supported by the data.

According to research men and women adjust differently to a new environment. It has been suggested that men experience less culture shock than their wives because of the time spent working outside of the home, interacting with the new culture (Briody & Chrisman, 1991; Frame & Shehan, 1994). This concept was supported by the current data, which suggested that gender is a predictor of assimilation into a new culture. According to the model tested by the current research (Figure 2), manipulation of the home to increase similarity with familiar American home environments could impact assimilation into a new culture. In this study, women reported a higher tendency to manipulate the home than males did, which could have impacted their assimilation into the new culture.

The results of the current study suggest that, while not always significantly, females do differ from males in their use of coping mechanisms, manipulation of the home environment, and assimilation into the new culture. As supported by the research, females did have a higher coping response to stressful situations, a higher tendency to manipulate the home environment, and lower assimilation into the new culture than males.

A few final observations can be made about the subjects used in the study. First, the number of years the sample population spent in the mission field was diverse. Of the subjects responding, 69 (44.2%) stated they had been in their current field for less than five years while 86 (55.2%) stated that they had been in their current field for five or more years. The least amount of time spent at the current mission was 9 months. The longest period of time in the current mission was 32 years. Those who had spent a longer amount of time in the mission field already would have experienced culture shock and coping responses associated with moving to a new location. This wide variance in amount of time spent at the current mission may have influenced the outcome of this study.

There also could have been a variance in the degree to which the new environment was different from the missionary's American home. Metropolitan areas around the world are increasingly similar with the same amenities. The environment that the missionary came from could also have affected the manipulation of the home environment. A person from a rural environment would react differently to a new situation than a person from an urban environment.

Finally, the subjects were made up of a random sample of *missionaries* who had relocated outside of the United States. While they most likely experienced various degrees of culture shock upon entering a new culture, one factor differentiates them from the relocated subjects in most previous studies. Unlike these other people, who have relocated outside of the United States because of monetary or job opportunities, missionaries believe that relocation is their religious calling in life. This difference may mediate experiences of stress and thereby have impacted the outcomes of this study.

CHAPTER VI

CONCLUSIONS, RECOMMENDATIONS AND IMPLICATIONS

The purpose of this research was to examine coping mechanisms used by missionary families exposed to a new environment, the ways in which missionary families shape their new home environment, and evidence of their assimilation into the new culture. According to the current study, males and females did show a significant difference in their use of *avoidance* coping responses and assimilation into the new culture. Females also reported a higher *approach* coping response than that of males but a lower degree of assimilation. Although not significant, females also reported a higher manipulation of the home environment. These results suggest that females may have a more difficult time adjusting to a new culture.

Conclusions and Recommendations for Future Study

While the current study did not show that coping was a predictor of manipulation of the home environment, nor that manipulation of the home environment was a predictor of assimilation into the culture, previous studies have done so. In the current study missionaries were used in the sample population. The special circumstances and motivations by which missionaries are placed (i.e. feeling as if called by their religion to go to a foreign country) could account for the different outcome of this study. Therefore, further research should explore and compare the coping and assimilation of subjects who have located outside of the United States for different motivations, such as financial profit, religious calling, military duty, etc.

Time spent abroad should be another consideration given scrutiny in future studies. In the current research, information was not available prior to the questionnaire

mailing concerning how long each missionary family had been in its current mission field. A more valid coping study probably would be achieved by using only those families who had been in the field for one year or less and, therefore, still would be coping with the new situation.

The environmental manipulation section of the questionnaire used in the current research also should be reviewed. Questions in this section included topics such as whether the mission family transported furnishings from their North American home, whether furnishings were sent to them, and whether the missionary family had incorporated Native art in their décor. However, these questions did not ask whether the *respondent* had done these things, but only whether these things had happened in general. In future studies questions should be worded to determine the respondent's personal responsibilities for manipulation of the home environment.

In the current study, each subject was asked to describe a stressful situation and think about that stressful situation while answering the coping questions. However, there was no measurement of the intensity of stress created by the stressful events described by subjects. If the subject did not perceive these problems as severe, then the degree to which coping responses were engaged in, including manipulation of the home environment, may have been correspondingly limited. In future studies, the amount of the stress experienced by the subject should be explored.

Most subjects responded that they had not chosen their own housing. Instead, the housing in which the missionary families resided had been provided for them. A question should be added asking if the missionary family's home is being rented or if it is church owned and what alterations, if any, are they allowed to make to the home. Future

studies might explore and compare those missionaries who had chosen their own housing versus those who had not, to determine whether coping responses, environmental manipulation, and assimilation into the new culture differed significantly.

Studies have suggested that when relocating, women spent more time with fellow expatriates than with native citizens. One reason for this could be because of language barriers between the female who has relocated and natives. What role language differences play in assimilation should also be a consideration for future research. Questions should be asked concerning the how fluent the respondent is in the new culture's language compared to their own and how comfortable they are speaking the new language.

Limitations

This study was conducted using a single population of Southern Baptist missionaries. The experiences of missionaries of this denomination may be unique and not representative of those in other denominations. Without further testing, the findings cannot be generalized to other mission populations.

Time spent at the current mission or type of mission environment (urban vs. rural, for example) was not a consideration when choosing the sample population. Because of this, some of the population may have been in the new culture for so long that coping, manipulation of the home, and assimilation into the new culture had been worked through already. Or, the environment may have been sufficiently similar to North America to not warrant substantial coping adjustments. Future studies should employ a *stratified* random sample that includes only persons for whom culture shock is a relevant concern.

Confusion of questions was another limitation to the study. An unusually high number of respondents indicated that they were Native American. This response possibly resulted from confusion with the term "native". The term native had been used throughout the questionnaire to mean a national, someone born in the country specified. Therefore, many respondents most likely assumed Native American meant 'native to America' or 'born in American' and not American Indian.

Many subjects also had a problem understanding the terminology used in the questionnaire. Responses were received which contained negative feedback for using the term 'native'. Several subjects stated that native was a negative term, denoting savagery or ignorance. Subjects also were confused about the term 'Primary Missionary' and 'Missionary Spouse'. Despite the fact that the Southern Baptist denominational structure limits the degree to which women can participate in authoritative roles within the church, several subjects responded that both the male and female of the household considered themselves to be primary missionaries. These individuals indicated that each gender had their own job while in the mission field and that they were partners in the work that they did. These examples of confusion were not evident in the trial study conducted with Assembly of God clergy. Future studies should take into consideration the diversity with which terminology and role labels are used across various denominations.

Summary and Implications

Culture shock, communication barriers, and altered proxemics all can cause stress and hinder a person's assimilation into a new cultural group. Awareness of the problems that stress may cause is essential when relocating. Because stress can negatively impact a person's well being, stress reduction is crucial. A person must find a way to cope with

stress so as not to hinder assimilation into the new cultural group. Coping strategies may include manipulating the physical environment to reduce unfamiliar stimuli. In this study, coping strategies were not shown to be a *significant* predictor of manipulation of the home for missionaries who had relocated abroad. On the other hand, females did exhibit greater coping and greater home manipulations, as well as less assimilation. Females, it would seem, may experience greater stress when relocating and as a result may need more training to manage the stress of the new environment before entering the mission field.

The home plays a significant role in Americans' lives. The home becomes an extension of the person, outwardly showing his/her personality and values. However, little research has investigated the role of the home in a new cultural environment. Every culture has a different view of the environment, the world, and most of all, the home. The home, therefore, can become a key element when assimilating into a new culture. In this exploratory study, the home did not prove to be a statistically significant predictor of assimilation. However, limitations of the instrument and sample (as discussed previously) are believed to have contributed to the lack of significant findings, thereby warranting further study of the relationships between coping, environmental manipulation and assimilation.

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APPENDIX A

SURVEY PACKAGE: FIRST MAILING

Oklahoma State University

COLLEGE OF HUMAN ENVIRONMENTAL SCIENCES

Department of Design, Housing & Merchandising
431 Human Environmental Sciences
Stillwater, OK 74078-0337
405-744-5035

DATE

«Sur_Name» «First_Name» «Last_Name»
«Address1»
«City» «State» «Postal_Code»
«Country»

Dear «Sur_Name» «Last_Name»:

Hello. This letter is in reference to a research project I am conducting. I am a student at Oklahoma State University working on a Master's degree in Interior Design. Currently, I am working on my thesis. This thesis concerns the relationships between people and their built environment. More specifically, I am studying the homes of people who have relocated outside the United States. This is why I am contacting you. I need your help.

Included with this letter are two questionnaires. One questionnaire is for the primary missionary (white form). The other is for the *spouse* of the primary missionary (blue form). Please take a few minutes to complete this survey. This study can provide important information concerning missionary settlement within other cultures that can be a great aid to missionaries in the future.

I want to assure you of complete confidentiality in this study. Note that the answer sheets will be delivered to me personally. The contents will remain with me and will be treated as confidential. Your name is not identified anywhere on the survey and will not be used in tabulation of the final results.

The questionnaires will take only a few minutes to fill out. After you have answered all of the questions, please place both answer sheets in the envelope provided and return to me by _____. Two International Coupons are included with this packet to help pay for your postage. Thank you in advance for your help and God Bless you.

Sincerely,

Kellie Satterfield
Graduate Student

INFORMED CONSENT STATEMENT

The enclosed survey pertains to research addressing the relationship between people and their built environment. Specifically we are studying missionaries who have relocated outside of the United States and the role of the home within the new culture.

Your participation in this project requires a few minutes to fill out the questionnaire. After the questionnaire has been returned you will not be contacted further.

Information obtained from the questionnaire is completely anonymous. Your name will not be requested anywhere on the questionnaire, nor will you ever be identified to anyone by the researcher as having participated in this study.

This study can provide important information concerning missionary settlement within other cultures. Information obtained from your involvement can assist in the training and preparation of future missionaries for the mission field.

Completion and return of the enclosed questionnaire authorizes Kellie Satterfield, or associates or assistants of her choosing, to use your anonymous responses (along with those of other missionaries) for the purposes of statistical analysis and report of findings.

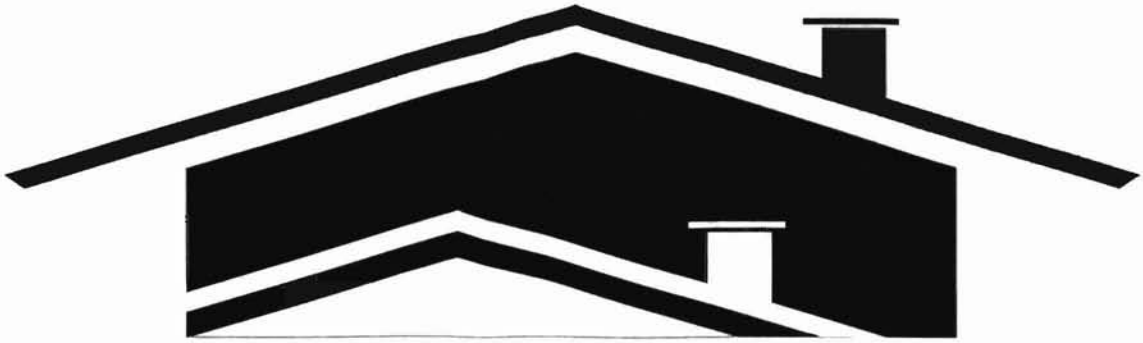
Note that by completing and returning the questionnaire you are providing your consent to participate in this study. Please understand that participation is voluntary, that there is no penalty for refusal to participate, and you are free to withdraw your consent and participation in this project at any time without penalty after notifying the project director.

You may contact Kellie Satterfield at:
(405) 372-6047 or by writing to her at
913 North Hester
Stillwater, OK 74075.

If you choose, you may contact her research advisor, Dr. Lynne Richards, at:
(405) 744-5035 or by writing her at:
431 Human Environmental Sciences
Oklahoma State University
Stillwater, OK 74078-0337.

You may also contact Gay Clarkson, IRB Executive Secretary, (405) 744-5700
305 Whitehurst, Oklahoma State University, Stillwater, OK 74078.

Please retain this informed consent statement, which represents the researcher's affidavit of confidentiality, and which provides you with information for contacting the researcher should you have future suggestions or concerns.



A Measurement of Home Environment and Cultural Adaptation

A Survey of Missionary Households

Primary Missionary Questionnaire

The Department of Design, Housing,
and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078

Section I-A adapted and reproduced by special permission of the Publisher, Psychological Assessment Resources, Inc., 16204 North Florida Avenue, Lutz, Florida 33549, from the Coping Responses Inventory by Rudolf Moos, Ph.D., Copyright 1993 by PAR, Inc. Further reproduction is prohibited without permission from PAR, Inc.

GENERAL INSTRUCTIONS – PRIMARY MISSIONARY QUESTIONNAIRE

This questionnaire is to be filled out by the primary missionary of the home. Please fill out all sections of the questionnaire with a pencil on the ***answer sheet included***. **Please respond to all questions as best you can.**

I. HOME ENVIRONMENT ASSESSMENT

Section I-A: To respond to the statements in the Section I-A, you must have a specific stressful situation in mind. Take a few moments and think about the most stressful situation that you have experienced since moving to your current mission field.

By stressful, we mean a situation that was difficult or troubling for you, either because you felt distressed about what happened, or because you had to use considerable effort to deal with the situation. The situation may have involved your family, your job, your friends, or something else important to you. Before responding to the statements, think about the details of this stressful situation, such as where it happened and who was involved in the situation. It should be the most stressful situation that you have experienced in your current mission field.

SECTION I-A

Part 1

Please describe the stressful situation in the space provided on the answer sheet.

Part 2

*Please answer each of the 10 questions about the stressful problem or situation by shading in the appropriate response **on the answer sheet provided**:*

Shade in **"1"** if your response is **Definitely No**.

Shade in **"2"** if your response in **Mainly No**.

Shade in **"3"** if your response is **Mainly Yes**.

Shade in **"4"** if your response is **Definitely Yes**.

1. Have you ever faced a problem like this before?
2. Did you know this problem was going to occur?
3. Did you have enough time to get ready to handle this problem?
4. When this problem occurred, did you think of it as a threat?
5. When this problem occurred, did you think of it as a challenge?
6. Was this problem caused by something you did?
7. Was this problem caused by something someone else did?
8. Did anything good come out of dealing with this problem?
9. Has this problem or situation been resolved?
10. If the problem has been worked out, did it turn out all right for you?

Part 3

Read each item carefully and indicate how often you engaged in that behavior in connection with the stressful problem you described in Part 1. Shade in the appropriate response ***on the answer sheet provided****.*

Shade in "**1**" if your response is **Never**.

Shade in "**2**" if your response is **Occasionally.**

Shade in "**3**" if your response is **Regularly**.

Shade in "**4**" if your response is **Frequently**.

There are 48 items in Part 2. Remember to mark all your answers on the answer sheet. Please answer each item as accurately as you can. All your answers are strictly confidential.. If you wish to change an answer, make an ***X*** *through your original answer and shade in the new answer.*

1. Did you think of different ways to deal with the problem?
2. Did you tell yourself things to make yourself feel better?
3. Did you talk with your spouse or other relative about the problem?
4. Did you make a plan of action and follow it?
5. Did you try to forget the whole thing?
6. Did you feel that time would make a difference -- that the only thing to do was wait?
7. Did you try to help others deal with a similar problem?
8. Did you take it out on other people when you felt angry or depressed?
9. Did you try to step back from the situation and be more objective?
10. Did you remind yourself how much worse things could be?
11. Did you talk with a friend about the problem?
12. Did you know what had to be done and try hard to make things work?
13. Did you try not to think about the problem?
14. Did you realize that you had no control over the problem?
15. Did you get involved in new activities?
16. Did you take a chance and do something risky?
17. Did you go over in you mind what you would say or do?
18. Did you try and see the good side of the situation?
19. Did you talk with a professional person (e.g. doctor, lawyer, clergy)?
20. Did you decide what you wanted and try hard to get it?
21. Did you daydream or imagine a better time or place than the one you were in?
22. Did you think that the outcome would be decided by fate?
23. Did you try to make new friends?
24. Did you keep away from people in general?

25. Did you try to anticipate how things would turn out?
26. Did you think about how you were much better off than other people with similar problems?
27. Did you seek help from persons or groups with the same type of problem?
28. Did you try at least two different ways to solve the problem?
29. Did you try to put off thinking about the situation, even though you knew you would have to at some point?
30. Did you accept it; nothing could be done?
31. Did you read more often as a source of enjoyment?
32. Did you yell or shout to let off steam?
33. Did you try to find some personal meaning in the situation?
34. Did you try to tell yourself that things would get better?
35. Did you try to find out more about the situation?
36. Did you try to learn to do more things on your own?
37. Did you wish the problem would go away or somehow be over with?
38. Did you expect the worst possible outcome?
39. Did you spend more time in recreational activities?
40. Did you cry to let your feelings out?
41. Did you anticipate the new demands that would be placed on you?
42. Did you think about how this event could change you life in a positive way?
43. Did you pray for guidance and/or strength?
44. Did you take things a day at a time, one step at a time?
45. Did you try to deny how serious the problem really was?
46. Did you lose hope that things would ever be the same?
47. Did you turn to work or other activities to help you manage things?
48. Did you do something that you didn't think would work, but at least you were doing something?

SECTION I-B

*Please shade or write in the best response **on the answer sheet provided**.*

1. What kind of home do you live in?
    1. HOUSE
    2. APARTMENT
    3. CONDOMINIUM
    4. TOWN HOME
    5. OTHER
2. How would your describe the architectural style of your mission home? (choose one)
    1. TRADITIONAL AMERICAN STYLE
    2. TRADITIONAL NATIVE STYLE (I.E. NATIVE TO YOUR MISSION FIELD)
    3. INTERNATIONAL OR ECLECTIC STYLE

3. How similar is/are the architectural style(s) in your mission field to American architectural style(s)?
    1. VERY SIMILAR
    2. MODERATELY THE SAME
    3. NOT AT ALL THE SAME
4. Please specify the similarities in the native style(s) of architecture to North American styles:
5. Please specify the major differences between the native style(s) of architecture and North American styles:
6. Did you transport furnishings from your North American home to your mission field?
    1. YES (go to next question)
    2. NO (go to question #8)
7. If yes, please list the furnishings:
8. Can these same things be purchased in your mission field?
    1. YES
    2. NO
9. Did North American relatives/friends send you home furnishings to your current mission field?
    1. YES (go to next question)
    2. NO (go to question #11)
10. If yes, please list the furnishings:
11. Can these same things be purchased in your mission field?
    1. YES
    2. NO
12. How would you describe the general decor of your home?
    1. TRADITIONAL AMERICAN DECOR
    2. TRADITIONAL NATIVE DECOR
13. In what ways is your home *different* from the homes of native citizens? (please be specific)
14. In what ways is your mission home *similar* to the homes of native citizens? (please be specific)
15. Have you incorporated Native art in your home decor?
    1. YES (go to nest question)
    2. NO (go to question 17)
16. If yes, to what degree?
    1. 1 PIECE OF NATIVE ART
    2. 2 - 3 PIECES OF NATIVE ART
    3. 4 - 5 PIECES OF NATIVE ART
    4. 6 OR MORE PIECES OF NATIVE ART
17. Who incorporated the native art into the home?
    1. YOURSELF
    2. SPOUSE
    3. BOTH YOU AND YOUR SPOUSE
    4. N/A
18. What thing(s) do you enjoy most about your mission home? (please be specific)
19. What thing(s) do you miss the most about American homes? (please be specific)
20. Did you find your own home, or was it provided for you?
    1. FOUND OWN HOME
    2. PROVIDED FOR ME

21. Do you have a fence surrounding your home?
    1. YES
    2. NO

22. If yes, did you construct it?
    1. YES
    2. NO

23. Is your mission field in an urban or rural area?
    1. URBAN
    2. RURAL

24. Do you *live* within this mission community?
    1. YES
    2. NO

25. Are your neighbors:
    1. PREDOMINANTLY NATIVE CITIZENS
    2. PREDOMINANTLY NORTHERN AMERICANS
    3. EQUALLY NATIVE CITIZENS AND NORTHERN AMERICANS

26. What percent involvement did you have with the household decor?
    1. 1-25%
    2. 26-50%
    3. 51-75%
    4. 76-100%

27. Who, besides you, had the most input in the decor of the home?
    1. SPOUSE
    2. CHILDREN
    3. OTHER

Section II: Cultural Adaptation

Please shade in one response on the answer sheet provided.

1. Whom do you usually associate with in the community?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

2. If you could choose, whom would you *prefer* to associate with in the community?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

3. What is your music preference?
    1. ONLY NORTHERN AMERICAN MUSIC
    2. MOSTLY NORTHERN AMERICAN MUSIC
    3. EQUALLY NORTHERN AMERICAN AND NATIVE MUSIC
    4. MOSTLY NATIVE MUSIC
    5. ONLY NATIVE MUSIC
    6. DON'T LISTEN TO MUSIC

4. If you could choose, what do you *prefer* to eat when the food is prepared in your home?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

5. What do you *actually* eat when the food is prepared in your home?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

6. What is your food preference in restaurants?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

7. Do you:
    1. READ ONLY ENGLISH
    2. READ ENGLISH BETTER THAN THE NATIVE LANGUAGE
    3. READ BOTH ENGLISH AND THE NATIVE LANGUAGE EQUALLY WELL
    4. READ THE NATIVE LANGUAGE BETTER THAN ENGLISH
    5. READ ONLY THE NATIVE LANGUAGE

8. Do you continue to celebrate Northern American occasions, holidays, traditions, etc.?
    1. NONE AT ALL
    2. A FEW OF THEM
    3. SOME OF THEM
    4. MOST OF THEM
    5. NEARLY ALL OR ALL

9. Do you participate in native occasions, holidays, traditions, etc.?
    1. NONE AT ALL
    2. A FEW OF THEM
    3. SOME OF THEM
    4. MOST OF THEM
    5. NEARLY ALL OR ALL

10. How proud are you of your Northern American identity?
    1. EXTREMELY PROUD
    2. MODERATELY PROUD
    3. LITTLE PRIDE
    4. NO PRIDE BUT DO NOT FEEL NEGATIVE TOWARD GROUP
    5. NO PRIDE BUT DO FEEL NEGATIVE TOWARD GROUP

11. How would you rate yourself?
    1. VERY WESTERNIZED
    2. MOSTLY WESTERNIZED
    3. BICULTURAL
    4. MOSTLY NATIONAL
    5. VERY NATIONAL

12. If you could choose, what would you *prefer* to watch on TV?
    1. ONLY PROGRAMS IN ENGLISH
    2. MOSTLY PROGRAMS IN ENGLISH
    3. EQUALLY PROGRAMS IN ENGLISH AND THE NATIVE LANGUAGE
    4. MOSTLY PROGRAMS IN THE NATIVE LANGUAGE
    5. ONLY PROGRAMS IN THE NATIVE LANGUAGE
    6. DON'T WATCH TV

13. What do you *actually* watch on TV?
    1. ONLY PROGRAMS IN ENGLISH
    2. MOSTLY PROGRAMS IN ENGLISH
    3. EQUALLY PROGRAMS IN ENGLISH AND THE NATIVE LANGUAGE
    4. MOSTLY PROGRAMS IN THE NATIVE LANGUAGE
    5. ONLY PROGRAMS IN THE NATIVE LANGUAGE
    6. DON'T WATCH TV

14. If you could choose, what movies would you *prefer* to see?
    1. AMERICAN MOVIES IN ENGLISH
    2. AMERICAN MOVIES WITH ENGLISH SUBTITLES
    3. EQUALLY AMERICAN AND NATIVE MOVIES
    4. NATIVE MOVIES IN ENGLISH
    5. NATIVE MOVIES WITH ENGLISH SUBTITLES
    6. I DON'T WATCH MOVIES

15. What movies do you *actually* watch?
    1. AMERICAN MOVIES IN ENGLISH
    2. AMERICAN MOVIES WITH ENGLISH SUBTITLES
    3. EQUALLY AMERICAN AND NATIVE MOVIES
    4. NATIVE MOVIES IN ENGLISH
    5. NATIVE MOVIES WITH ENGLISH SUBTITLES
    6. I DON'T WATCH MOVIES

16. Do you read native literature (books, newspapers, magazines, etc.)?
    1. YES
    2. NO

17. Do your subscribe to the local newspapers, magazines, etc.?
    1. YES
    2. NO
    3. NO NEWSPAPERS/MAGAZINES AVAILABLE

18. Do you subscribe to North American newspapers, magazines, etc.
    1. YES
    2. NO
    3. NO NEWSPAPERS/MAGAZINES AVAILABLE

19. What is *your* main mode of transportation? (choose one)
    1. PRIVATE AUTOMOBILES
    2. BUS
    3. SUBWAY
    4. WALKING
    5. OTHER

20. What is the main mode of transportation for *native citizens*? (choose one)
    1. PRIVATE AUTOMOBILES
    2. BUS
    3. SUBWAY
    4. WALKING
    5. OTHER

21. Who are your closest friends in this mission field?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

22. Where do your children attend school?
    1. PRIVATE AMERICAN SCHOOL
    2. PUBLIC AMERICAN SCHOOL
    3. PRIVATE NATIVE SCHOOL
    4. PUBLIC NATIVE SCHOOL
    5. HOME SCHOOL
    6. NO CHILDREN/NO SCHOOL AGED CHILDREN

23. What is your intended length of stay in this mission field?
    1. 1 - 12 MONTHS
    2. 1 - 2 YEARS
    3. MORE THAN 3 YEARS
    4. MORE THAN 5 YEARS
    5. INDEFINITELY

24. If you participate in National occasions, holidays, traditions, etc. do you:
    1. PARTICIPATE IN YOUR OWN PRIVATE HOME
    2. PARTICIPATE IN THE HOME(S) OF NATIVE CITIZENS
    3. PARTICIPATE WITH COMMUNITY
    4. ALL OF THE ABOVE
    5. DON'T PARTICIPATE AT ALL

25. How often are you invited into the homes of native citizens?
    1. NOT AT ALL
    2. 2-3 TIMES A MONTH
    3. 2-3 TIMES A WEEK
    4. EVERY DAY

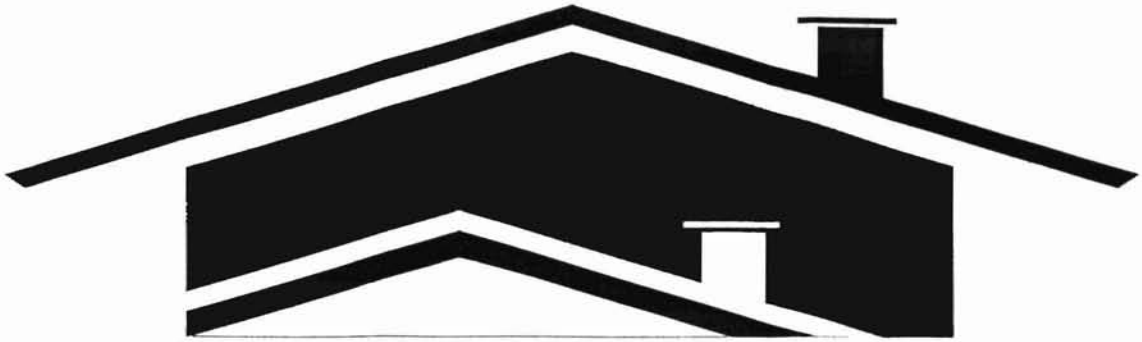
26. How often do you share activities (interact) with the native citizens?
    1. NOT AT ALL
    2. SEVERAL TIMES A MONTH
    3. SEVERAL TIMES A WEEK
    4. DAILY

27. What is your closest relationship with one or more native citizen(s)?
    1. VERY CLOSE
    2. MODERATELY CLOSE
    3. NOT VERY CLOSE
    4. NOT CLOSE AT ALL

Thank you for your participation in this study. Please place ***both answer sheets*** *in the return envelope provided and return by* _____.

If no envelope was provided please return to:

Kellie Satterfield
Department of Design, Housing, and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078



A Measurement of Home Environment and Cultural Adaptation

A Survey of Missionary Households

Spousal Questionnaire

The Department of Design, Housing,
and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078

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GENERAL INSTRUCTIONS - SPOUSAL QUESTIONNAIRE

This questionnaire is to be filled out by the primary missionary's spouse of the home. Please fill out all sections of the questionnaire with a pencil on the ***answer sheet included***. **Please respond to all questions as best you can.**

I. HOME ENVIRONMENT ASSESSMENT

Section I-A: To respond to the statements in the Section I-A, you must have a specific stressful situation in mind. Take a few moments and think about the most stressful situation that you have experienced since moving to your current mission field.

By stressful, we mean a situation that was difficult or troubling for you, either because you felt distressed about what happened, or because you had to use considerable effort to deal with the situation. The situation may have involved your family, your job, your friends, or something else important to you. Before responding to the statements, think about the details of this stressful situation, such as where it happened and who was involved in the situation. It should be the most stressful situation that you have experienced in your current mission field.

SECTION I-A

Part 1

Please describe the stressful situation in the space provided on the answer sheet.

Part 2

Please answer each of the 10 questions about the stressful problem or situation by shading in the appropriate response ***on the answer sheet provided****:*

Shade in **"1"** if your response is **Definitely No**.

Shade in **"2"** if your response in **Mainly No**.

Shade in **"3"** if your response is **Mainly Yes**.

Shade in **"4"** if your response is **Definitely Yes**.

1. Have you ever faced a problem like this before?
2. Did you know this problem was going to occur?
3. Did you have enough time to get ready to handle this problem?
4. When this problem occurred, did you think of it as a threat?
5. When this problem occurred, did you think of it as a challenge?
6. Was this problem caused by something you did?
7. Was this problem caused by something someone else did?
8. Did anything good come out of dealing with this problem?
9. Has this problem or situation been resolved?
10. If the problem has been worked out, did it turn out all right for you?

Part 3

Read each item carefully and indicate how often you engaged in that behavior in connection with the stressful problem you described in Part 1. Shade in the appropriate response ***on the answer sheet provided****.*

Shade in "**1**" if your response is **Never**.

Shade in "**2**" if your response is **Occasionally.**

Shade in "**3**" if your response is **Regularly**.

Shade in "**4**" if your response is **Frequently**.

There are 48 items in Part 2. Remember to mark all your answers on the answer sheet. Please answer each item as accurately as you can. All your answers are strictly confidential.. If you wish to change an answer, make an X through your original answer and shade in the new answer.

1. Did you think of different ways to deal with the problem?
2. Did you tell yourself things to make yourself feel better?
3. Did you talk with your spouse or other relative about the problem?
4. Did you make a plan of action and follow it?
5. Did you try to forget the whole thing?
6. Did you feel that time would make a difference -- that the only thing to do was wait?
7. Did you try to help others deal with a similar problem?
8. Did you take it out on other people when you felt angry or depressed?
9. Did you try to step back from the situation and be more objective?
10. Did you remind yourself how much worse things could be?
11. Did you talk with a friend about the problem?
12. Did you know what had to be done and try hard to make things work?
13. Did you try not to think about the problem?
14. Did you realize that you had no control over the problem?
15. Did you get involved in new activities?
16. Did you take a chance and do something risky?
17. Did you go over in you mind what you would say or do?
18. Did you try and see the good side of the situation?
19. Did you talk with a professional person (e.g. doctor, lawyer, clergy)?
20. Did you decide what you wanted and try hard to get it?
21. Did you daydream or imagine a better time or place than the one you were in?
22. Did you think that the outcome would be decided by fate?
23. Did you try to make new friends?
24. Did you keep away from people in general?

25. Did you try to anticipate how things would turn out?
26. Did you think about how you were much better off than other people with similar problems?
27. Did you seek help from persons or groups with the same type of problem?
28. Did you try at least two different ways to solve the problem?
29. Did you try to put off thinking about the situation, even though you knew you would have to at some point?
30. Did you accept it; nothing could be done?
31. Did you read more often as a source of enjoyment?
32. Did you yell or shout to let off steam?
33. Did you try to find some personal meaning in the situation?
34. Did you try to tell yourself that things would get better?
35. Did you try to find out more about the situation?
36. Did you try to learn to do more things on your own?
37. Did you wish the problem would go away or somehow be over with?
38. Did you expect the worst possible outcome?
39. Did you spend more time in recreational activities?
40. Did you cry to let your feelings out?
41. Did you anticipate the new demands that would be placed on you?
42. Did you think about how this event could change you life in a positive way?
43. Did you pray for guidance and/or strength?
44. Did you take things a day at a time, one step at a time?
45. Did you try to deny how serious the problem really was?
46. Did you lose hope that things would ever be the same?
47. Did you turn to work or other activities to help you manage things?
48. Did you do something that you didn't think would work, but at least you were doing something?

SECTION I-B

*Please shade or write in the best response **on the answer sheet provided**.*

2. What kind of home do you live in?
    1. HOUSE
    2. APARTMENT
    3. CONDOMINIUM
    4. TOWN HOME
    5. OTHER

2. How would your describe the architectural style of your mission home? (choose one)
    1. TRADITIONAL AMERICAN STYLE
    2. TRADITIONAL NATIVE STYLE (I.E. NATIVE TO YOUR MISSION FIELD)
    3. INTERNATIONAL OR ECLECTIC STYLE

3. How similar is/are the architectural style(s) in your mission field to American architectural style(s)?
    1. VERY SIMILAR
    2. MODERATELY THE SAME
    3. NOT AT ALL THE SAME
4. Please specify the similarities in the native style(s) of architecture to North American styles:
5. Please specify the major differences between the native style(s) of architecture and North American styles:
6. Did you transport furnishings from your North American home to your mission field?
    1. YES (go to next question)
    2. NO (go to question #8)
7. If yes, please list the furnishings:
8. Can these same things be purchased in your mission field?
    1. YES
    2. NO
9. Did North American relatives/friends send you home furnishings to your current mission field?
    1. YES (go to next question)
    2. NO (go to question #11)
10. If yes, please list the furnishings:
11. Can these same things be purchased in your mission field?
    1. YES
    2. NO
12. How would you describe the general decor of your home?
    1. TRADITIONAL AMERICAN DECOR
    2. TRADITIONAL NATIVE DECOR
13. In what ways is your home *different* from the homes of native citizens? (please be specific)
14. In what ways is your mission home *similar* to the homes of native citizens? (please be specific)
15. Have you incorporated Native art in your home decor?
    1. YES (go to nest question)
    2. NO (go to question 17)
16. If yes, to what degree?
    1. 1 PIECE OF NATIVE ART
    2. 2 - 3 PIECES OF NATIVE ART
    3. 4 - 5 PIECES OF NATIVE ART
    4. 6 OR MORE PIECES OF NATIVE ART
17. Who incorporated the native art into the home?
    1. YOURSELF
    2. SPOUSE
    3. BOTH YOU AND YOUR SPOUSE
    4. N/A
18. What thing(s) do you enjoy most about your mission home? (please be specific)
19. What thing(s) do you miss the most about American homes? (please be specific)
20. Did you find your own home, or was it provided for you?
    1. FOUND OWN HOME
    2. PROVIDED FOR ME

21. Do you have a fence surrounding your home?
    1. YES
    2. NO

22. If yes, did you construct it?
    3. YES
    4. NO

23. Is your mission field in an urban or rural area?
    1. URBAN
    2. RURAL

24. Do you *live* within this mission community?
    1. YES
    2. NO

25. Are your neighbors:
    1. PREDOMINANTLY NATIVE CITIZENS
    2. PREDOMINANTLY NORTHERN AMERICANS
    3. EQUALLY NATIVE CITIZENS AND NORTHERN AMERICANS

26. What percent involvement did you have with the household decor?
    1. 1-25%
    2. 26-50%
    3. 51-75%
    4. 76-100%

27. Who, besides you, had the most input in the decor of the home?
    1. SPOUSE
    2. CHILDREN
    3. OTHER

Section II: Cultural Adaptation

Please shade in one response on the answer sheet provided.

1. Whom do you usually associate with in the community?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

2. If you could choose, whom would you *prefer* to associate with in the community?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

3. What is your music preference?
    1. ONLY NORTHERN AMERICAN MUSIC
    2. MOSTLY NORTHERN AMERICAN MUSIC
    3. EQUALLY NORTHERN AMERICAN AND NATIVE MUSIC
    4. MOSTLY NATIVE MUSIC
    5. ONLY NATIVE MUSIC
    6. DON'T LISTEN TO MUSIC

4. If you could choose, what do you *prefer* to eat when the food is prepared in your home?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

5. What do you *actually* eat when the food is prepared in your home?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

6. What is your food preference in restaurants?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICAN FOOD
    2. MOSTLY NORTHERN AMERICAN FOOD
    3. ABOUT EQUALLY NORTHERN AMERICAN AND NATIVE FOOD
    4. MOSTLY NATIVE FOOD
    5. ALMOST EXCLUSIVELY NATIVE FOOD

7. Do you:
    1. READ ONLY ENGLISH
    2. READ ENGLISH BETTER THAN THE NATIVE LANGUAGE
    3. READ BOTH ENGLISH AND THE NATIVE LANGUAGE EQUALLY WELL
    4. READ THE NATIVE LANGUAGE BETTER THAN ENGLISH
    5. READ ONLY THE NATIVE LANGUAGE

8. Do you continue to celebrate Northern American occasions, holidays, traditions, etc.?
    1. NONE AT ALL
    2. A FEW OF THEM
    3. SOME OF THEM
    4. MOST OF THEM
    5. NEARLY ALL OR ALL

9. Do you participate in native occasions, holidays, traditions, etc.?
    1. NONE AT ALL
    2. A FEW OF THEM
    3. SOME OF THEM
    4. MOST OF THEM
    5. NEARLY ALL OR ALL

10. How proud are you of your Northern American identity?
    1. EXTREMELY PROUD
    2. MODERATELY PROUD
    3. LITTLE PRIDE
    4. NO PRIDE BUT DO NOT FEEL NEGATIVE TOWARD GROUP
    5. NO PRIDE BUT DO FEEL NEGATIVE TOWARD GROUP

11. How would you rate yourself?
    1. VERY WESTERNIZED
    2. MOSTLY WESTERNIZED
    3. BICULTURAL
    4. MOSTLY NATIONAL
    5. VERY NATIONAL

12. If you could choose, what would you *prefer* to watch on TV?
    1. ONLY PROGRAMS IN ENGLISH
    2. MOSTLY PROGRAMS IN ENGLISH
    3. EQUALLY PROGRAMS IN ENGLISH AND THE NATIVE LANGUAGE
    4. MOSTLY PROGRAMS IN THE NATIVE LANGUAGE
    5. ONLY PROGRAMS IN THE NATIVE LANGUAGE
    6. DON'T WATCH TV

13. What do you *actually* watch on TV?
    1. ONLY PROGRAMS IN ENGLISH
    2. MOSTLY PROGRAMS IN ENGLISH
    3. EQUALLY PROGRAMS IN ENGLISH AND THE NATIVE LANGUAGE
    4. MOSTLY PROGRAMS IN THE NATIVE LANGUAGE
    5. ONLY PROGRAMS IN THE NATIVE LANGUAGE
    6. DON'T WATCH TV

14. If you could choose, what movies would you *prefer* to see?
    1. AMERICAN MOVIES IN ENGLISH
    2. AMERICAN MOVIES WITH ENGLISH SUBTITLES
    3. EQUALLY AMERICAN AND NATIVE MOVIES
    4. NATIVE MOVIES IN ENGLISH
    5. NATIVE MOVIES WITH ENGLISH SUBTITLES
    6. I DON'T WATCH MOVIES

15. What movies do you *actually* watch?
    1. AMERICAN MOVIES IN ENGLISH
    2. AMERICAN MOVIES WITH ENGLISH SUBTITLES
    3. EQUALLY AMERICAN AND NATIVE MOVIES
    4. NATIVE MOVIES IN ENGLISH
    5. NATIVE MOVIES WITH ENGLISH SUBTITLES
    6. I DON'T WATCH MOVIES

16. Do you read native literature (books, newspapers, magazines, etc.)?
    1. YES
    2. NO

17. Do your subscribe to the local newspapers, magazines, etc.?
    1. YES
    2. NO
    3. NO NEWSPAPERS/MAGAZINES AVAILABLE

18. Do you subscribe to North American newspapers, magazines, etc.
    1. YES
    2. NO
    3. NO NEWSPAPERS/MAGAZINES AVAILABLE

19. What is *your* main mode of transportation? (choose one)
    1. PRIVATE AUTOMOBILES
    2. BUS
    3. SUBWAY
    4. WALKING
    5. OTHER

20. What is the main mode of transportation for *native citizens*? (choose one)
    1. PRIVATE AUTOMOBILES
    2. BUS
    3. SUBWAY
    4. WALKING
    5. OTHER

21. Who are your closest friends in this mission field?
    1. ALMOST EXCLUSIVELY NORTHERN AMERICANS
    2. MOSTLY NORTHERN AMERICANS
    3. ABOUT EQUALLY NORTHERN AMERICANS AND NATIVE CITIZENS
    4. MOSTLY NATIVE CITIZENS
    5. ALMOST EXCLUSIVELY NATIVE CITIZENS

22. Where do your children attend school?
    1. PRIVATE AMERICAN SCHOOL
    2. PUBLIC AMERICAN SCHOOL
    3. PRIVATE NATIVE SCHOOL
    4. PUBLIC NATIVE SCHOOL
    5. HOME SCHOOL
    6. NO CHILDREN/NO SCHOOL AGED CHILDREN

23. What is your intended length of stay in this mission field?
    1. 1 - 12 MONTHS
    2. 1 - 2 YEARS
    3. MORE THAN 3 YEARS
    4. MORE THAN 5 YEARS
    5. INDEFINITELY

24. If you participate in National occasions, holidays, traditions, etc. do you:
    1. PARTICIPATE IN YOUR OWN PRIVATE HOME
    2. PARTICIPATE IN THE HOME(S) OF NATIVE CITIZENS
    3. PARTICIPATE WITH COMMUNITY
    4. ALL OF THE ABOVE
    5. DON'T PARTICIPATE AT ALL

25. How often are you invited into the homes of native citizens?
    1. NOT AT ALL
    2. 2-3 TIMES A MONTH
    3. 2-3 TIMES A WEEK
    4. EVERY DAY

26. How often do you share activities (interact) with the native citizens?
    1. NOT AT ALL
    2. SEVERAL TIMES A MONTH
    3. SEVERAL TIMES A WEEK
    4. DAILY

27. What is your closest relationship with one or more native citizen(s)?
    1. VERY CLOSE
    2. MODERATELY CLOSE
    3. NOT VERY CLOSE
    4. NOT CLOSE AT ALL

Thank you for your participation in this study. Please place ***both answer sheets*** *in the return envelope provided and return by* _____.

If no envelope was provided please return to:

Kellie Satterfield
Department of Design, Housing, and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078

ANSWER SHEET

Primary Missionary Questionnaire

Please provide the following information:

_____
Location of mission (state/province & country)

_____
Number of years at *current* mission

_____
Population of your current residential community

_____
Total number of years in missions fields

_____
Type of Service

Sex (circle one) Male Female

Ethnicity (circle one)

African American European American
Asian American Native American
Hispanic/Latin Other_____

SECTION I-A

PART 1: Please describe the nature of the problem.

_____
_____
_____
_____

PART 2 - please shade in the appropriate response:

1. (1) (2) (3) (4)
2. (1) (2) (3) (4)
3. (1) (2) (3) (4)
4. (1) (2) (3) (4)
5. (1) (2) (3) (4)
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8. (1) (2) (3) (4)
9. (1) (2) (3) (4)
10. (1) (2) (3) (4)

PART 3: please shade in the appropriate response

1. (1) (2) (3) (4)
2. (1) (2) (3) (4)
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44. (1) (2) (3) (4)
45. (1) (2) (3) (4)
46. (1) (2) (3) (4)
47. (1) (2) (3) (4)
48. (1) (2) (3) (4)

SECTION I-B - please shade/write in the appropriate response:

1. (1) (2) (3) (4) (5)
2. (1) (2) (3)
3. (1) (2) (3)
4. _____
5. _____
6. (1) (2)
7. _____
8. (1) (2)
9. (1) (2)
10. _____
11. (1) (2)
12. (1) (2)
13. _____
14. _____
15. (1) (2)
16. (1) (2) (3) (4)
17. (1) (2) (3) (4)
18. _____
19. _____
20. (1) (2)
21. (1) (2)
22. (1) (2)
23. (1) (2)
24. (1) (2)
25. (1) (2) (3)
26. (1) (2) (3) (4)
27. (1) (2) (3)

SECTION II-B - please shade in the appropriate response

1. (1) (2) (3) (4) (5)
2. (1) (2) (3) (4) (5)
3. (1) (2) (3) (4) (5) (6)
4. (1) (2) (3) (4) (5)
5. (1) (2) (3) (4) (5)
6. (1) (2) (3) (4) (5)
7. (1) (2) (3) (4) (5)
8. (1) (2) (3) (4) (5)
9. (1) (2) (3) (4) (5)
10. (1) (2) (3) (4) (5)
11. (1) (2) (3) (4) (5)
12. (1) (2) (3) (4) (5) (6)
13. (1) (2) (3) (4) (5) (6)
14. (1) (2) (3) (4) (5) (6)
15. (1) (2) (3) (4) (5) (6)
16. (1) (2)
17. (1) (2) (3)
18. (1) (2) (3)
19. (1) (2) (3) (4) (5)
20. (1) (2) (3) (4) (5)
21. (1) (2) (3) (4) (5)
22. (1) (2) (3) (4) (5) (6)
23. (1) (2) (3) (4) (5)
24. (1) (2) (3) (4) (5)
25. (1) (2) (3) (4)
26. (1) (2) (3) (4)
27. (1) (2) (3) (4)

Thank you for you participation in this study.

Please place both answer sheets in the return envelope provided and return by_____.

If no return envelope was provided please return to:

Kellie Satterfield
Design, Housing, & Merchandising
431 Human Environmental Sciences
Oklahoma State University
Stillwater, OK 74078

OKLAHOMA STATE UNIVERSITY

ANSWER SHEET

Spousal Questionnaire

Please provide the following information:

_____

Location of mission (state/province & country)

_____

Number of years at *current* mission

_____

Population of your current residential community

_____

Total number of years in missions fields

_____

Type of Service

Sex (circle one) Male Female

Ethnicity (circle one)

African American European American

Asian American Native American

Hispanic/Latin Other_____

SECTION I-A

PART 1: Please describe the nature of the problem:

_____

_____

_____

_____

PART 2 - please shade in the appropriate response:

1. (1) (2) (3) (4)
2. (1) (2) (3) (4)
3. (1) (2) (3) (4)
4. (1) (2) (3) (4)
5. (1) (2) (3) (4)
6. (1) (2) (3) (4)
7. (1) (2) (3) (4)
8. (1) (2) (3) (4)
9. (1) (2) (3) (4)
10. (1) (2) (3) (4)

PART 3: please shade in the appropriate response

1. (1) (2) (3) (4)
2. (1) (2) (3) (4)
3. (1) (2) (3) (4)
4. (1) (2) (3) (4)
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32. (1) (2) (3) (4)
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47. (1) (2) (3) (4)
48. (1) (2) (3) (4)

SECTION I-B - please shade/write in the appropriate response:

1. (1) (2) (3) (4) (5)
2. (1) (2) (3)
3. (1) (2) (3)
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26. (1) (2) (3) (4)
27. (1) (2) (3)

SECTION II-B - please shade in the appropriate response

1. (1) (2) (3) (4) (5)
2. (1) (2) (3) (4) (5)
3. (1) (2) (3) (4) (5) (6)
4. (1) (2) (3) (4) (5)
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21. (1) (2) (3) (4) (5)
22. (1) (2) (3) (4) (5) (6)
23. (1) (2) (3) (4) (5)
24. (1) (2) (3) (4) (5)
25. (1) (2) (3) (4)
26. (1) (2) (3) (4)
27. (1) (2) (3) (4)

Thank you for you participation in this study.

Please place both answer sheets in the return envelope provided and return by_____.

If no return envelope was provided please return to:

Kellie Satterfield
Design, Housing, & Merchandising
431 Human Environmental Sciences
Oklahoma State University
Stillwater, OK 74078

APPENDIX B

REMINDER POSTCARD

It's not too late!

Hello! This is just a quick reminder concerning the questionnaire entitled "A Measurement of Home Environment and Cultural Adaptation" that was sent to you for a study I am conducting. *If you haven't already, please take a moment to fill out the questionnaire and return it in the envelope provided as soon as possible*. If you did not receive a questionnaire, need a replacement copy, or have any questions, please call me at (405) 372-6047.

Your help is appreciated!

(If you have already responded you may disregard this reminder.) Again, thank you for your time and participation in this project. God Bless You!

Kellie Satterfield

APPENDIX C

SECOND MAILING: COVER LETTER AND

QUESTIONNAIRE FRONT COVER

Oklahoma State University

COLLEGE OF HUMAN ENVIRONMENTAL SCIENCES

Department of Design, Housing & Merchandising
431 Human Environmental Sciences
Stillwater, OK 74078-0337
405-744-5035

June 15, 1998

«Sur_Name» «First_Name» «Last_Name»
«Address1»
«City» «State» «Postal_Code»
«Country»

Dear «Sur_Name» «Last_Name»:

Hello. This letter is in reference to the questionnaire that I mailed to you a few months ago. As you may recall, I am a student at Oklahoma State University working on a Master's degree in Interior Design. Currently I am working on my thesis. I am studying the homes of people who have relocated outside the United States. I am contacting you again because I still need your help.

If you have not already done so, please take a few minutes to fill out the two questionnaires provided with this letter. One questionnaire is for the adult male of the household (white form). The other is for the adult female of the household (blue form). This study can provide important information concerning missionary settlement within other cultures that can be a great aid to missionaries in the future.

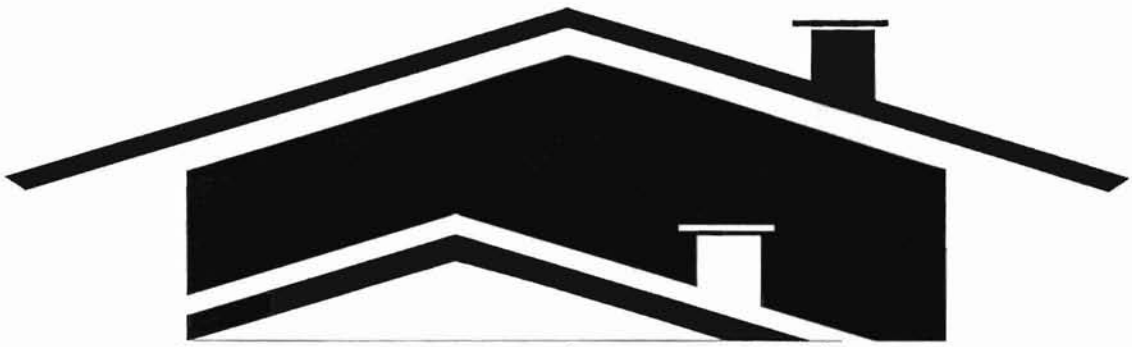
Also note that the word "native" used in the questionnaire refers to anyone (or anything) born (or made/purchased) in that country. For example; a person born in Nigeria would be a "native" Nigerian. It does not refer to a person who is considered indigenous to the country.

I want to assure you of the complete confidentiality of this study. Note that the answer sheets will be delivered to me personally. The contents will remain with me and will be treated as confidential. Your name is not identified anywhere on the survey and will not be used in tabulation of the final results.

The questionnaires will take only a few minutes to fill out. Because of mail delays in some countries I have not set a specific deadline for this mailing. After you have answered all of the questions, please place both answer sheets in the envelope provided and return to me ***as soon as possible***. Thank you in advance for your help and God Bless you.

Sincerely,

Kellie Satterfield
Graduate Student



A Measurement of Home Environment and Cultural Adaptation

A Survey of Missionary Households

Male Questionnaire

The Department of Design, Housing,
and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078

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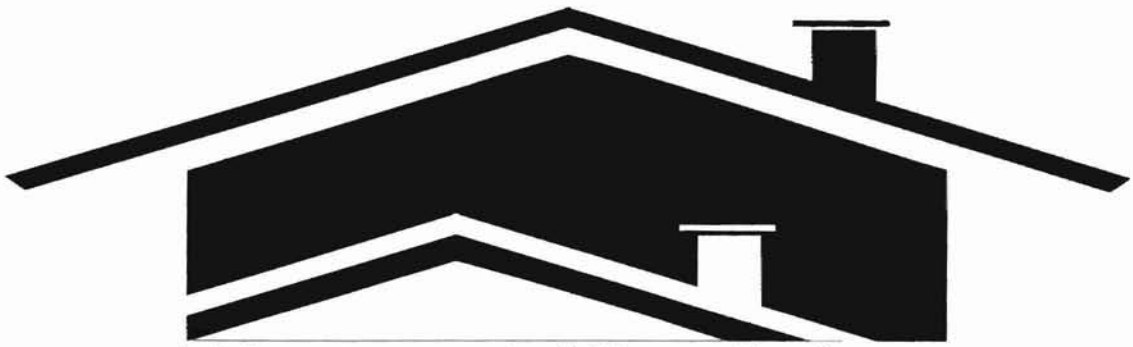

A Measurement of Home Environment and Cultural Adaptation

A Survey of Missionary Households

Female Questionnaire

The Department of Design, Housing,
and Merchandising
Oklahoma State University
431 Human Environmental Sciences
Stillwater, OK 74078

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APPENDIX D

CODING

Demographics

Location of Mission:

1=Belize
2=Burkina Faso
3=Cote D'Ivoire
4=Cyprus
5=Ethiopia
6=Ghana
7=Guyana, South America
8=Kenya
10=Malawi
11=Mali
12=Mozambique
13=Namibia
14=Niger Republic
15=Nigeria
16=Paraguay
17=Peru
18=Philippines
20=South Africa
21=Sri Lanka
22=Tanzania
23=Thailand
24=The Gambia
25=Togo
26=Trinidad, West Indies
27=Uganda
28=Zimbabwe
30=Lesotho
31=Senegal
32=Macao
33=Mauritius
34=Burundi
35=Angola

Sex

1=male
2-female

Ethnicity

1= African American
2= Asian American
3= Hispanic/Latin
4= European American
5= Native American
6= Other

Type of Service

1= Administration
2= Agriculture
3= Church & Home
4= Church Planting
5= Communications
6= Community/Home Development
7= Education
8= Evangelism
10=Physician
11=Support Ministries
12=Youth/Discipleship
13=other
14=Nurse

Nature of the Problem

1= Adjustment to the new job/culture
2= Family illness (mental or physical)
3= Death of loved one
4= Stress in the workplace
5= Relations with CO-workers/natives
6= Violence toward missionaries
7= Other

#4 Similarities in Architecture

1=Appliances

2=Construction/Design of Home
- Basement
- Carport/Garage
- Doors
- General design
- materials used
- outward appearance
- Porch
- roof style/materials
- Spaciousness
- techniques used
- Windows (i.e. screens)

3=Home Interior
- Baths
- Bedrooms
- Ceiling Fans
- Fireplace
- Floor plan/layout
- Flooring Materials
- Kitchen
- Lighting
- Living/Dining rooms
- Modern Fixtures
- Number of rooms
- Rooms uses
- Storage
- Types of Rooms
- Walls

4=Utilities
- Air conditioning
- Electricity - voltage
- Heat
- Plumbing - indoor

5=Other
- Modern
- Non Migratory
- Comfortable living space
- depends on economic class

6=Nothing Similar

#5 Differences in Architecture

1=Appliances
- None built in
- No water heater

2=Construction of Home
- Building materials used
- Built on stilts
- Ceiling Material/Height
- Doors
- Exposed Wired
- Finishing Methods
- Home built for warm weather
- Homes are tents - (migratory)
- Houses abut each other
- More windows
- Multifamily homes
- Native homes have verandahs
- No attics
- no basements
- No insulation
- North Amer. homes better built
- Not constructed as well
- Porches
- Roof - i.e. style or materials
- Shape/Appearance
- Smaller homes - not as many rooms
- Space between ceiling/walls
- Walled off (yard)
- Windows don't have glass, screens, louvers instead, bars on them

3=Home Interior/Design of Home
- Bathroom-outside/none
- Fireplace in center of hut
- Flooring materials
- Furniture
- Kitchen-outside/separate
- Large living/dining room
- Larger, open areas
- Layout different
- Maid quarters
- No bedroom/1 shared bedroom
- Not as much storage/no storage
- Spacious rooms
- Style of Plumbing fixtures

4=Utilities
- Air Conditioning/Heat
- Electrical/Gas-poor/none
- Plumbing/no running water

5=Other
- No yard/large yard
- Nomadic
- Depends on eco. class
- Multiple locks on doors/gates

6=None

#7 Furnishings Brought with Them

1=Bedroom/Bath
- baby furniture
- Linens

2=Kitchen/Dining
- dining table
- supplies (i.e. dishes)

3=Living Room/Sitting Room
- bookshelves
- couches
- recliners

4=Entertainment
- books
- Christmas decorations
- exercise equipment
- keyboard
- kids toys
- music
- piano
- pictures
- stereo
- TV
- VCR

5=Appliances
- Microwave
- sewing machine
- washer/dryer

6=Other
- clocks
- Computer
- desk
- everything they owned
- fans
- tools
- lamps
- clothing
- personal belongings

#10 What N. Amer. people sent

1=Bedroom
- Beds
- Dressers
- Linens

2=Kitchen/Dining
- Dishes
- Table

3=Living room
- Chairs
- Couch

4=Appliances

5=Other
- cabinet
- clocks
- knickknacks
- mirrors
- pictures
- water filter

#13 Difference between Missionary home & Native Homes

1=Appliances
- bigger/more appliances
- stove
- washing machine
- water heater
- water pumps

2=Construction of Home
- American in style
- glass in windows
- more windows
- screens on windows
- style different
- type of materials used
- garage
- better quality

3=Interior Design of Home
- American beds
- better quality/style furnishings, more furn.
- chairs with cushions
- curtains on windows
- decoration of Home
- different use of rooms
- dressers
- flooring materials used
- kitchen in house
- lamps/lighting
- larger
- layout different
- less formal
- less worried about outward appearance
- more ceiling fans
- more comfortable
- more decorative
- more enclosed
- more knickknacks
- more lights
- more native art
- more pictures
- more rooms
- more storage spaces
- separate bedrooms
- throw rugs
- walls painted

4=Utilities
- air conditioning
- electricity
- indoor plumbing/better

5=Other
- better guarded/protected
- Cleaner/kept up better than native's
- computer in home
- have pets
- more books
- more outdoor space
- phone
- phone
- sleep on beds
- TV
- use dishes/eating utensils
- piano
- depends on economic class
- no temple/worship altar

6= Not different

#14 How is mission home similar to native's

1=Appliances
- refrigeration
- stove

2=Construction of Home
- building style
- built on stilts
- extra space built in for maid quarters
- has walls, roof, & a door
- larger
- low ceilings
- materials used
- no glass in windows, shutters instead
- no insulation
- roofing materials
- small
- verandahs
- wall around yard
- windows

3=Interior Design of Home
- bare/simple
- combined living/dining room
- curtains on windows
- decorations in home
- dining furniture
- emphasis on living room
- flooring materials
- furniture similar
- general layout
- general look/decor
- has ceiling fans
- lighting fixtures
- local art work
- local finished
- room size/use
- sitting room
- traditional architecture

4=Utilities
- indoor plumbing
- no air conditioning
- no heat
- outhouse

5=Other
- have pets
- lizards/pest damage
- open to visitors
- place feel safe
- place to rest, entertain
- provides shelter
- same as others/depends on economic class
- sleep & eat in homes

6=None

#18 What they enjoy most about mission home

1=Appliances
- dryer
- refrigerator
- washing machine

2=Location of Home
- access to other towns
- climate
- other children in the neighborhood
- people are friendly
- privacy
- quiet
- view from home
- warm during winter

3=Utilities
- air conditioning
- has electricity
- good/clean water supply
- phone

4=Relaxation/Entertaining
- backyard-place to meditate
- base for ministry & entertaining
- good for meetings/entertainment
- place for guests to visit
- place to relax
- various cultures can feel comfortable
- warm/welcoming to natives

5=General Style/Decor of home
- attractive
- bathrooms
- clean
- comfortable living spaces
- fireplace
- functional
- furnishings
- general decor
- has a yard/garden
- has balcony
- has office space
- large kitchen
- large/roomy home
- layout
- light colored ceilings
- local artwork
- materials/finishes used
- more open (i.e. windows)
- nice patio/porch
- not too showy
- personal items from home/feels like home
- plenty of space
- plenty of storage
- represents personality/tastes
- similar to native style
- similar to native style
- simplicity
- spaciousness
- style
- office space

6=other
- access to email
- adequate
- ceiling fans
- circulation/ventilation
- security
- conveniences
- easy transition to the mission field
- having pets
- home to them
- house is a blessing
- less materialistic
- low maintenance
- shed for drying clothes

7=Nothing

#19 Things miss the most about Amer. homes

1=Appliances
- appliances that work
- dishwasher
- repair availability

2=Location of Home
- cleaner neighborhoods
- cool climate
- friends/neighbors
- not as much noise
- not having extended family near
- privacy
- proximity to conveniences (i.e. grocery store)
- quietness
- warmth during winter

3=Utilities
- cable
- central air/heat
- clean drinking water
- consistent phone service
- consistent utilities
- dependable plumbing
- filtered water
- hot water
- lower utility bills
- wall sockets
- water pressure

4=Construction of Home
- basement
- driveways/sidewalks
- efficiency of spaces
- electrical outlets
- finished appearance
- garage
- glass in windows
- higher ceilings
- insulation
- larger property lots
- materials used
- plumbing fixtures that don't leak
- quality materials used
- quality of house
- roofs that don't leak
- smooth walls

- spaciousness
- walls

5=Interior Design of Home
- bathtub
- big kitchen
- carpet
- fireplace
- flooring materials
- larger rooms
- lighting
- master bath
- not just functional
- pretty things
- second bathroom
- shower
- sliding glass doors
- storage

6=other
- 1 key to lock/unlock home
- American sports
- choc. Doughnuts
- conveniences (garage door opener, garbage disposal)
- dustless rooms
- ease of finding replacement items
- lack of security measures
- nothing
- pest control
- TV
- yard
- house instead of apartment

7=Nothing

APPENDIX E

RESPONSE FREQUENCIES

Frequencies of Environmental Manipulation Questions

Table 29

Question 1: What kind of home do you live in?

	Frequency N=156	Percent
House	139	89
Apartment	8	5
Condo.	1	1
Town Home	6	4
Other	2	1

Table 30

Question 2: How would you describe the architectural style of your mission home?

	Frequency N=154	Percent
Traditional American Style	34	22
Traditional Native Style	44	28
International or Eclectic Style	76	49

Table 31

Question 3: How similar is/are the architectural style(s) in your mission field to American architectural style(s)?

	Frequency N=156	Percent
Very Similar	20	13
Moderately the Same	106	68
Not at all the same	30	19

Table 32

Question 4: Specify the similarities in the native style(s) of architecture to North American styles

	Frequency N=156	Percent
Appliances	2	1
Construction/Design of Home	82	53
Home Interior	96	62
Utilities	24	15
Other	14	9
Nothing Similar/No Response	5	3

Table 33

Question 5: Specify the major differences between the native styles of architecture and North American styles

	Frequency N=156	Percent
Appliances	3	2
Construction of Home	126	81
Home Interior/Design of Home	77	49
Utilities	51	33
Other	16	10
No Difference/No Response	1	1

Table 34

Question 6: Did you transport furnishings from your North American home to your mission field?

	Frequency N=156	Percent
Yes	130	83
No	21	14
No Response	5	3

Table 35

Question 7: If Yes, please list the furnishings

	Frequency N=156	Percent
Bedroom/Bath	99	63
Kitchen/Dining	52	33
Living Room/Sitting Room	84	54
Entertainment	45	29
Appliances	94	60
Other	56	36

Table 36

Question 8: Can These same things be purchased in your mission field?

	Frequency N=156	Percent
Yes	101	65
No	50	32
No Response	5	3

Table 37

Question 9: Did North American relatives/friends send you home furnishings to your current mission field?

	Frequency N=156	Percent
Yes	13	8
No	143	92

Table 38

Question 10: If yes, please list the furnishings

	Frequency N=156	Percent
Bedroom	4	3
Kitchen/Dining	3	2
Living Room	4	3
Appliances	4	3
Other	5	4

Table 39

Question 11: Can these same things be purchased in your mission field?

	Frequency N=156	Percent
Yes	60	39
No	21	14
No Response	75	48

Table 40

Question 12: How would you describe the general décor of your home?

	Frequency N=156	Percent
Traditional American Décor	125	80
Traditional Native Décor	18	12
No Response	13	8

Table 41

Question 13: In what ways is your home *different* from the homes of native citizens?

	Frequency N=156	Percent
Appliances	41	26
Construction of Home	40	26
Interior Design of Home	122	78
Utilities	35	22
Other	29	19
Not Different/No Response	8	5

Table 42

Question 14: In what ways is your mission home similar to the homes of native citizens?

	Frequency N=156	Percent
Appliances	3	2
Construction of Home	50	32
Interior Design of Home	93	60
Utilities	17	11
Other	30	19
No Similarities/No Response	3	2

Table 43

Question 15: Have you incorporated Native art in you home décor?

	Frequency N=156	Percent
Yes	152	97
No	3	2
No Response	1	1

Table 44

Question 16: If yes, to what degree?

	Frequency N=156	Percent
One Piece of Native Art	1	1
2-3 Pieces of Native Art	19	12
4-5 Pieces of Native Art	28	18
6 or More Pieces of Native Art	104	67
No Response	4	2

Table 45

Question 17: Who incorporated the native art into the home?

	Frequency N=156	Percent
Yourself	17	11
Spouse	13	8
Both You and Your Spouse	121	78
N/A	3	2
No Response	2	1

Table 46

Question 18: What thing(s) do you enjoy most about your mission home?

	Frequency N=156	Percent
Appliances	8	5
Location of Home	52	33
Utilities	33	21
Relaxation/Entertaining	45	29
General Style/Décor of Home	100	64
Other	23	15
Nothing/No Response	1	1

Table 47

Question 19: What thing(s) do you miss the most about American homes?

	Frequency N=156	Percent
Appliances	9	6
Location of Home	21	13
Utilities	106	68
Construction of Home	27	17
Interior Design of Home	56	36
Other	34	22
Nothing/No Response	13	8

Table 48

Question 20: Did you find your own home, or was it provided for you?

	Frequency N=156	Percent
Found Own Home	46	30
Provided for Me	110	70

Table 49

Question 21: Do you have a fence surrounding your home?

	Frequency N=156	Percent
Yes	125	80
No	29	19
No Response	2	1

Table 50

Question 22: If yes, did you construct it?

	Frequency N=156	Percent
Yes	12	8
No	122	78
No Response	22	14

Table 51

Question 23: Is your mission field in an urban or rural area?

	Frequency N=156	Percent
Urban	96	62
Rural	57	36
No Response	3	2

Table 52

Question 24: Do you *live* within this mission community?

	Frequency N=156	Percent
Yes	107	69
No	44	28
No Response	5	3

Table 53

Question 25: Are your neighbors:

	Frequency N=156	Percent
Predominantly Native Citizens	133	85
Predominantly Northern Americans	8	5
Equally Native Citizens and Northern Americans	15	10

Table 54

Question 26: What percent involvement did you have with the household décor?

	Frequency N=156	Percent
1-25%	29	19
26-50%	29	19
51-75%	18	11
76-100%	78	50
No Response	2	1

Table 55

Question 27: Who, besides you, had the most input in the décor of the home?

	Frequency N=156	Percent
Spouse	132	85
Children	8	5
Other	13	8
No Response	3	2

Frequencies of Assimilation Questions

Table 56

Question 1: Whom do you usually associate with in the community?

	Frequency N=156	Percent
Almost Exclusively Northern Americans	1	1
Mostly Northern Americans	13	8
About Equally Northern Americans And Native Citizens	50	32
Mostly Native Citizens	51	33
Almost Exclusively Native Citizens	41	26

Table 57

Question 2: If you could choose, whom would you prefer to associate with in the community?

	Frequency N=156	Percent
Almost Exclusively Northern Americans	2	1
Mostly Northern Americans	7	4
About Equally Northern Americans And Native Citizens	57	37
Mostly Native Citizens	67	43
Almost Exclusively Native Citizens	23	15

Table 58

Question 3: What is your music preference?

	Frequency N=156	Percent
Only Northern American Music	9	6
Mostly Northern American Music	96	61
Equally Northern American And Native Music	39	25
Mostly Native Music	0	0
Only Native Music	1	1
Don't Listen To Music	6	3
No Response	5	4

Table 59

Question 4: If you could choose, what do you prefer to eat when the food is prepared in your home?

	Frequency N=156	Percent
Almost Exclusively Northern American Food	11	7
Mostly Northern American Food	66	42
About Equally Northern American And Native Food	68	44
Mostly Native Food	7	5
Almost Exclusively Native Food	2	1
No Response	2	1

Table 60

Question 5: What do you actually eat when the food is prepared in your home?

	Frequency N=156	Percent
Almost Exclusively Northern American Food	17	11
Mostly Northern American Food	81	52
About Equally Northern American And Native Food	44	28
Mostly Native Food	8	5
Almost Exclusively Native Food	2	1
No Response	4	3

Table 61

Question 6: What is your food preference in restaurants?

	Frequency N=156	Percent
Almost Exclusively Northern American Food	4	3
Mostly Northern American Food	42	27
About Equally Northern American And Native Food	67	43
Mostly Native Food	30	19
Almost Exclusively Native Food	6	4
No Response	7	4

Table 62

Question 7: Do you:

	Frequency N=156	Percent
Read Only English	21	13
Read English Better Than The Native Language	112	72
Read Both English And The Native Language Equally Well	21	13
Read The Native Language Better Than English	1	1
Read Only The Native Language	0	0
No Response	1	1

Table 63

Question 8: Do you continue to celebrate Northern American occasions, holidays, traditions, etc.?

	Frequency N=156	Percent
Nearly All Or All	14	9
Most Of Them	55	35
Some Of Them	47	30
A Few Of Them	38	24
None At All	2	1

Table 64

Question 9: Do you participate in native occasions, holidays, traditions, etc.?

	Frequency N=156	Percent
None At All	3	2
A Few Of Them	52	33
Some Of Them	81	52
Most Of Them	20	13
Nearly All Or All	0	0

Table 65

Question 10: How proud are you of your Northern American identity?

	Frequency N=156	Percent
Extremely Proud	48	31
Moderately Proud	80	51
Little Pride	19	12
No Pride But Do Not Feel Negative Toward Group	9	6
No Pride But Do Feel Negative Toward Group	0	0

Table 66

Question 11: How would you rate yourself?

	Frequency N=156	Percent
Very Westernized	9	6
Mostly Westernized	71	45
Bicultural	76	49
Mostly National	0	0
Very National	0	0

Table 67

Question 12: If you could choose, what would you prefer to watch on TV?

	Frequency N=156	Percent
Only Programs In English	41	26
Mostly Programs In English	73	47
Equally Programs In English And The Native Language	20	13
Mostly Programs In The Native Language	0	0
Only Programs In The Native Language	1	1
Don't Watch TV	20	13
No Response	1	1

Table 68

Question 13: What do you actually watch on TV?

	Frequency N=156	Percent
Only Programs In English	37	24
Mostly Programs In English	64	41
Equally Programs In English And The Native Language	10	6
Mostly Programs In The Native Language	2	1
Only Programs In The Native Language	0	0
Don't Watch TV	42	27
No Response	1	1

Table 69

Question 14: If you could choose, what movies would you prefer to see?

	Frequency N=156	Percent
American Movies In English	126	81
American Movies With English Subtitles	7	4
Equally American And Native Movies	11	7
Native Movies In English	0	0
Native Movies With English Subtitles	0	0
I Don't Watch Movies	11	7
No Response	1	1

Table 70

Question 15: What movies do you actually watch?

	Frequency N=156	Percent
American Movies In English	129	83
American Movies With English Subtitles	5	3
Equally American And Native Movies	4	3
Native Movies In English	0	0
Native Movies With English Subtitles	0	0
I Don't Watch Movies	15	10
No Response	3	2

Table 71

Question 16: Do you read native literature (books, newspapers, magazines, etc.)?

	Frequency N=156	Percent
Yes	114	73
No	41	26
No Response	1	1

Table 72

Question 17: Do you subscribe to the local newspapers, magazines, etc.?

	Frequency N=156	Percent
Yes	54	35
No	88	56
No Newspapers/Magazines Available	14	9

Table 73

Question 18: Do you subscribe to North American newspapers, magazines, etc.

	Frequency N=156	Percent
Yes	71	45
No	78	50
No Newspapers/Magazines Available	6	4
No Response	1	1

Table 74

Question 19: What is your main mode of transportation? (choose one)

	Frequency N=156	Percent
Private Automobiles	149	95
Bus	1	1
Subway	0	0
Walking	6	4
Other	0	0

Table 75

Question 20: What is the main mode of transportation for native citizens? (choose one)

	Frequency N=156	Percent
Private Automobiles	9	6
Bus	62	40
Subway	1	1
Walking	56	36
Other	28	18

Table 76

Question 21: Who are your closest friends in this mission field?

	Frequency N=156	Percent
Almost Exclusively Northern Americans	11	7
Mostly Northern Americans	44	28
About Equally Northern Americans And Native Citizens	62	40
Mostly Native Citizens	35	22
Almost Exclusively Native Citizens	4	3

Table 77

Question 22: Where do your children attend school?

	Frequency N=156	Percent
Private American School	38	24
Public American School	1	1
Private Native School	9	6
Public Native School	4	3
Home School	44	28
No Children/No School Aged Children	58	37
No Response	2	1

Table 78

Question 23: What is your intended length of stay in this mission field?

	Frequency N=156	Percent
1 - 12 Months	8	5
1 - 2 Years	10	6
More Than 3 Years	16	10
More Than 5 Years	15	10
Indefinitely	106	68
No Response	1	1

Table 79

Question 24: If you participate in National occasions, holidays, traditions, etc. do you:

	Frequency N=156	Percent
Participate in your own private home	12	8
Participate in the home(s) of native citizens	29	19
Participate with community	44	28
All of the above	67	43
Don't participate at all	3	2
No response	1	1

Table 80

Question 25: How often are you invited into the homes of native citizens?

	Frequency N=156	Percent
Not at all	13	8
2-3 times a month	89	57
2-3 times a week	41	26
Every day	10	6
No response	3	2

Table 81

Question 26: How often do you share activities (interact) with the native citizens?

	Frequency N=156	Percent
Not At All	2	1
Several Times A Month	25	16
Several Times A Week	54	35
Daily	75	48

Table 82

Question 27: What is your closest relationship with one or more native citizen(s)?

	Frequency N=156	Percent
Very Close	50	32
Moderately Close	88	56
Not Very Close	14	9
Not Close At All	2	1
No Response	2	1

APPENDIX F

IRB APPROVAL

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 01-30-97 **IRB#: HE-97-034**

Proposal Title: A STUDY OF COPING AND HOW IT AFFECTS THE NEW HOME ENVIRONMENT,-ASSIMILATION, AND JOB EFFECTIVENESS OF GOD MISSIONARIES

Principal Investigator(s): Lynne Richards, Kellie Satterfield

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING, AS WELL AS ARE SUBJECT TO MONITORING AT ANY TIME DURING THE APPROVAL PERIOD.
APPROVAL STATUS PERIOD VALID FOR DATA COLLECTION FOR A ONE CALENDAR YEAR PERIOD AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.
ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Disapproval are as follows:

Signature: _____ Date: February 12, 1997

Chair of Institutional Review Board

cc: Kellie Satterfield

VITA

Kellie Lillian Satterfield

Candidate for the Degree of

Master of Science

Thesis: A STUDY OF COPING AND HOW IT AFFECTS THE NEW HOME ENVIRONMENT AND ASSIMILATION OF SOUTHERN BAPTIST MISSIONARIES

Major Field: Design, Housing, and Merchandising

Biographical:

Personal Data: Born in Stillwater, Oklahoma, on October 28, 1970, the daughter of Gene and Camilla Satterfield

Education: Graduated from Stillwater High School, Stillwater, Oklahoma in May 1988; received a Bachelor of Science degree in Interior Design from Oklahoma State University, Stillwater, Oklahoma in May 1994. Completed the requirements for the Master of Science degree with a major in Design, Housing, and Merchandising at Oklahoma State University in December 2001.

Experience: Employed by Oklahoma State University, School of Hotel, Restaurant Administration as a graduate assistant, 1994-1995; employed by Oklahoma State University, Department of Design, Housing, and Merchandising as a graduate assistant, 1995-1996; employed by Herman Miller Workplace Resource as an Occupancy Planner, 2000 to present.