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THE RELATIONSHIP OF GENDER, TRAUMA RESPONSE, AND SPIRITUAL DEVELOPMENT TO MISSIONARY REPATRIATION ADJUSTMENT

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THE RELATIONSHIP OF GENDER, TRAUMA RESPONSE, SPIRITUAL DEVELOPMENT TO MISSIONARY REPATRIATION ADJUSTMENT

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Abstract

This study was designed to explore the impact of gender, trauma response, and spiritual development on the repatriation adjustment of Christian missionaries from the United States. Sussman's (2000) model for cultural identity change through cultural transitions was utilized to provide a theoretical framework for exploring missionaries' repatriation adjustment. It was hypothesized that level of trauma response and spiritual development would significantly contribute to missionaries' repatriation adjustment. Additionally, this study examined gender differences in repatriation adjustment for missionaries who have returned from the field. Results demonstrated that missionaries' trauma response on the field significantly predicted their adjustment upon their return home.

CHAPTER ONE

Introduction

Missionaries have many motivations for serving in other countries and cultures. Motivating factors may include expressions of faith, such as acts of humanitarianism, evangelism, and/or altruism. Research has shown that missionaries' positive cultural adjustment to their respective host countries may stem from a number of variables, such as spiritual development, levels of psychopathology, and object-relations development. Additionally, these variables may influence missionaries' effectiveness and psychological adjustment to the mission field (Barnett, Duvall, Edwards, & Hall, 2005; Hall, Edwards, & Hall, 2006). Research has also shown that religious orientations differentially predict perceived stress (Navara & James, 2005). While some research focuses on learning more about missionaries' adjustment to their host countries, there is much to be gleaned from their return to their home country, also known as repatriation adjustment.

To date, there is a small but growing body of literature that addresses missionaries' psychological adjustment during the repatriation process (Huff, 2001; Selby, Moulding, Clark, Jones, Braunack-Mayer, & Beilby, 2009; Walling, Eriksson, Meese, Ciovica, Gorton, & Foy, 2006). Within this literature, efforts have been made to better understand missionaries' spiritual development and its possible connection with trauma coping and general repatriation adjustment (Hall et al., 2006). Thus far, research has utilized an object relations theory as a framework for conceptualizing spiritual development, psychopathology, personality traits, and relational factors that may predict adjustment and effectiveness for missionaries overseas (Barnet, Duvall,

Edwards, & Hall, 2005; Hall et al., 2006). However, it seems the nature of overseas missionary work (i.e., the investment in adaptation to differing cultures, emphasis on relationship-building, re-examining or processing home-based values, re-integration of new experiences, and the process of returning home to new cultural experiences) might be better suited to a theoretical orientation that captures cultural transitions while emphasizing relational factors. To this end, Sussman's (2000) model of cultural identity change through cultural transitions provides a solid foundation for further understanding missionaries' repatriation adjustment.

While Sussman's (2000) model was developed to help illuminate sojourners' experiences of returning home, it has not been researched with missionaries. However, Sussman does recognize that missionaries are a unique subset of sojourners and acknowledges them as individuals who undergo similar cultural transitions and repatriation experiences. The sojourn process of missionaries is complex. Within the process of transitioning from the home culture to the host culture, the missionary likely begins to re-evaluate her/his own cultural identity as s/he establishes new relationships and orients to the new culture. The return home from the mission field requires yet another cultural transition which often results in additional trauma characterized by a sense of disorientation, grief, and loss (Black, Gregersen, & Mendenhall, 1992; Chamove & Soeterik, 2006; Herman & Tetrick, 2009; Jordan, 1993; Selby, S., Clark, S., Braunack-Mayer, A., Jones, A., Moulding, N., & Beilby, J., 2011, Selby, Clark, Braunack-Mayer, Jones, Moulding, & Beilby, 2009. Furthermore, research has suggested that missionaries may not have the opportunity to process traumatic experiences encountered while in the field or experiences of grief and loss upon

returning to the home culture, often leaving the missionary feeling rejected and misunderstood (Selby et al., 2009). To complicate matters, missionaries may be glorified by family, friends, and/or congregations at home due to the exemplary work they do.

Within the handful of articles exploring the phenomenon of repatriation adjustment, researchers have alluded to the importance of related variables of interest such as gender, trauma coping, and faith (e.g., Bagley, 2003; Hall et al., 2006; Walling, Eriksson, Meese, Ciovica, & Gorton, 2006); however, no study to date has explored these variables as a group in order to tease out their potential individual and collective impact on the repatriation adjustment of missionaries. Therefore, this research will attempt to add to the scant literature base by examining the contributions of gender, trauma coping, and spiritual development on missionary repatriation adjustment.

CHAPTER TWO

Literature Review

Brief History of Missionary Service

According to the gospel of Matthew, the great commission was given by Jesus of Nazareth at Pentecost. He states, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (New International Version, 1984, p. 1482). Here, the missionary was born. Many missionaries consider Jesus' words in the above stated scripture as a call and purpose for their lives. Throughout history, missionaries have sojourned from their homelands and their families in response to this call. Some have returned home and some have remained in the field full-time for various reasons. Some serve in the name of humanitarian aid while others serve in the name of evangelism (Barnett et al., 2005).

To date, it is estimated that 458,000 Christian foreign missionaries (Barrett, Johnson, & Crossing, 2007) are working in cross-cultural situations worldwide. These cross-cultural workers leave their home culture and journey to a new host culture where they may be a part of another sub-culture for a significant period of time. Then, they return to their home culture again, sometimes frequently (Adler, 1981; Onwumechili, Nwosu, Jackson II, & James-Hughes, 2003). During the time they have been away, their home culture has changed, requiring them to reacclimatize and negotiate their new surroundings (Storti, 2001). Specifically, upon repatriation, missionaries typically experience psychological distress, which has been identified as re-entry adjustment or

reverse culture shock (Austin, 1986). Moreover, research suggests that re-entry adjustment for missionaries is more severe than the culture shock they experience upon entering the original host culture (Adler, 1975; Gullahorn & Gullahorn, 1963; Black, Gregersen, & Mendenall, 1992). Research has also demonstrated that missionaries' distress, at least in part, is connected to the grief and loss experienced during re-entry (Selby, Clark, Braunack-Mayer, Jones, Moulding, & Beilby, 2011). Fortunately, theoretical models have been developed which can be useful in increasing our understanding of repatriation phenomena (Black et al., 1992; Selby et al., 2011; Sussman, 2000; Sussman, 2002; Sussman, 2011). For purposes of this study, Sussman's model is utilized.

Sussman's Cultural Identity Change Model and Missionary Repatriation Adjustment

Sussman's (2000) model of cultural identity change through cultural transitions has contributed to the literature by providing a theoretical understanding of the sojourner's repatriation experience. Sussman proposes that individuals who participate in cultural transitions are subject to "a dizzying array of experiences" collectively labeled as culture shock, adjustment, cross-cultural adaptation, or acculturation (p. 355). Repatriation involves their collective internal and external experience as they re-enter their home culture. While the missionary is dealing with these intricate adjustments, the home culture has simultaneously been undergoing its own change process, which is often unanticipated and contributes to the distress repatriates experience (Sussman, 2002).

According to Sussman, repatriation adjustment is comprised of the combination of psychological adjustment and the cultural transition inherent in the sojourner's identity development process (Sussman, 2011). Repatriation adjustment is the process reclaiming the fit with the missionary's new cultural identity and home environment.

Sussman's Cultural Identity Model (CIM) seeks to shed light on the antecedents and consequences of sojourners' return home. The CIM embraces the sojourner's self-concept as a major factor in cultural identity. Susmann (2011) predicts that individuals who have lived in a foreign culture for some time will experience a shift in cultural identity. The range of possibilities may include a stronger identification with the host culture, a deeper connection to the home culture, or some combination of the two. Changes in a person's sense of self, aka "self-concept disturbances," and subsequent shifts in home culture identity characterize these cultural transitions (Sussman, 2011, p. 71). Sussman further asserts that self-concept is a critical mediating factor in explaining and predicting psychological responses to these transitions, whether conceptualized as psychological adjustment, cultural anxiety, socio-cultural competence, or process development. The CIM suggests that there are three fundamental elements in the transition process that are helpful in understanding the influencing factors: (1) identity salience, (2) sociocultural adaptation, and (3) cultural identity change. These elements interact within a larger cyclical framework of cultural transition made evident during repatriation (Sussman, 2011). Based on one's cultural flexibility and identity centrality, these three fundamental elements of the CIM work together and create a new sense of cultural awareness that produces a cultural identity shift. Furthermore, the CIM proposes four distinct identity types resulting from cultural

identity shifts: subtractive, additive, affirmative, or global/intercultural (Sussman, 2001; Sussman, 2011).

Sussman purports that subtractive and additive identity shifts begin in the transition cycle, with an unclear or obscured cultural identity that becomes apparent as the transition to the new culture begins. The discrepancies between home culture and new culture are recognized, and the adjustment process is activated. The subtractive identity shift occurs most frequently and has been commonly associated with a negative response to the re-entry transition. Individuals who adopt the subtractive identity experience the shift most noticeably once they return to their homeland and endure immense psychological distress. Emotionally, subtractive identity is characterized by depression, anxiety, and displacement. Cognitively, those with a subtractive profile perceive themselves as dissimilar from their peers regarding their essential values, beliefs, interpretation of others' behavior, and self-definition. They frequently experience isolation and bewilderment. Repatriated Americans report feeling less American, less similar to other Americans, and less able to "fit in" compared to their predeparture identity (Sussman, 2002).

When cultural identity centrality is moderate and cultural flexibility is high, sojourners tend to model an additive cultural identity as their repatriate response. The additive identity shift likely results in repatriates feeling more similar to their host culture. In essence, the repatriates' cultural identity becomes more congruent with the values, norms, and behaviors of the host culture.

Sussman (2011) characterized a third identity shift, the affirmative shift. The affirmative identity shift can be described as one in which the home culture identity is

maintained and strengthened throughout the transition cycle. Affirmative identity responses are the second most frequent response of American returnees and are typically coupled with positive emotion and relief upon the return home. Repatriates are usually grateful to be home and rarely make cultural adaptations in their host countries; therefore, their cultural transitions do not result in a significant shift in self-concept or identity change.

The intercultural or global identity shift facilitates repatriates "to hold multiple cultural scripts simultaneously and to draw on each as the working self-concept requires" (Sussman, 2011, p. 77). However, the global identity shift is a less common modification. In many ways, it may parallel Maslow's construct of self-actualization but within the cultural transition and identity context. For the sojourner, the transition cycle originates with an awareness of cultural identity. When the sojourner recognizes the cultural discrepancies between his/her current cultural values and behaviors and that of the new sojourn site, it can activate the adjustment cycle. The intercultural identifier's adjustment is facilitated by low cultural centrality and high cultural flexibility resulting in high adaptation (Sussman, 2011). Thus, the sojourner is able to interact and intermingle appropriately and effectively in many countries or regions by switching cultural frames as needed, resulting in relatively low repatriation distress (p. 78).

Based on Sussman's explanation of cultural identity shifts within cultural transitions, the CIM naturally provides a theoretical understanding of missionaries' repatriation adjustment, especially in light of the cultural elements that are inherent among missionaries' sojourn and homecoming experiences. While she includes

missionaries as individuals who undergo cultural transitions and repatriation, Sussman's model has not specifically been researched with missionaries. Given the nature of the missionary experience, it seems Sussman's model holds promise for further exploring and understanding the unique repatriation process of returning missionaries.

Gender and Missionary Repatriation Adjustment

The distinction between male and female has served as a basic organizing principle for every human culture (Bem, 1981). Boys and girls are expected to acquire and fulfill sex-specific skills, and moreover, they are expected to develop sex-specific self-concepts and personality attributes. In effect, gender roles or sex-related skills have been fostered or developed by means of a socialization process (Bem, 1981). Therefore, culture is an important component in determining femininity and masculinity.

Research examining gender differences within missionary culture is sparse. To illustrate, an initial study by Beck (1986) was one of the first to study women missionaries. This seminal study examined differences between married and single missionary applicants. Results revealed that the married respondents were less well educated than their single counterparts. Beck also speculated that single women missionaries might experience frustration in regard to delaying marriage and child bearing because of their service. In a later study, Wilcox (1995) studied missionary child educators and discovered that married female missionary work/role satisfaction was a primary reason for educators to remain as full-time missionaries. More recent studies suggest that female missionaries' well-being in regard to gender-role expectations may be impacted by the preparation they receive before entering the field.

Furthermore, in the case where a female missionary expects a discrepancy between her role and the expectations of the host culture, then her well-being is likely to be positively influenced and discrepancies more easily tolerated (Crawford & DeVries, 2005; Hall & Duvall, 2003). Female missionaries' emotional distress may also be reduced by a congruent understanding of their role and the expectations of the surrounding culture. In support of this position, Sussman (2010) echoes the contention that expectancy and preparation for the repatriation process are significant factors in repatriation adjustment.

Crawford and DeVries (2005) studied 153 career missionary women of the Africa Inland Mission. Their results concluded that, overall, married female missionaries experience a positive sense of well-being, which may be attributed to the women's spiritual experiences, advantages for their children, and ministry experiences. Moreover, results indicated that the women missionaries assumed a variety of roles (i.e., background workers, parallel workers, team workers, and homemakers), which did not support the initial hypothesis that "homemakers" and "background supporters" would be the most prevalent of role types (p. 195). In fact, results of the study pointed to two new typologies: support workers and direct workers. Women who viewed themselves as having a ministry of their own (direct workers) experienced lower levels of emotional distress than women who perceived their role as primarily to support their missionary husband. Given these results, it seems plausible to expect that women missionaries' psychological adjustment may be tied to their role expectancies and perceptions of their role(s) in the mission field.

Other studies have raised concerns for current and future missionary women in reference to their source of satisfaction and self-esteem (Adams & Clopton, 1990; Strickland, 1990). Adams and Clopton (1990) suggested that women missionaries have expressed greater ambivalence or dissatisfaction than men in their mission experience; however, they were not less compliant in word or action than the male missionaries. They indicated that women may perceive their difficulties as stemming from their personal inadequacies rather than from mission policies. Strickland (1990) also deduced that life satisfaction and loyalty to the mission organization may become equally valuable in the minds of missionary wives.

While there is movement to understand issues unique to missionary women, there are also a handful of researchers who have attempted to isolate other variables that correlate with culture shock and reverse culture shock among sojourners in general (Brabant, Palmer, & Grambling, 1990; Gama & Pedersen, 1977). These variables of interest have included age, academic level, location and duration of sojourn, degree of interaction in and adjustment to host culture, and frequency of home visits (Brabant et al., 1990; Gullahorn & Gullahorn, 1963; Torbiorn, 1982; Uehara, 1986). Of the literature available to date, it appears that both the intensity and the duration of difficulties with reentry are more pronounced for women. An article by Martin (1984) aimed to identify variables in need of further research within the intercultural reentry literature. She noted that research by Gama and Pedersen (1977) has revealed female gender to correlate positively with reverse culture shock and negatively correlated with frequent home visits. More specifically, Gama and Pedersen (1977) explored the role that gender may have played in the return of Brazilian students who attended school in

the United States. Their results reported gender differences in the perceived level of difficulty of readjustment. Males perceived themselves as being more adequate than females in coping with family expectations and family supervision. Females reported more administrative red tape and found value conflicts with their family to be more of a problem than did men. Lack of privacy was also reported as a problem for females. Gama and Pedersen (1977) suggested that female students experienced a greater change in values and feelings regarding interpersonal relationships and sexuality while in the United States (the host country), and therefore had difficulty readjusting to their families' more conservative values and lifestyles upon their return home.

Along similar lines, Baty and Dold's (1977) research revealed that an intercultural homestay experience for college students was more distressful and upsetting for men than it was for women. They suggest that this finding could be accounted for either by a relatively greater adaptive efficiency on the part of the women students or by the nature of the homestay and associated experience. Women may be more skilled in adapting to new situations or it may be that women were more protected in the homestay situation, i.e., less exposed to stresses. Obviously further research is needed to establish a clearer association between gender and cultural adjustment.

In a qualitative study, Walling, Eriksson, Meese, Ciovica, and Gorton (2006) explored the relationship between cross-cultural reentry and cultural identity in college students who participated in short-term international mission trips. Of the subthemes, general anger at home culture was coded as the most frequent and most extensively mentioned. A significant majority (80%) of male participants expressed general anger at their home culture compared to 33% of female participants. Given these results, the

authors reported the existence of gender differences within their missionary respondents. Because gender differences were not well delineated, it is reasonable to conclude that further research should be conducted exploring gender differences in the acculturation and reentry processes of missionaries (Navara & James, 2005). From the perspective of the CIM, it would seem important to explore further how and/or if gender role expectations (e.g., gender acceptable expressions of emotion) impact repatriation adjustment for returning missionaries. Information gleaned from such exploration could provide improved preparation for missionaries entering the field as well as interventions to facilitate repatriation adjustment to the home culture.

Trauma Response and Missionary Repatriation Adjustment

Throughout history, missionaries have worked in extreme circumstances, depending on the nature of their assigned/chosen mission field. Bagley (2003) studied trauma exposure and traumatic stress among Wesleyan World missionaries in an effort to determine the extent to which North American missionaries reported experiencing trauma on the field. Bagley's sample included 31 Wesleyan career missionaries (18 females, 13 males) who served three to four years followed by a one-year furlough in North America. Bagley surveyed the missionaries during their one-year furlough; participants included those who were on regular furlough and those who discontinued their missionary service. A three-part questionnaire was utilized to gather demographic information (age, gender, marital status, ministry assignment, years spent on the field as a missionary, geographic area of service, and whether or not the individual had ever received training in stress management). Participants completed the *Trauma Events Questionnaire* (TEQ) as developed by Vrana and Lauterback (1994) and the

Posttraumatic Stress Disorder Checklist, Civilian Version (PCL-C) as developed by Weathers, Litz, Herman, Huska, and Keane (1993). Participants were also asked to identify the most traumatic event they had experienced on the mission field and respond to questions on the PCL-C in relation to this event.

Demographic information demonstrated that the majority of the sample consisted of missionaries between 35 and 50 years of age (67%). Eighty-four percent were married, and 90% of the missionaries reported no form of stress management training. Interestingly, the lifetime prevalence of trauma exposure was higher than that found in any study of trauma prevalence in the general population. Approximately 94% of participants reported exposure to at least one traumatic experience at some time on the mission field, whereas 65% reported exposure some place other than the mission field. Seventy-seven percent of missionaries reported exposure to more than one traumatic event on the field, and 45% reported multiple exposure some place other than on the mission field. The most common traumatic event reported during the most recent year was exposure to natural disasters (55%), followed by violent crime (19%). Sixty-five percent reported exposure to a traumatic event during their most recent year spent on the mission field, with 42% reporting exposure to more than one event during the year. Of that 94% who reported at least one traumatic experience, 86% reported exposure to multiple incidents, the highest prevalence being exposure to natural disasters and witnessing violent crime(s). None reported exposure to sexual assault. For non-field traumatic exposure, 65% reported exposure to at least one traumatic experience that did not occur on the mission field; 70% of those reported exposure to multiple incidents, with the highest being witness to childhood abuse (23%).

Bagley's research reveals other interesting details about the experiences of Wesleyan missionaries (2003). Specifically, Wesleyan missionaries were 10 times more likely to be exposed to a violent crime on the mission field than anywhere else and have a much higher risk of being exposed to civil unrest, war, or evacuation due to such events. Bagley expected to find Wesleyan missionaries to have few reserves with which to cope with trauma experiences and hypothesized that they would exhibit higher levels of PTSD symptoms than comparable populations. However, the findings suggested otherwise. In fact, a cluster analysis revealed that during the most difficult period of adjustment to their "most stressful experience on the mission field," 24% of missionaries reported symptoms above the cutoff level for a PTSD diagnosis, and 38% reported a symptom level necessary for a diagnosis of PTSD. However, the most difficult period of adjustment was immediately following an incident rather than over a month later, which the author noted would be necessary to make a PTSD diagnosis. Moreover, the Wesleyan missionaries reported relatively few current PTSD symptoms, and none of their reports were high enough to warrant a PTSD diagnosis. Bagley also noted that 72% of the missionaries reported none of the seventeen symptoms at a level of moderate or above during the past month, which he found unusual due to the level of trauma exposure and the current prevalence in the general population.

Bagley offered a few possible explanations of the missionaries' resiliency. He noted that missionaries' stress tolerance and coping might be different from those in the general North American population due to constantly high levels of stress. He also suggested that missionaries who choose this work as a career do so with a certain level of knowledge and expectation of the dangers involved. Therefore, they are prepared to

some extent for the risks. He also pointed out that missionaries might have underreported, suppressed, and/or denied any emotions inconsistent with their concept of spirituality. In which case, it may be that missionaries experience more PTSD symptoms than his study suggested. In either case, Bagley emphasized that further research is needed "to identify variables responsible for the lower than expected symptom levels" (p. 106). Finally, Bagley reasoned that missionaries are generally people who have demonstrated a high level of religious commitment by their decision to pursue missionary work. While there is little research on the impact of religious faith and trauma, Bagley hypothesized that religious faith might help buffer missionaries from the negative effects of trauma and assist them in dealing more effectively with such events. Along this line, a recent meta-analysis demonstrated a significant positive relationship between religious coping strategies and psychological adjustment to stress (Anon & Vasconcelles, 2005). More specifically, individuals who used religious coping strategies such as benevolent religious reappraisals, collaborative religious coping, and seeking spiritual support typically experienced more stress-related growth, spiritual growth, positive affect, and higher self-esteem. While faith acts may serve as a protective factor against missionary stress, additional research needs to examine what effect, if any, effect spiritual development may have on trauma coping and the repatriation process for returning missionaries.

Spiritual Development and Missionaries' Repatriation Adjustment

There is a paucity of research exploring the relationship between psychological adjustment and spiritual development, even among the literature available for missionary workers. The dearth of research that does exist emanates from a handful of

researchers (e.g., Hall et al., 2006). In one study, Hall and Edwards (1996) conceptualize spiritual development using a two-part model. In the first part of the model, spiritual development considers the quality or developmental maturity of one's relationship with God as well as an awareness of God. Interestingly, Hall and Edwards utilized object relations theory, a more traditional framework for understanding psychological development, to conceptualize the quality and developmental maturity of one's relationship with God. According to Hall and Edwards, "Relational maturity is the ability to maintain a consistent sense of emotional connection with God in the midst of spiritual struggles" (Hall, Edwards, & Hall, 2006, p. 194). Additionally, Hall et al. (2006) refer to relational maturity as a spiritual factor, even though it could be viewed as psychological, because it is an integral aspect of spiritual development.

The second part of the spiritual development model, awareness of God, refers to the capacity to be aware of God as an integral part of every aspect of life. Therefore, a more mature relationship with God and a more developed capacity for awareness of God should theoretically provide spiritual resources for missionaries as they endeavor to adjust to foreign cultures. In other words, spiritual development can be understood as "the degree to which a persons' relationship with God reflects the ability to maintain a consistent sense of emotional connection with God in the midst of spiritual struggles, and the degree to which a person is aware of God working in her life" (Hall et al., 2006, p. 195).

In Hall et al.'s (2006) study of spiritual and psychological development and cross-cultural adjustment of missionaries, the researchers explored whether spiritual development might partially mediate psychological adjustment among 181 missionaries

living in 46 countries. Hall et al.'s results suggested that spiritual development is positively related to psychological development, as well as to both the psychological and sociocultural aspects of cross-cultural adjustment. Moreover, they contend that spiritual development interacts with psychological development and contributes unique variance to the psychological aspect. However, spiritual development does not interact with the sociocultural aspect of cross-cultural adjustment. Interestingly, their results demonstrated that psychological development acted as a moderator, rather than a mediator, of the interaction between spiritual development and psychological adjustment. Those who reported moderate to higher levels of psychological adjustment scored lower on global symptomatology. Additionally, their degree of spiritual awareness was not directly related to the level of psychological adjustment. Furthermore, Hall et al. (2003) contend that people who have few psychological resources are the ones whose experience of God is most related to their adjustment as measured by psychological symptomatology. Individuals with lower levels of psychological resources appear to be at significant risk for poorer adjustment when their relationship to God suffers from ambivalence and a lack of acceptance of the difficult aspects of the relationship.

Gender, Trauma Response, Spiritual Development, and Repatriation Adjustment

Repatriation adjustment has been referred to as the more subjective and internal aspect of psychological well-being, satisfaction, and comfort with the new culture (Hall et al., 2006). Furthermore, Upobor stated 'The severity of reentry shock is proportional to the magnitude of change in the individual or the environment" (Martin, 1986, p. 123). Despite the dearth of research in this area, it seems readily apparent that the

repatriation process likely causes heightened arousal and distress. Not only has the individual changed during the sojourn mission, but also the home culture and the people there. Therefore, it is the relative difference between the changes in the individual and in the environment to which that person is returning that is important (Christophi & Thompson, 2007; Wang, 2005).

Studies with missionary groups have shown that missionaries follow a similar repatriation process compared to other sojourner groups, such as military personnel and their families, aid workers, business managers, professional scholars, and exchange students (Aycan, 1997; Navara & James, 2005). In particular, existing research and recommendations taken from the military literature discuss similar reintegration issues for military personnel returning from combat (Doyle & Peterson, 2005). While returning soldiers and returning missionaries are certainly different, they do share some important similarities. For example, it is not unusual for the missionary to experience various types of trauma, e.g., acts of terrorism, war, natural disasters, illnesses, injustice, loss, grief, etc. Moreover, while the transition to the host culture for a soldier or a missionary may contribute to significant psychological distress, the return home, or repatriation, may actually prove to be an even more challenging journey (Selby et al., 2009).

As discussed earlier, a handful of studies speak to the existence of gender differences among returning missionaries, particularly as it relates to repatriation adjustment (Crawford & DeVries, 2005; Hall & Duvall, 2003). However, more research is needed to fully examine what influence, if any, gender has on returning missionaries' readjustment to their home culture. Additionally, it is likely inevitable

that many missionaries may witness and/or experience some kind of trauma (primary or secondary) on the mission field; however, again, there is limited research on the impact of trauma response on the repatriation adjustment process. Furthermore, it is reasonable to deduce, based on a paltry literature base, that the return home for missionaries also represents another type of trauma, i.e., grief and loss, which further compounds the difficulties involved in repatriation adjustment. Given the complicated nature of repatriation adjustment and the salient risk for psychological distress upon reentry, one wonders about missionaries' comfort with and willingness to pursue help-seeking services. For example, does the missionary worry about feeling shame as a result of being in a state of psychological distress? Does the missionary worry about being stigmatized should s/he pursue help-seeking services? Does s/he perceive others as identifying him/her as "maladjusted"?

Selby et al. (2009) contend that considerable grief and loss often accompany missionaries' repatriation adjustment and suggests a dual process (loss-orientation and restoration-orientation) to assess, intervene, and prevent further psychological distress, particularly bereavement. Loss-orientation involves grief work, dealing with intrusive thoughts, relocating bonds, and dealing with denial/avoidance of restoration changes. Restoration-orientation involves attending to life changes, doing new things, distracting from grief/denial/avoidance of grief, and constructing new roles/identities/relationships. Perhaps more importantly, the Dual Process Model (DPR; Selby et al., 2009) provides a theoretical framework within which to assess and treat trauma response as well as grief and loss. Selby et al. suggests that the substantial emphasis on grief and loss work is essential to effectively aid missionaries with the taxing repatriation process.

Finally, spiritual development is a relatively new construct within the field of psychology and one that appears to be salient for the missionary population as well. Specifically, spiritual and/or religious coping strategies have been examined as a means to manage psychological trauma. Because it appears that missionaries draw upon spiritual resources in response to stressors encountered in the field, it is likely that similar faith-based coping responses could be the key to a successful reintegration into the home culture.

To summarize, among the limited extant research on repatriation adjustment among missionaries, there are a plethora of unanswered questions. Thus, this study is an attempt to shed additional light on variables that may influence repatriation adjustment for returning missionaries. To that end, the following research questions and hypotheses are proposed:

Research Questions:

1) Do gender differences exist in missionaries' level of repatriation adjustment?
2) Do gender and level of trauma response predict missionaries' level of repatriation adjustment?
3) Does spiritual development predict additional variation in repatriation adjustment?

Hypotheses:

1) Significant gender differences will be found in repatriation adjustment.
2) Gender and level of trauma response will significantly predict repatriation adjustment for returning missionaries.

3) Spiritual development will predict significant additional variation in repatriation adjustment for returning missionaries.

CHAPTER THREE

Methodology

Participants

Various missionary organizations and individuals were recruited for this study. Participants (*n* = 131) consisted of adults (18 years or older) who had completed at least one foreign mission trip. Of the 131 participants, 56% were female (*n* = 74) and 44% were male (*n* = 57).

Less than 1% (0.8%) were between ages 18-22 (*n* = 1), 14% between ages 23-26 (*n* = 18), 14% between ages 27-30 (*n* = 18), 17.1% between ages 31-35 (*n* = 22), 4.7% between ages 36-40 (*n* = 6), 5.4% between ages 41-45 (*n* = 7), 4.7% between 46-50 (*n* = 6), 10.1% between ages 51-55 (*n* = 13), 16.3% between ages 56-60 (*n* = 21), 3.9% between ages 61-65 (*n* = 5), 3.9% between ages 66-70 (*n* = 5), 4.7% between ages 71-75 (*n* = 6), and 0.8% above age 75 (*n* = 1).

Race/ethnicity of the sample included the following: 95.4% were Caucasian (*n* = 124), 0.8% were American Indian/Alaska Native (*n* = 1), 2.3% were Asian American/Asian (*n* = 3), 1.5% were Latino/Hispanic (*n* = 2), and 0.8% were Multiracial (*n* = 1). Less than 1% (0.8%) identified as Other (*n* = 1).

Religious affiliations involved the following: 46.3% considered themselves as Non-Denominational (*n* = 56), 30.6% as Baptist (*n* = 37), 21.5% as Evangelical (*n* = 26), and 14% as Other (*n* = 17). Approximately 10% identified themselves as Mennonite (*n* = 12), 5% as Lutheran (*n* = 6), 3.3% as Church of Christ (*n* = 4), and 3.3% as Presbyterian (*n* = 4), 1.7% as Catholic (*n* = 2), 1.7% as Methodist (*n* = 2), 1.7%

as Jesus Christ of Latter Day Saints (*n* = 2), 1.7% as Disciples of Christ (*n* = 2), and 0.8% as Assembly of God (*n* = 1).

Relationship status included the following: 30.3% as Single (*n* = 40), 66.7% as Married (*n* = 88), 0.8% as Widowed (*n* = 1), 2.3% as Divorced (*n* = 3), and 0.8% as Partnered.

Region(s) served included the following: 22% in North America (*n* = 27), 25.2% in Central America (*n* = 31), 23.6% in South America (*n* = 29), 32.5% in Europe (*n* = 40), 7.3% in North Africa (*n* = 9), 17.9% in Central Africa (*n* = 22), 7.3% in Southern Africa (*n* = 9), 8.9% in Central Asia (*n* = 11), 17.1% in Eastern Asia (*n* = 21), 15.4% in South Asia (*n* = 19), and 16.3% in Other (*n* = 20). Those in Other category served in the Middle Eastern regions.

Length of missionary service included: 26.9% within 0-6 months (*n* = 36), 10% within 6 months to 1 year (*n* = 13), 6.9% within 1-3 years (*n* = 9), 11.5% within 3-5 years (*n* = 15), 13.1% within 5-10 years, 10% within 10-15 years (*n* = 13), 4.6% within 15-20 years (*n* = 6), 7.7% within 20-30 years (*n* = 10), and 9.2% within (*n* = 12).

The number of times served as an overseas missionary included: 21.4% once (*n* = 28), 13% twice (*n* = 17), 17.6% three times (*n* = 23), 10.7% four times (*n* = 14), 4.6% five times (*n* = 6), and 32.8% more than five times (*n* = 43).

Primary job or roles as a missionary included: 57.4% as Evangelism (*n* = 70), 49.2% as Service (*n* = 60), 19.7% as Humanitarian Aid (*n* = 24), 18% as Giving Back to Community (*n* = 22), 45.1% as Teacher (*n* = 55), 14.8% as Member Care (*n* = 18), 1.6% as Trauma Relief (*n* = 2), 4.1% as Natural Disaster Relief (*n* = 5), 3.3% as Refugee Relief (*n* = 4), 3.3% as AIDs Relief (*n* = 4), and 30.3% as Other (*n* = 37).

Perceived quality of stress management and/or trauma response training included the following ratings: 8.5% as Excellent (*n* = 11), 16.9% as Above Average (*n* = 22), 34.6% as Average (*n* = 45), 21.5% as Below Average (*n* = 28), and 18.5% as Poor (*n* = 24).

Perceptions of preparation to return to the United States were as follows: 10.7% as Very Prepared (*n* = 14), 27.5% as Prepared (*n* = 36), 29% as Somewhat Prepared (*n* = 38), 25.2% as Minimally Prepared (*n* = 33), and 7.6% as Not at All Prepared (*n* = 10).

Perceived quality of debriefing processes upon repatriation included the following: 4.6% as Excellent (*n* = 6), 13.7% as Above Average (*n* = 18), 32.1% as Average (*n* = 42), 26.7% as Below Average (*n* = 35), and 22.9% as Poor (*n* = 30).

Instruments

Repatriation Adjustment. The *Repatriation Distress Scale* (RDIS) assesses psychological re-adjustment discomfort felt after participants returned to their home country (Sussman, 2001). Four items measured this construct, e.g., ‘‘I have trouble concentrating at work’’; ‘‘I am more anxious and irritable since I returned home.’’ All items were evaluated on a 7-point Likert-type scale from 1 (strongly disagree) to 7 (strongly agree) with higher the scores indicating the more difficulty with repatriation. Sussman reported an alpha coefficient of .78. This study yielded a Cronbach’s alpha of .79.

Trauma Response. *The Posttraumatic Stress Disorder Checklist, Civilian Version (PCL-C)* was developed by Weathers, Litz, Herman, Huska, and Keane (1993). The PCL-C is a 17-item self-report PTSD screening measure in which respondents are

asked to reflect on the impact of "stressful life experiences on the mission field" (Andrykowski & Cordova, 1998; Blanchard, Jones-Alexander, Buckley, & Forneris, 1996; Weathers & Ford, 1996). Participants are also asked to indicate the degree to which they have experienced each symptom on a 5-point Likert-type scale, ranging from 1 (not at all) to 5 (very much). The 17 items correspond to PTSD symptoms as described in the DSM-IV. The PCL-C is a widely used instrument with demonstrated high test-retest reliability (.96) over a 2-3 day period and a coefficient alpha of .97 (Weathers et al., 1993). Internal consistency for the PCL-C total score, as indexed by coefficient alpha, was .90. When compared with other PTSD scales, such as the Clinician Administered PTSD Scale (CAPS), the PCL-C has also shown high convergent validity. This study yielded a .91 Cronbach's alpha.

Spiritual Development. *The Spiritual Awareness Inventory (SAI)* is a theoretically based measure of spiritual development designed for clinical and research use (Hall & Edwards, 1996). The SAI integrates the object relations perspective of relationality and the New Testament's teaching of an experiential awareness of God (Hall & Edwards, 1996). The SAI consists of 54 self-report items in which the individual rates items describing relational patterns with and spiritual awareness of God on a 5-point Likert-type scale ranging from 1 (not at all true) to 5 (very true). The SAI consists of five scales: Instability, Grandiosity, Realistic Acceptance, Awareness of God, and Disappointment. The Awareness subscale measures an individual's awareness of God's presence and communication. The Realistic Acceptance subscale assesses a mature relationship with God, which is maintained over time, and is tolerant of ambivalent feelings and experiences towards the relationship. A relationship with God

that is characterized by instability, lack of trust, and difficulty with ambiguity is measured by the Instability subscale. The Disappointment subscale assesses disappointment with God. The Grandiosity subscale describes a relationship with God that involves idealizations or devaluations. The Lie subscale measures test-taking attitudes in regard to spirituality. Three principal-components analyses and a confirmatory factor analysis have been conducted on the SAI (Hall & Edwards, 1996, 1999, 2002), corroborating its five-factor structure. Each subscale demonstrated good internal consistency reliabilities for each of the five factors (.76-.91), specifically Awareness, .95; Disappointment, .90; Realistic Acceptance, .83; Grandiosity, .73; and Instability, .84. For the total SAI score, this study yielded a .91 Cronbach's alpha.

Demographics: *The Demographic Questionnaire* developed by the author included items requesting information about current age, age upon repatriation, gender, religious affiliation, marital status, race, ethnicity, region(s) served, length of time spent on the field, length of time spent at home. Participants also rated their experience on stress management/trauma response training, perceived preparation for the return home, and debriefing of their experience upon repatriation. Additionally, participants rated their perceived level of cultural immersion and language fluency in their host culture. Finally, participants were asked to describe their mission purpose and whether any family members were missionaries as well.

Procedure

The researcher utilized Surveymonkey software. Items from the RDS, SAI, PCL-C, and the demographic questionnaire were formatted online enabling participants to access the survey at anytime. Participants were sent the link to the survey via the

email distribution lists of various missionary organizations. Furthermore, participation in the research study was voluntary. The decision whether or not to participate did not result in penalty or loss of benefits. Subjects' responses to the survey were anonymous, and there was no link from completed instruments to identified participants. Participants were not compensated for participating in the study.

CHAPTER FOUR

Results

Preliminary and Descriptive Analyses

An a-priori power analysis revealed that the minimum sample size required for a hierarchical multiple regression to detect a medium effect (f^2= .15) with an alpha level of .05 and a desired power level of .80 was 57 (Cohen, Cohen, West, & Aiken, 2003; Soper, 2011). Means, standard deviations, and intercorrelations for the variables of interest are shown in Table 1. Specifically, correlations between the predictor variables of Trauma Response (PCL-C) and Spiritual Development (SAI) and the criterion variable Repatriation Adjustment (RA) were small to moderate, suggesting no multicollinearity issues. In addition, Gender was significantly correlated with Trauma Response (PCL-C) (r = .19, p = .03), but not with Repatriation Adjustment (RA) (r = .06, p = .49) or Spiritual Development (SAI) (r = .09, p = .31). Statistically significant correlations were also found between Gender and Length of Service and Number of Mission Trips (r = -.30, p = .001; r = -.21, p = .02, respectively). Repatriation Adjustment was significantly correlated with Trauma Response (r = .45, p < .0001), Length of Service (r = .33, p < .0001), and Number Mission Trips (r = .23, p < .05).

Hypothesis Testing

To test the first hypothesis, a multivariate analysis of variance (MANOVA) was completed to examine gender differences on Trauma Response (PCL-C), Spiritual Development (SAI), Repatriation Adjustment (RA), Length of Service, and Number of Mission Trips. Results demonstrated that there were no statistically significant gender differences on Repatriation Adjustment. However, statistically significant differences

between males and females were found on the PCL-C (F[1, 126] = 4.26, $p < .04$, $\eta^2 = .03$), with females reporting higher trauma response scores than males. Significant gender differences were also found on Length of Service (F[1, 126] = 11.70, $p < .001$, $\eta^2 = .09$) and Number of Mission Trips (F[1, 126] = 5.26, $p < .02$, $\eta^2 = .04$), with males reporting more years of service and mission trips (See Table 2).

To test the second and third hypotheses, a hierarchical regression model was developed with Gender, Length of Service, and Number of Trips entered into the first step, PCL-C scores entered into the second step, and SAI scores entered in the last step (See Table 3). The R^2 explained by the full model (Cohen & Cohen, 1983) was significant and explained 27.5% of the variance in RA (F[5,121] = 9.20, $p < .0001$; adjusted $R^2 = .25$). Gender, Length of Service, and Number of Trips was entered into the first step and explained 14% of the variance in RA (F[3,123] = 6.77, $p < .0001$; adjusted $R^2 = .12$). In the second step, PCL-C was found to be significant, accounting for an additional 13% of variance in RA ($\Delta R^2 = .13$, ΔF [1,122] = 22.23, $p < .0001$; adjusted $R^2 = .25$). In other words, higher scores on Trauma Response predicted higher levels of distress on Repatriation Adjustment. SAI scores were entered in the third step but were not found to be significantly correlated with RA ($\Delta R^2 = 001$, ΔF[1,121] = .25, $p = .62$; adjusted $R^2 = .24.5$).

Ancillary Analyses

Emergent themes from participants' qualitative responses to stress management training received included the following: 13 participants indicated they did not receive any stress management training; 32 described various education interventions (i.e., training, workshops, retreats, seminars, classes), 34 indicated that stress management

was addressed through personal contacts and sharing with others (i.e., veteran missionaries, team, ongoing or fixed with team, member care, or professional service); 13 referred to resources such as books, biblical support, etc. as helpful to stress management.

Themes that emerged from participants qualitative responses to resources that prepared them for their return to the United States included the following: 28 referenced education (i.e., formal and informal training workshop, conferences, seminars, books, biblical support, and retreats); 42 referred to personal contact (sharing stories, processing experiences) with care members (i.e., veteran missionaries, team support, member care, and professional services such as formal retreat, medical, and/or psychological support); and 17 indicated they did not receive any preparation for the return home.

Themes that emerged from participants qualitative responses to resources specific to their debriefing process included the following: 13 suggested that education (i.e., retreats, workshops, conferences, seminars, trainings) assisted them in their debriefing process; 21 indicated various debriefing options such as having appropriate timing (ongoing, fixed, intermittent debriefing processes), with or without a group, having individual questions to consider to help them process their experience, and preparing presentations for home culture about their overseas assignment; 9 included references to church and community partnerships; 34 referenced the importance of personal relationships with their team and other veteran missionaries; 13 indicated they did not have a debriefing process; and 4 participants indicated they had the option of participating in a debriefing process.

CHAPTER FIVE

Discussion

Previous research has suggested that missionaries appear to cope more effectively than the general population when faced with stressful life experiences in the field (Bagley, 2003). Thus, Bagley has proposed that faith and spiritual development be further examined to ascertain their role as possible buffers against traumatic experiences in the mission field. Additionally, researchers have indicated that gender differences exist among returning missionaries during the readjustment to the home culture (Crawford & DeVries, 2005; Hall & Duvall, 2003). Given the limited research to date on returning missionary adjustment, this study sought to shed additional light on the repatriation adjustment process of returning missionaries. Thus, the present study explored the relationships among gender, trauma response, spiritual development, and missionary repatriation adjustment.

Contrary to prediction, no significant gender difference was found on repatriation adjustment. Sampling error could have contributed to this finding given that a higher percentage of the sample was female. However, a significant gender difference was found on trauma response, with females respondents endorsing a greater number of symptoms typically associated with traumatic stress than males. Literature has suggested women who have clearer role expectations and a specific field ministry of their own experience lower levels of emotional distress (Crawford & DeVries, 2005; Ediger, 1980). It is possible that adaptations to host culture gender role norms and expectations for service may contribute to the higher levels of stress symptoms among the female respondents. If home culture gender role norms and host culture gender role

norms are highly discrepant, the likely result is significant cognitive dissonance for women missionaries, increasing the likelihood of greater stress response. Moreover, this study did not specifically ask if participants experienced a traumatic event on the field; therefore, it is impossible to tease out what types of traumatic event(s) women missionaries experienced that might explain the higher scores. Obviously, more research is needed to explore the particulars of cultural and gender role norms and how they may impact trauma response.

The second hypothesis was supported, with trauma response significantly predicting repatriation adjustment. To clarify, higher trauma response scores predicted greater repatriation adjustment distress. The fact that missionary trauma response emerged as a significant predictor of missionary repatriation adjustment may speak to an important relationship between trauma coping and the ability to adjust to the transitions of leaving, serving, and returning home. This finding may also speak to stress management skills or capacities to handle stress in overseas and home environments. The significant correlation between trauma response and repatriation adjustment also raises the question of how much of the relationship is influenced by individual differences among missionaries and/or the training, preparation, and debriefing they receive from their support organizations, churches, etc. This consideration is consistent with Selby et al.'s research (2011), which recommends additional exploration of resiliency factors and personality characteristics in future research.

The third hypothesis was not supported as spiritual development did not significantly predict or explain additional variance in repatriation adjustment. While in

contrast to Bagley's (2003) speculation, results support Hall et al.'s (2006) finding that spiritual development does not significantly impact repatriation adjustment. As suggested in their research, it may be that missionaries possess additional psychological resources that may interact with spiritual development to influence repatriation adjustment. Perhaps spiritual coping or some similar construct within the religious coping literature should be explored to ascertain whether any of these variables may facilitate missionary's repatriation adjustment. Further research might also look to the positive psychology literature to glean what, if any, specific psychological attributes may assist missionaries in their repatriation adjustment process. Selby et al. (2009) has begun investigating resiliency factors that assist in the missionary's repatriation adjustment process. Future studies could also involve comparative studies that examine differences in coping and adjustment among missionaries and international workers from secular organizations to explore whether variables other than or in addition to spiritual development and/or religious coping assist in the repatriation adjustment process.

Future research needs to focus on exploring more fully the nature of the relationship between spiritual development and psychological functioning. Interestingly, participants' qualitative responses made frequent reference to education and knowledge of resources, interpersonal connections, various debriefing options, and church and community partnerships as promoting repatriation adjustment. Bearing witness to and having a time and place to tell their story to someone appears to make a difference in the adjustment process of returning missionaries. While it was not referenced in this particular study, the increase of social media may also provide

opportunities for interpersonal connections with home supports while on the field, allowing for smoother repatriation adjustment processes (Cox, 2004).

Also of note, findings suggested that the length of service and number of trips overseas significantly predicted missionary's trauma responses and repatriation adjustment back home. Results demonstrated that greater experience also increases the ability to handle trauma more effectively. Missionaries who participated in the study endorsed minimal symptoms typically associated with traumatic stress and appeared to adjust more effectively upon the return to the U.S. This finding may reflect the old adage, "practice makes perfect." According to the results of this study, more practice with overseas missions increases the ability to adjust to change, culture, and the return home. This would also seem consistent with Sussman's model (2002), which proposes that missionaries with more experience repeatedly adjusting to host and home cultures may form an intercultural identity, allowing them more fluidity in transition processes.

This study was certainly not without limitations. The sample size was relatively small, which may have limited the ability to discern gender differences. Participants were primarily White/Caucasian, which can also significantly limit the generalizability across minority populations. Instruments were self-report measures, which introduce reporting bias and lowered the likelihood of objectivity. While individuals' responses to stressful life experiences can vary, this study did not specifically ask if participants experienced a traumatic event on the field. The inclusion of this variable could assist future researchers in examining gender differences and shed more light on the nature of female missionaries' higher scores on trauma response.

Implications for Mental Health Professionals

Preparation for going overseas as well as returning to the home culture appears to positively impact the missionary's repatriation adjustment experience (Sussman, 2001). Training, education, exploration of expectations, knowledge of resources, and interpersonal connections with those on the field and those supporting and validating the missionary's experience at home appear to have a positive impact on repatriation adjustment. Because personal connections and relationships were referenced more than any other theme among participants' qualitative responses, more attention should be focused on how to maximize interpersonal resources in the missionary training and repatriation process.

That said, mental health professionals should be utilized as part of the transition process for missionaries leaving for the field and returning home. Selby et al.'s (2011) dual process model, emphasizing the grief and loss associated with coming home, may well serve as a structural model for counseling professionals working with returning missionaries. As part of any viable treatment model, assessment of trauma response is imperative and, based on the results of this study, may provide mental health professionals with important information about how to best assist returning missionaries with repatriation adjustment. Additionally, mental health professionals must be sensitive to possible gender differences in response to trauma experienced in the field and upon the return home. Furthermore, reiteration of experience in cultural transitions should be consistently incorporated into the therapeutic process to enhance the readjustment process. Finally, mental health professionals must also be sensitive to the unique similarities and differences each transition process brings.

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Table 1

Means, Standard Deviations, Alphas, and Intercorrelations for Predictor and Criterion Variables

Variable	***N***	***M***	***SD***	***1***	***2***	***3***	***4***	***5***	***6***
1. RA	131	57.44	9.67	(.79)	.45**	-.03	.06	.32*	.21*
2. PCL-C	131	24.34	8.69	.45**	(.91)	-.10	.20*	.19*	.08
3. SAI	131	2.67	.47	-.03	-.10	(.91)	.08	-.16*	-.10
4. Gender	131	1.56	.50	.06	.19*	.08		-.29*	-.21*
5. Length of Service	129	4.15	2.73	.32**	.19*	-.16*	.29**		.55**
6. Number of Trips	130	3.62	1.97	.21*	.10	-.05	-.21*	.55**	

Note: Cronbach's alphas are placed on diagonal.

*$p < .05$ **$p < .0001$

Table 2

Hierarchical Multiple Regression Analysis for Variables Predicting Missionary Repatriation Adjustment.

Variable	***B***	***SE B***	***ß***	R^2	ΔR^2
Step 1				.14	.14
Gender	1.40	1.64	.07		
Length of Service	.90	.35	.25*		
Number Mission Trips	.29	.45	.06		
Step 2					
Trauma Response (PCL-C)	.43	.09	.39	.27**	.13**
Step 3					
Spiritual Development (SAI)	.81	1.61	.04	.28	.001

*$p < .05$ **$p < .0001$

Note: Higher scores on Repatriation Adjustment reflect greater distress.

Table 3

MANOVA Test of Between-Subjects Effects

IV	***DV***	***M***	***F***	***Sig.***	η^2
Gender	Trauma Response	Male = 22.52 Female = 25.70	4.26	.04	.03
	Spiritual Development	Male = 2.64 Female = 2.71	.64	.42	.005
	Repatriation Adjustment	Male = 56.52 Female = 57.80	.53	.47	.004
	Length of Service	Male = 5.06 Female = 3.05	11.70	.001	.09
	Number of Trips	Male = 4.07 Female = 3.27	5.26	.02	.04

APPENDIX A

Repatriation Distress Scale (RDS)

by Sussman (2002)

The following section refers to the time period since you returned from your overseas assignment. Please indicate the extent to which you agree or disagree with each statement.

	Strongly Disagree						Strongly Agree
1. I feel lonely or have homesick feelings for the overseas country/assignment.	1	2	3	4	5	6	7
2. I have trouble concentrating.	1	2	3	4	5	6	7
3. I am more anxious and irritable since I returned home.	1	2	3	4	5	6	7
4. It is difficult being back in the U.S.	1	2	3	4	5	6	7
5. In some ways, I feel less "American" than I did before my international assignment.	1	2	3	4	5	6	7
6. I feel that I am a more global or international person now.	1	2	3	4	5	6	7
7. I feel more like a member of my host country since my assignment.	1	2	3	4	5	6	7
8. I felt as though I changed while living and working overseas.	1	2	3	4	5	6	7
9. I have incorporated cultural aspects of my host country into how I think and act.	1	2	3	4	5	6	7
10. I have changed as a result of living and working overseas.	1	2	3	4	5	6	7
11. I have tried to incorporate some international customs and ways of thinking into my work environment.	1	2	3	4	5	6	7
12. Adjusting to overseas life was easy.	1	2	3	4	5	6	7

APPENDIX B

PTSD CheckList – Civilian Version (PCL-C)

Instruction to patient: Below is a list of problems and complaints that individuals sometimes have in response to stressful life experiences. First, think of the stressful experiences you had on the mission field. Please indicate how much you have been bothered by those experiences.

Not at all	A little bit	Moderately	Quite a bit	Extremely
(1)	(2)	(3)	(4)	(5)

1. Repeated, disturbing *memories, thoughts, or images* of a stressful experience from the mission trip?
2. Repeated, disturbing *dreams* of a stressful experience from the mission trip?
3. Suddenly *acting* or *feeling* as if a stressful experience *were happening* again (as if you were reliving it)?
4. Feeling *very upset* when *something reminded* you of a stressful experience from the mission trip?
5. Having *physical reactions* (e.g., heart pounding, trouble breathing, or sweating) when *something reminded* you of a stressful experience from the mission trip?
6. Avoid *thinking about* or *talking about* a stressful experience from the past or avoid *having feelings* related to it?
7. Avoid *activities* or *situations* because they *remind you* of a stressful experience from the past?
8. Trouble *remembering important parts* of a stressful experience from the mission trip?
9. Loss of *interest in things that you used to enjoy?*
10. Feeling *distant* or *cut* off from other people?
11. Feeling *emotionally numb* or being unable to have loving feelings for those close to you?
12. Feeling as if your *future* will somehow be *cut short*?
13. Trouble *falling* or *staying asleep*?
14. Feeling *irritable* or having *angry outbursts*?
15. Having *difficulty concentrating*?
16. Being *"super alert"* or watchful on guard?
17. Feeling *jumpy* or easily startled?

PCL-M for DSM-IV (11/1/94) Weathers, Litz, Huska, & Keane National Center for PTSD - Behavioral Science Division

APPENDIX C

Spiritual Assessment Inventory (SAI)

Todd W. Hall, Ph.D.
Keith J. Edwards, Ph.D.

Instructions:

1. Please respond to each statement below by writing the number that best represents your experience in the empty box to the right of the statement.
2. It is best to answer according to what really reflects your experience rather than what you think your experience should be.
3. Give the answer that comes to mind first. Don't spend too much time thinking about an item.
4. Give the best possible response to each statement even if it does not provide all the information you would like.
5. Try your best to respond to all statements. Your answers will be completely confidential.
6. Some of the statements consist of two parts as shown here:

    2.1 There are times when I feel disappointed with God.
    2.2 When this happens, I still want our relationship to continue.

Your response to the second statement (2.2) tells how true this second statement (2.2) is for you when you have the experience (e.g. feeling disappointed with God) described in the first statement (2.1).

1	2	3	4	5
Not At All True	**Slightly True**	**Moderately True**	**Substantially True**	**Very True**

1. I have a sense of how God is working in my life.
2.1. There are times when I feel disappointed with God.
2.2. When this happens, I still want our relationship to continue.
3. God's presence feels very real to me.
4. I am afraid that God will give up on me.
5. I seem to have a unique ability to influence God through my prayers.
6. Listening to God is an essential part of my life.
7. I am always in a worshipful mood when I go to church.
8.1 There are times when I feel frustrated with God.
8.2. When I feel this way, I still desire to put effort into our relationship.
9. I am aware of God prompting me to do things.
10. My emotional connection with God is unstable.
11. My experiences of God's responses to me impact me greatly.
12.1. There are times when I feel irritated at God.
12.2. When I feel this way, I am able to come to some sense of resolution in our relationship.

13. God recognizes that I am more spiritual than most people.
14. I always seek God's guidance for every decision I make.
15. I am aware of God's presence in my interactions with other people.
16. There are times when I feel that God is punishing me.
17. I am aware of God responding to me in a variety of ways.
18.1. There are times when I feel angry at God.
18.2. When this happens, I still have the sense that God will always be with me.
19. I am aware of God attending to me in times of need.
20. God understands that my needs are more important than most people's.
21. I am aware of God telling me to do something.
22. I worry that I will be left out of God's plans.
23. My experiences of God's presence impact me greatly.
24. I am always as kind at home as I am at church.
25. I have a sense of the direction in which God is guiding me.
26. My relationship with God is an extraordinary one that most people would not understand.
27.1. There are times when I feel betrayed by God.
27.2. When I feel this way, I put effort into restoring our relationship.
28. I am aware of God communicating to me in a variety of ways.
29. Manipulating God seems to be the best way to get what I want.
30. I am aware of God's presence in times of need.
31. From day to day, I sense God being with me.
32. I pray for all my friends and relatives every day.
33.1 There are times when I feel frustrated by God for not responding to my prayers.
33.2. When I feel this way, I am able to talk it through with God.
34. I have a sense of God communicating guidance to me.
35. When I sin, I tend to withdraw from God.
36. I experience an awareness of God speaking to me personally.
37. I find my prayers to God are more effective than other people's.
38. I am always in the mood to pray.
39. I feel I have to please God or he might reject me.
40. I have a strong impression of God's presence.
41. There are times when I feel that God is angry at me.
42. I am aware of God being very near to me.
43. When I sin, I am afraid of what God will do to me.
44. When I consult God about decisions in my life, I am aware of His direction and help.
45. I seem to be more gifted than most people in discerning God's will.
46. When I feel God is not protecting me, I tend to feel worthless.
47.1. There are times when I feel like God has let me down.
47.2. When this happens, my trust in God is not completely broken.

APPENDIX D

Demographics Questionnaire

Age
18-22
23-26
27-30
31-35
36-40
41-45
46-50
51-55
56-60
61-65
66-70
71-75
>75

Gender
Male
Female
Other (please specify)

Race/Ethnicity (Please select all that may apply)
Caucasian/White
American Indian/Alaska Native
Asian American/Asian
Latino/Hispanic
African American/Black
Biracial
Multiracial
Other (please specify)

What is your religious affiliation? (Please select all that may apply)
Lutheran
Catholic
Methodist
Baptist
Presbyterian
Mennonite
Amish

Quaker
Assembly of God
Jesus Christ of Latter Day Saints
Evangelical
Non-Denomenational
Church of Christ
Disciples of Christ
Unitarian Universalist
Agnostic/Atheist/Nontheist
Other (please specify)

Relationship Status
Single
Married
Widowed
Divorced
Partnered
Other (please specify)

What region(s) of the world did you serve while on your mission? (Please select all that apply)
North America
Central America
South America
Europe
North Africa
Central Africa
Southern Africa
Central Asia
Eastern Asia
South Asia
Australia
Other (please specify)

How long have you served as a missionary?
0 - 6 months
6 months - 1 year
1 - 3 years
3 - 5 years
5 - 10 years
10 - 15 years
15 - 20 years

20 - 30 years
30+ years

How long has it been since you returned from your overseas mission assignment?
0 - 6 months
6 months - 1 year
1 - 3 years
3 - 5 years
5 - 10 years
10 - 15 years
15 - 20 years
20 - 30 years
30+ years

How many times have you served as a missionary overseas and returned to the United States?
Once
Twice
Three Times
Four Times
Five Times
More than Five Times

What was your primary job/role as a missionary? (Please select all that apply)
Evangelism
Service
Humanitarian Aid
Giving back to community
Teacher
Member Care
Trauma Relief
Natural Disaster Relief
Refugee Relief
AIDs Relief
Other (please describe)

Who in your family served or are serving as missionaries? (Please check all that may appply)
Mother/Stepmother
Father/Stepfather
Grandparent/Stepgrandparent
Sibling/Stepsibling

Children
Aunt
Uncle
Cousin
N/A
Other (please specify)

How immersed were you in your host culture?

Not at all immersed	Minimally immersed	Somewhat immersed	Immersed	Very immersed
1	2	3	4	5

How would you rate your ability to fluently speak the primary language of your host culture?

Not at all	Minimally Fluent	Moderately Fluent	Mostly Fluent	Fully Fluent
1	2	3	4	5

How would you rate the quality of stress management and/or trauma response training
for your mission experience?

Poor	Below Average	Average	Above Average	Excellent
1	2	3	4	5

If applicable, please describe the stress management
training you completed (e.g., crisis response, member care, etc.):

How prepared did you feel for your return to the United States?

Not at all prepared	Minimally prepared	Somewhat prepared	Prepared	Very prepared
1	2	3	4	5

If applicable, please describe any trainings and/or resources
that specifically prepared you for your return to the United
States (e.g., Missionary Training International, Brigada, renewal retreats, etc.):

How would you rate the quality of your debriefing process upon your return home to the United States?

Poor	Below Average	Average	Above Average	Excellent
1	2	3	4	5

If applicable, please describe any trainings and/or resources that were specific to your debriefing process (e.g., Missionary Training International, Brigada, renewal retreats, etc.):

APPENDIX E

THE RELATIONSHIP OF GENDER DIFFERENCE, SPIRITUAL DEVELOPMENT, TRAUMA RESPONSE, AND MISSIONARY PATRIATION ADJUSTMENT

A DISSERTATION PROSPECTUS

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

Degree of

DOCTOR OF PHILOSOPHY

By

CALEY D GREGG

Norman, Oklahoma

2011

CHAPTER ONE

Introduction

Missionaries have many motivations for serving in other countries and cultures. Motivating factors may include an expression of faith, such as acts of humanitarianism, evangelism, and/or altruism. Research has shown that missionaries' positive cultural adjustment to their respected host countries may stem from a number of variables, such as spiritual development, levels of psychopathology, and object-relations development. Additionally, these variables may influence missionary's effectiveness and psychological adjustment to the mission field (Barnett, Duvall, Edwards, & Hall, 2005; Hall, Edwards, & Hall, 2006). Research has also shown that religious orientations differentially predict perceived stress (Navara & James, 2005). While some research focuses on learning more about missionaries' adjustment to their host countries, there is much to be gleaned from their return to their home country, also known as repatriation adjustment.

To date, there is a small but growing body of literature that addresses missionaries' psychological adjustment within the repatriation process (Huff, 2001; Selby, Moulding, Clark, Jones, Braunack-Mayer, & Beilby, 2009; Walling, Eriksson, Meese, Ciovica, Gorton, & Foy, 2006). Within this literature, efforts have been made to better understand missionaries' spiritual development and its possible connection with trauma coping and general repatriation adjustment (Hall et al., 2006). Thus far, research has utilized an object relations theory as a framework for conceptualizing spiritual development, psychopathology, personality traits, and relational factors that may predict adjustment and effectiveness for missionaries overseas (Barnet, Duvall,

Edwards, & Hall, 2005; Hall et al., 2006). However, it seems the nature of overseas missionary work, i.e. the investment in adaptation to differing cultures, emphasis on relationship-building, re-examining or processing home-based values, re-integration of new experiences, and the process of returning home the new cultural experience(s), might be better suited to a theoretical orientation that captures cultural transitions while emphasizing relational factors. Sussman's (2000) model of cultural identity change through cultural transitions provides a solid foundation for further understanding missionaries' repatriation adjustment.

While Sussman's (2000) model was developed to help illuminate sojourners' experiences of returning home, it has not been researched with missionaries. However, Sussman does recognize that missionaries are a unique subset of sojourners and acknowledges them as individuals who undergo similar cultural transitions and repatriation experiences. The sojourn process of missionaries is complex. Within the process of transitioning from the home culture to the host culture, the missionary likely begins to re-evaluate her own cultural identity as she establishes new relationships and orients to the new culture. The return home from the mission field requires yet another cultural transition which often results in additional trauma characterized by a sense of disorientation, grief, and loss (Black, Gregersen,& Mendenhall, 1992; Herman & Tetrick, 2009; Jordan, 1993; Chamove & Soeterik, 2006; Selby et al., 2010; . Furthermore, research has suggested that missionaries may not have the opportunity to process traumatic experiences encountered while in the field or experiences of grief and loss upon returning to the home culture, often leaving the missionary feeling rejected and misunderstood (Selby, Clark, Braunack-Mayer, Jones, Moulding, & Beilby, 2009).

Alternatively, missionaries may be glorified by family, friends, and/or congregations at home due to the exemplary work they do.

Within the handful of articles exploring the phenomenon of repatriation adjustment, researches have alluded to the importance of related variables of interest such as gender, trauma coping, and faith (e.g., Bagley, 2003; Hall et al., 2006; Walling, Eriksson, Meese, Ciovica, & Gorton, 2006); however, no study to date has explored these variables as a group in order to tease out their potential individual and collective impact on the repatriation adjustment of missionaries. Therefore, this research will attempt to add to the scant literature base by examining the contributions of gender, trauma coping, and spiritual development on missionary repatriation adjustment.

CHAPTER TWO

Literature Review

Brief History of Missionary Service

According to the gospel of Matthew, the great commission was given by Jesus of Nazareth at Pentecost. He states, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (New International Version, 1984, p. 1482). At this point in history, the missionary was born. Many missionaries consider Jesus' words in the above stated scripture as a call and purpose for their lives. Throughout history, missionaries have sojourned from their homes and families in response to this call. Some have returned home and some have remained in the field full-time for various reasons, resources, and purposes. Some serve in the name of humanitarian aid while others serve in the name of evangelism (Barnett et al., 2005).

To date, it is estimated that 458,000 Christian foreign missionaries (Barrett, Johnson, & Crossing, 2007) are working in cross-cultural situations worldwide. These cross-cultural workers leave their own culture, journey to a new host culture where they may be a part of another sub-culture for a significant period of time, and then return to their home culture again, sometimes frequently (Adler, 1981; Onwumechili, Nwosu, Jackson II, & James-Hughes, 2003). During the time they've been away, their home culture has changed, requiring them to reacclimatize and negotiate their new surroundings (Storti, 2001). Specifically, upon repatriation, missionaries experience psychological distress, which has been identified as re-entry adjustment or reverse

culture shock (Austin, 1986). Moreover, research suggests that re-entry adjustment for missionaries is more severe than the culture shock they experience upon entering the original host culture (Adler, 1975; Gullahorn & Gullahorn, 1963; Black, Gregersen, & Mendenall, 1992). Research has also demonstrated that missionaries' distress, at least in part, is connected to the grief and loss experienced during re-entry (Selby, Clark, Braunack-Mayer, Jones, Moulding, & Beilby, 2011). Fortunately, theoretical models have been developed which may be useful in increasing our understanding of repatriation phenomena (Black et al., 1992; Selby et al., 2010; Sussman, 2000; Sussman, 2002; Sussman, 2011). For purposes of this study, Sussman's model is utilized.

Sussman's Cultural Identity Change Model and Missionary Repatriation Adjustment

Sussman's (2000) model of cultural identity change through cultural transitions has contributed to the literature by providing a theoretical understanding of the sojourner's repatriation experience. Sussman proposes that individuals who participate in cultural transitions are subject to "a dizzying array of experiences" collectively labeled as culture shock, adjustment, cross-cultural adaptation, or acculturation (p. 355). Although these concepts are frequently used interchangeably, she attempts to differentiate them both structurally and temporally regarding the transition process. Sussman (2000) defines culture shock as "an intense, negative affective response, both psychological and physiological, experienced by new expatriates when faced with unfamiliar symbols, roles, relationships, social cognitions, and behavior" (p. 355). The cultural transition process is jarring. Missionaries are expected to encounter new

cultures and sometimes without much training or foresight. Adjustment is the act of changing or adapting one's cognitions and behaviors from negative interactions to more positive experiences (Sussman, 2000). Cross-cultural adaptation is "the positive consequence of the adjustment process in which cognitions and behavioral modifications produce neutral or positive affect and successful social interactions" (Sussman, 2000, p. 355). The cross-cultural adaptation is a broader context in which adjustment occurs. Acculturation is a longer term process of adjustment and is the adaptation of groups within plural societies to a new culture (Sussman, 2000). Acculturation takes into account culture shock, adjustment, and cross-cultural adaptation. However, the process of coming home has not yet been defined.

Sussman (2000) also notes that substantial literature exists that explore the acculturation of individuals to a new culture through the lens of immigration and migration. Given the rise in technology (i.e. social media) in the twentieth century, cultural transitions have allowed individuals to experience new cultures as a more transitory experience rather than a permanent one. Adjustment to short-term cultural transitions is more common today. Therefore, the extension of cultural transitions extends to the sojourner's return to her country of origin. Previous literature has labeled this process as re-entry (Jordan, 1992; Werkman, 1979), reacculturation (Martin, 1984), or repatriation (Howard, 1980). For purposes of this study, Sussman's definition of repatriation is utilized because it has fewer negative associations and captures more of the complexities, i.e. cultural and emotional, rather than just physical.

Repatriation is the process of coming home. The missionary's home is not the same and has continued its own change process while the missionary has served

overseas. Repatriation is complex, and missionaries often find that they no longer fit within their home environment. Repatriation adjustment has been referred to as the more subjective and internal aspect of psychological well-being, satisfaction, and comfort with the new culture (Hall & Edwards, 2006). According to Sussman, repatriation adjustment is combination of one's psychological adjustment while including the cultural transition involved in the sojourner's identity process (Sussman, 2011). Repatriation adjustment is the process reclaiming the fit with the missionary's new cultural identity and home environment. Therefore, for the purposes of this research, the term *repatriation* will be used to describe missionaries' return home.

Sussman (2000) suggests a social-psychological perspective to capture the cultural transition process a sojourner can expect to undergo. She suggests that "one's culture imperceptibly forms a mental framework through which individuals define their ontology, motivate and select their behaviors, and judge and evaluate others" (Sussman, 2000, p. 356). The model was initially developed to answer many questions related to the sojourner's returning experience, specifically why repatriation is a distressing component of cultural transitions. In Sussman's (2002) study of 113 American teachers who sojourned to Japan, she asserted that "there is no simple relationship between cultural adaptation and cultural repatriation" (p. 403). Due to the similarity in the reentry experiences of sojourners and missionaries, Sussman's cultural identity model may also provide a framework for exploring the nature of missionary repatriation adjustment.

Sussman's Cultural Identity Model (CIM) seeks to shed light on the antecedents and consequences of sojourners' return home. The CIM embraces the sojourner's self-

concept as a major factor in her cultural identity. She predicts that individuals who have lived in a foreign culture for some time will experience a shift in cultural identity. The range of possibilities may include a stronger identification with the host culture, a deeper connection to the home culture, or some combination of the two (Sussman, 2011). Changes in a person's sense of self, aka "self-concept disturbances," and subsequent shifts in home culture identity characterize cultural transitions (Sussman, 2011, p.71). Sussman asserts that self-concept is a critical mediating factor in explaining and predicting psychological responses to these transitions, whether conceptualized as psychological adjustment, cultural anxiety, socio-cultural competence, or process development. The CIM suggests that there are three fundamental elements in the transition process that are helpful in understanding the influencing factors: (1) identity salience, (2) sociocultural adaptation, and (3) cultural identity change. These elements interact within a larger cyclical framework of cultural transition made evident during repatriation (Sussman, 2011). The three fundamental elements of the CIM are described.

Identity salience. Identity salience is defined as "the self-perception, emotion, and motivation which might be shaped by the cultural context" (Sussman, 2011, p. 72). However, Sussman asserts that few individuals are aware of culture's influence. Culture may be perceived as part of the self, but cultural identity is not as evident. For those who may hold more than one identity, either distinctly or embedded, they are likely more sensitive and aware of culture's influence. For example, an emphasis on the host country's practices and cultural norms are often part of the preparation to the host country. Missionaries will likely be more aware of cultural differences as it pertains to

their own expectations of self. As a result, an increased awareness may necessitate alternative approaches to the missionaries' typical acts in evangelism, humanitarian aid, and/or altruistic acts in order to be more effective workers and account for the cultural differences. Sussman (2011) further suggests that cultural differences in the awareness of cultural identity may be differentiated by one's particular values. For example, Americans and members of other individualistic cultures tend to be more conscious of their personal traits and characteristics, whereas individuals of collectivistic cultures tend to be more cognizant of their social and group interconnections. These cultural influences impact the sojourner's cultural identity.

According to Sussman, the CIM predicts that a person's cultural identity shift will begin to emerge at the beginning of a cultural transition. As a person becomes enveloped into a new social environment where behavior and thinking diverge from a familiar cultural context, the individual's awareness of the profound influence of culture on behavior begins to grow. Paralleling the emerging cultural identity salience, a new social identity status is fostered, that of "an outsider – an expatriate or immigrant in a new cultural environment" (Sussman, 2011, p. 72). These thoughts and feelings of cultural identity awareness and outsider status appear to strengthen, at least initially, identification with home culture.

Sociocultural adaptation. Following the cultural reaffirmation phase, the CIM proposes that immigrants identify the incongruence between their cultural selves and their new cultural context. In addition, individuals may search for more information about themselves for practical reasons. In essence, if individuals can better understand the cultural differences and adapt to the new culture, then they can hypothetically

achieve a better fit with their new country. Cultural readjustment prompted by the lack of fit between an individual's cultural thinking patterns and behavior and a new cultural context may lead individuals to alter their behavior or thought or both and, consequently, their cultural identity.

As the story of the immigrant ends, the individual has gradually accommodated and adapted to the new culture. However, the nature of the sojourner's experience is to return home and a similar process occurs regarding the return home. The sojourner gradually becomes more aware of her home cultural identity at the commencement of his/her stay in the host country, and the sojourner begins to examine further what aspects of the host culture will become important for him/her to internalize. The CIM suggests that cultural accommodation and adaptation tend to disrupt the individual's view of self or self-concept (Sussman, 2000). The subsequent changes in cultural identity become obvious to the returnee at the commencement of repatriation. In a process parallel to cultural identity awareness when emigrating, though now against the setting of the home culture, repatriates assess their personal values, ideas, and customs against the prevailing cultural norms at home. For many repatriates, there is no longer a fit between their newly formed host culture identity and the identity called for by their home culture. The emotional response of most repatriates is typically overwhelmingly negative, and often reporting feelings of disconnection or not fitting in with friends, family, and former colleagues. Behavior that was appropriate and adaptive in the host country may not longer be acceptable in the home culture and often interpersonally ineffective. Home culture identity no longer is compatible with the returning sojourner's identity. Now, the sojourner is a member of a new outside group within the

home country, one of repatriate. This phenomenon seems consistent with the missionary repatriation and re-entry adjustment experience (Lewis Hall, Edwards, & Hall, 2006; Walling, Eriksson, Meese, Ciovica, & Gorton, 2006).

Cultural identity change. Cultural identity change marks the identity shift that occur within a cultural transition, one that a missionary may undergo as a part of her cross-cultural experience and can significantly influence her repatriation adjustment experience. As sojourners successfully adapt to their host country, their cultural identities likely change as well. The cultural identity changes that took place overseas become apparent when the sojourner returns home. However, newly learned cultural patterns that enable the new expatriate to function in the host environment are not likely functional in the individual's home culture. It is important to point out that many sojourners experience more severe stress upon repatriation than at any other time during their cultural transition, and that repatriation may be more difficult and disorienting for the sojourner who did not anticipate returning home (Sussman, 2011).

As one can get a sense of the missionary's repatriation experience, one can capture the complexities within the missionary's cultural identity as influenced by cultural transitions. The CIM proposes four distinct types of identity shift (Sussman, 2001; Sussman, 2011). These cultural identity shift types have been labeled in relation to the home culture identity as subtractive, additive, affirmative, or global/intercultural.

Sussman purports that subtractive and additive identity shifts begin in the transition cycle, with an unclear or obscured cultural identity that becomes apparent as the transition to the new culture begins. The discrepancies between home culture and new culture are recognized, and the adjustment process is activated. The two identity

types separate at this point. They are distinguished from each other due to differences in personality factors: identity centrality and cultural flexibility. Identity centrality describes the degree to which one's culture is important to the individual, and cultural flexibility refers to the degree to which individuals are willing to bend or change cultural rules and patterns. Individuals differ on the importance of their home culture to their self-identity and the degree of their cultural flexibility. For individuals whose cultural identity centrality is less salient and her cultural flexibility is low to moderate, Sussman predicts the individual will eventually be lead to a subtractive identity shift.

The subtractive identity shift occurs most frequently and has been commonly associated with a negative response to the re-entry transition. Individuals who adopt the subtractive identity experience the shift most noticeably once they return to their homeland and endure immense psychological distress. Emotionally, subtractive identity is characterized by depression, anxiety, and displacement. Cognitively, those with a subtractive profile perceive themselves as dissimilar from their peers regarding their essential values, beliefs, interpretation of others' behavior, and self-definition. They frequently experience isolation and bewilderment. Repatriated Americans report feeling less American, less similar to other Americans, and less able to "fit in" compared to their predeparture identity (Sussman, 2002).

When cultural identity centrality is moderate and cultural flexibility is high, sojourners tend to model an additive cultural identity as their repatriate response. The additive identity shift likely results in repatriates feeling more similar to their host culture. In essence, the repatriates' cultural identity becomes more congruent with the values, norms, and behaviors of the host culture.

According to Sussman, subtractive and additive identity shifts are associated with high sociocultural adaptation to the sojourn country. To illustrate, research by Lieber, Chin, Nihira, and Mink (2011) demonstrated that sojourners with greater sociocultural adaptation experience a more difficult repatriation than those with low adaptation. The more integrated the sojourner is into the host culture, the more distressing and ongoing the home culture re-entry distress can be. The subtractive identity shift can often result in repatriates feeling less comfortable with their home culture's values and norms and less similar to their fellow citizens. In extreme cases of the subtractive identity shift, individuals may be left feeling devoid of cultural identity and alienated. In extreme instances of additive identity shift, the repatriate might search for opportunities to return to the host culture as soon and as frequently as possible (i.e., participating in entertainment, food, sports).

The CIM supports that repatriates may adopt both subtractive and additive types of identity shifts. The psychological state of the subtractive and additive identity shifts are comparable to Alatas' description of captive mind syndrome, whereby a sojourner rejects a home culture identity and uncritically adopts the host identity (1972). Sussman contends that in both identity shift categories, the interaction with the home culture is minimized, likely exacerbating the experience of isolation from the home culture and the perception of not fitting in with the sojourn population.

Sussman characterized a third identity shift, the affirmative shift. The affirmative identity shift can be described as one in which the home culture identity is maintained and strengthened throughout the transition cycle. Affirmative identity responses are the second most frequent response of American returnees and are

typically coupled with positive emotion and relief upon the return home. Repatriates are usually grateful to be home and rarely make cultural adaptations in their host countries; therefore, their cultural transitions do not result in a significant shift in self-concept or identity change. Newcomers' awareness of cultural identity may become more salient during the early stages of transition. In contrast to the subtractive or additive shifters' experience, affirmative shifters largely disregard the cultural discrepancies between home and host cultures, resulting in low adaptation to the host culture environment (Sussman, 2011). For example, the missionary whose cultural self-concept is stable and unambiguous will likely result in low repatriation distress. For many affirmative sojourners who neither adapted successfully overseas nor experienced an identity change, Sussman (2011) contends that repatriation comes as a welcomed relief.

The intercultural or global identity shift facilitates repatriates "to hold multiple cultural scripts simultaneously and to draw on each as the working self-concept requires" (Sussman, 2011, p. 77). However, the global identity shift is a less common modification. In many ways, it may parallel Maslow's construct of self-actualization but within the cultural transition and identity context. For the sojourner, the transition cycle originates with an awareness of her cultural identity. When the sojourner recognizes the cultural discrepancies between his/her current cultural values and behaviors and that of the new sojourn site, it can activate the adjustment cycle.

Sussman (2011) suggests that adjustment is facilitated by low cultural centrality and high cultural flexibility resulting in high adaptation (Sussman, 2011). The self-concept of the sojourner with an intercultural/global identity can be described as

structurally complex. The global identity shift paradigm is neither the integration of home and host culture values nor the bicultural strategy that results from the acculturation experience. Repatriates define themselves as "world citizens," able to interact and intermingle appropriately and effectively in many countries or regions by switching cultural frames as needed (p. 78).

Such intercultural identity shifts seem to result in positive emotional responses and low repatriation distress. Behaviorally and interculturally, repatriates may seek to develop friendships with individuals representing many different cultures, selecting a wide range of international entertainment, reading materials, and live and virtual connections. However, Sussman (2011) asserts that multiple cultural transitions are not sufficient for a global identity shift to occur. Self-concept complexity and subsequent positive response to the return home depend on two primary features. Before the early stages of the transition, the sojourner is actively aware of her cultural identity and its consequences, which can be further explained by the sojourner understanding herself as a cultural being. During the adaptation and repatriation phases, the sojourner is actively and cognitively processing cultural aspects of his/her self-concept and is aware of any changes in cultural identity. The physical act of moving home is not coupled with an unexplained negative emotion, which contrasts with the additive and subtractive shifters. Instead, the intercultural identity shift evokes a positive response rather than psychological distress.

Based on Sussman's explanation of cultural identity shifts within cultural transitions, the CIM naturally provides a theoretical understanding of missionaries' repatriation adjustment, especially in light of the cultural elements that are inherent

among missionaries' sojourn and homecoming experiences. While she includes missionaries as individuals who undergo cultural transitions and repatriation, Sussman's model has not specifically been researched with missionaries. Given the nature of the missionary experience, it seems Sussman's model holds promise for further exploring and understanding the unique repatriation process of returning missionaries.

Gender and Missionary Repatriation Adjustment

The distinction between male and female has served as a basic organizing principle for every human culture (Bem, 1981). Boys and girls are expected to acquire and fulfill sex-specific skills, and moreover, they are expected to develop sex-specific self-concepts and personality attributes. In effect, gender roles or sex-related skills have been fostered or developed by means of a socialization process (Bem, 1981). Therefore, culture is an important component in determining femininity and masculinity.

Research examining gender differences within missionary culture is sparse. For example, an initial study by Beck (1986) was one of the first to study women missionaries. After thirty years of service, married women applicants did not have a corresponding increase in the amount of years in school, despite the education increase for women from the 1950s to 1980s. However, the unmarried applicants were very well prepared educationally and had plans for further schooling. Beck also highlighted that single women in their later years may experience frustration as they complete their child-rearing responsibilities and encounter a crisis of meaning and purpose for their lives. Thus, these women may be likely candidates for missionary work overseas. Wilcox (1995) studied missionary kid (MK) educators and discovered that married

female missionary work/role satisfaction was a primary reason for educators to remain as full-time missionaries. More recent studies suggest the female missionaries' well-being in regard to gender-role expectations may be impacted by the preparation they receive before entering the field. Furthermore, in the case where a female missionary expects a discrepancy between her role and the expectations of the host culture, then her well-being is likely to be positively influenced and discrepancies more easily tolerated (Crawford & DeVries, 2005; Hall & Duvall, 2003). Women's emotional distress may also be reduced by a congruent understanding of their role and the expectations of the surrounding culture. Sussman (2010) echoes the contention that expectancy and preparation for the repatriation process are significant factors in repatriation adjustment.

Crawford and DeVries (2005) studied 153 career missionary women of the Africa Inland Mission. Their results concluded that, overall, married female missionaries experience a positive sense of well-being, which may be attributed to the women's spiritual experiences, advantages for their children, and ministry experiences. Moreover, results indicated that the women missionaries assumed a variety of roles (i.e., background workers, parallel workers, team workers, and homemakers), which did not support the initial hypothesis that "homemakers" and "background supporters" would be the most prevalent of role types (p. 195). In fact, results of the study pointed to two new typologies: support workers and direct workers. Women who viewed themselves as having a ministry of their own (direct workers) experienced lower levels of emotional distress than women who perceived their role was primarily to support their missionary husband. Given these results, it seems plausible to expect that

women's psychological adjustment may be connected to their role perception on the mission field.

Other studies have raised concerns for current and future missionary women in reference to their source of satisfaction and self-esteem (Adams & Clopton, 1990; Strickland, 1990). Adams and Clopton (1990) suggested that women missionaries have expressed greater ambivalence or dissatisfaction than men in their mission experience; however, they were not less compliant in word or action than the male missionaries. They indicated that women may perceive their difficulties as stemming from their personal inadequacies rather than from mission policies. Strickland (1990) also deduced that life satisfaction and loyalty to the mission organization may become equally valuable in the minds of missionary wives.

While there is movement to understand issues unique to missionary women, there are also a handful of researchers who have attempted to isolate other variables that correlate with culture shock and reverse culture shock among sojourners in general (Brabant, Palmer, & Grambling, 1990; Gama & Pedersen, 1977). These variables of interest have included age, academic level, location and duration of sojourn, degree of interaction in and adjustment to host culture, and frequency of home visits (Brabant et al., 1990; Gullahorn & Gullahorn, 1963; Uehara, 1986, Torbiorn, 1982; Uehara, 1986). Of the literature available to date, it appears that both the intensity and the duration of difficulties with reentry are more pronounced for women. An article by Martin (1984) aims to identify variables in need of further research within the intercultural reentry literature. She notes that research by Brabant et al. (1990) and Gama and Pedersen (1977) has revealed female gender to correlate positively with reverse culture shock

and negatively correlated with frequent home visits. Gama and Pedersen (1977) explored the role that gender may have played in the return of Brazilian students who attended school in the United States. Their results reported gender differences in the perceived level of difficulty of readjustment. Males perceived themselves as being more adequate than females in coping with family expectations and family supervision. Females reported more administrative red tape and found value conflicts with their family to be more of a problem than did men. Lack of privacy was also reported as a problem for females. Gama and Pedersen (1977) suggested that female students experienced a greater change in values and feelings regarding interpersonal relationships and sexuality while in the United States (the host country), and therefore had difficulty readjusting to their families' more conservative values and lifestyles upon their return home.

Along similar lines, Baty and Dold's (1977) research revealed that an intercultural homestay experience for college students was more distressful and upsetting for men than it was for women. They suggest that this finding could be accounted for either by a relatively greater adaptive efficiency on the part of the women students or by the nature of the homestay and associated experience. Women may be more skilled in adapting to new situations or it may be that women were more protected in the homestay situation, i.e., less exposed to stresses. Further research is needed to establish a clearer association between gender and cultural adjustment.

In a qualitative study, Walling, Eriksson, Meese, Ciovica, and Gorton (2006) explored the relationship between cross cultural reentry and cultural identity in college students who participated in short-term international mission trips was explored. Of the

subthemes, general anger at home culture was coded as the most frequent and most extensively mentioned. A significant majority (80%) of male participants expressed general anger at their home culture compared to 33% of female participants. Given these results, the authors reported the existence of gender differences within their missionary respondents. Because gender differences were not well delineated, it is reasonable to conclude that further research should be conducted exploring gender differences in the acculturation process of missionaries (Navara & James, 2005). From the perspective of the CIM, it would seem important to explore further how and/or if gender role expectations (e.g. gender acceptable expressions of emotion) impact repatriation adjustment for returning missionaries. Information gleaned from such exploration could provide improved preparation for missionaries entering the field as well as interventions to facilitate repatriation adjustment to the home culture.

Trauma Response and Missionary Repatriation Adjustment

Throughout history, missionaries have worked in extreme circumstances, depending on the nature of their assigned/chosen mission field. Bagley (2003) studied trauma exposure and traumatic stress among Wesleyan World missionaries in an effort to determine the extent to which North American missionaries reported experiencing trauma on the field. Bagley's sample included 31 Wesleyan career missionaries (18 females, 13 males) who served three to four years followed by a one-year furlough in North America. Bagley surveyed the missionaries during their one-year furlough; participants included those who were on regular furlough and those who discontinued their missionary service. A three-part questionnaire was utilized to gather demographic information (age, gender, marital status, ministry assignment, years spent on the field as

a missionary, geographic area of service, and whether or not the individual had ever received training in stress management). Participants completed the *Trauma Events Questionnaire* (TEQ) as developed by Vrana and Lauterback (1994) and the *Posttraumatic Stress Disorder Checklist, Civilian Version (PCL-C)* as developed by Weathers, Litz, Herman, Huska, and Keane (1993). Participants were also asked to identify the most traumatic event they had experienced on the mission field and respond to questions on the PCL-C in relation to this event.

Demographic information demonstrated that the majority of the sample consisted of missionaries between 35 and 50 years of age (67%). Eighty-four percent were married, and 90% of the missionaries reported no form of stress management training. Interestingly, the lifetime prevalence of trauma exposure was higher than that found in any study of trauma prevalence in the general population. Approximately 94% of participants reported exposure to at least one traumatic experience at some time on the mission field, whereas 65% reported exposure some place other than the mission field. Seventy-seven percent of missionaries reported exposure to more than one traumatic event on the field, and 45% reported multiple exposure some place other than on the mission field. The most common traumatic event reported during the most recent year was exposure to natural disasters (55%), followed by violent crime (19%). Sixty-five percent reported exposure to a traumatic event during their most recent year spent on the mission field, with 42% reporting exposure to more than one event during the year. Of that 94% who reported at least one traumatic experience, 86% reported exposure to multiple incidents; the highest prevalence being exposure to natural disasters and witnessing violent crime(s). None reported exposure to sexual assault. For

non-field traumatic exposure, 65% reported exposure to at least one traumatic experience that did not occur on the mission field; 70% of those reported exposure to multiple incidents, with the highest being witness to childhood abuse (23%).

Bagley's research reveals other interesting details about the experiences of Wesleyan missionaries (2003). Specifically, Wesleyan missionaries were 10 times more likely to be exposed to a violent crime on the mission field than anywhere else and have a much higher risk of being exposed to civil unrest, war, or evacuation due to such events. Bagley expected to find Wesleyan missionaries to have few reserves with which to cope with trauma experiences and hypothesized that they would exhibit higher levels of PTSD symptoms than comparable populations. However, the findings suggested otherwise. In fact, a cluster analysis revealed that during the most difficult period of adjustment to their "most stressful experience on the mission field," 24% of missionaries reported symptoms above the cutoff level for a PTSD diagnosis, and 38% reported a symptom level necessary for a diagnosis of PTSD. However, the most difficult period of adjustment was immediately following an incident rather than being over a month later, which the author noted would be necessary to make a PTSD diagnosis. The period of adjustment was lower than one would expect given their trauma exposure. Moreover, the Wesleyan missionaries reported relatively few current PTSD symptoms, and none of their reports were high enough to warrant a PTSD diagnosis. Bagley also noted that 72% of the missionaries reported none of the seventeen symptoms at a level of moderate or above during the past month, which he found unusual due to the level of trauma exposure and the current prevalence in the general population.

Bagley offered a few possible explanations of the missionaries' resiliency. He noted that missionaries' stress tolerance and coping might be different from those in the general North American population due to constantly high levels of stress. He also suggested that missionaries who choose this work as a career do so with a certain level of knowledge and expectation of the dangers involved. Therefore, they are prepared to some extent for the risks. He also points out that missionaries might have underreported, suppressed, and/or denied any emotions inconsistent with their concept of spirituality. In which case, it may be that missionaries experience more PTSD symptoms than his study suggested. In either case, Bagley reports that further research is needed "to identify variables responsible for the lower than expected symptom levels" (p. 106). Finally, Bagley reasoned that missionaries are generally people who have demonstrated a high level of religious commitment by their decision to pursue missionary work. While there is little research on the impact of religious faith and trauma, he suggests that religious faith might help buffer missionaries from the negative effects of trauma and assist them in dealing more effectively with such events. To wit, one wonders how faith may aid in response to trauma or heightened stress states. A recent meta-analysis demonstrated a significant positive relationship between religious coping strategies and psychological adjustment to stress (Anon & Vasconcelles, 2005). More specifically, individuals who used religious coping strategies such as benevolent religious reappraisals, collaborative religious coping, and seeking spiritual support typically experienced more stress-related growth, spiritual growth, positive affect, and had higher self-esteem, etc. While faith acts are suggested as protective factor against missionary stress, additional research needs to examine

what, if any, effect spiritual development may have on trauma coping among returning missionaries and the repatriation process.

Spiritual Development and Missionaries' Repatriation Adjustment

There is a paucity of research exploring the relationship between psychological adjustment and spiritual development, even among the literature available for missionary workers. The dearth of research that does exist emanates from a handful of researchers (e.g., Lewis Hall, Edwards, & Hall, 2006). In one study, Hall and Edwards (1996) conceptualize spiritual development using a two-part model. In the first part of the model, spiritual development considers the quality or developmental maturity of one's relationship with God as well as an awareness of God. Interestingly, Hall and Edwards utilized object relations theory, a more traditional framework for understanding psychological development, to conceptualize the quality and developmental maturity of one's relationship with God. According to Hall and Edwards, "Relational maturity is the ability to maintain a consistent sense of emotional connection with God in the midst of spiritual struggles" (Hall & Edwards, 2006, p. 194). Additionally, Hall and Edwards (2006) refer to relational maturity as a spiritual factor even though it could be viewed as psychological, because it is an integral aspect of spiritual development, i.e., it is important to one's relationship with God, and the quality of relationship can be reflected in his/her understanding and capacity to love.

The second part of the spiritual development model, awareness of God, refers to one's capacity to be aware of God's presence and communication in her life. Spiritual development involves being aware of how God is an integral part of every aspect of life. A more mature relationship with God and a more developed capacity for

awareness of God should theoretically provide spiritual resources for missionaries as they endeavor to adjust to foreign cultures for the purpose of a spiritually motivated task). In other words, spiritual development can be understood as "the degree to which a persons' relationship with God reflects the ability to maintain a consistent sense of emotional connection with God in the midst of spiritual struggles, and the degree to which a person is aware of God working in her life" (Hall et al., 2006, p. 195).

In Hall et al.'s (2006) study of spiritual and psychological development and cross-cultural adjustment of missionaries, the researchers explored whether spiritual development might partially mediate psychological adjustment among 181 missionaries living in 46 countries. Hall et al.'s results suggested that spiritual development is positively related to psychological development, as well as to both the psychological and the sociocultural aspects of cross-cultural adjustment. Moreover, they contend that spiritual development interacts with psychological development and contributes unique variance to the psychological aspect. However, spiritual development does not interact with the sociocultural aspect of cross-cultural adjustment. Interestingly, their results demonstrated that psychological development acted as a moderator, rather than a mediator, of the interaction between spiritual development and psychological adjustment. Those who reported moderate to higher levels of psychological adjustment scored lower on global symptomatology. Additionally, their degree of spiritual awareness was not directly related to the level of psychological adjustment. Furthermore, Hall et al. (2003) contend that people who have few psychological resources are the ones whose experience of God is most related to their adjustment as measured by psychological symptomatology. Individuals with lower levels of

psychological resources appear to be at significant risk for poorer adjustment when their relationship to God suffers from ambivalence and a lack of acceptance of the difficult aspects of the relationship.

Gender, Trauma Response, Spiritual Development, and Repatriation Adjustment

Repatriation adjustment has been referred to as the more subjective and internal aspect of psychological well-being, satisfaction, and comfort with the new culture (Hall et al., 2006). Furthermore, "Upobor states 'The severity of reentry shock is proportional to the magnitude of change in the individual or the environment'" (Martin, 1986, p. 123). Despite the dearth of research in this area, it seems readily apparent that the repatriation process likely causes heightened arousal and distress. Not only has the individual changed during the sojourn mission, but also the home culture and the people there. Therefore, it is the relative difference between the changes in the individual and in the environment to which that person is returning that is important (Christophi & Thompson, 2007; Wang, 2005).

Studies with missionary groups have shown that missionaries follow a similar repatriation process compared to other sojourner groups, such as military personnel and their families, aid workers, business managers, professional scholars, and exchange students (Aycan, 1997; Navara & James, 2005). In particular, existing research and recommendations taken from the military literature discuss similar reintegration issues for military personnel returning from combat (Doyle &Peterson, 2005). While returning soldiers and returning missionaries are certainly different, they do share some important similarities. For example, it is not unusual for the missionary to experience various types of trauma, e.g., acts of terrorism, war, natural disasters, illnesses, injustice, loss,

grief, etc. Moreover, while the transition to the host culture for a soldier or a missionary may contribute to significant psychological distress, the return home, or repatriation, may actually prove to be an even more challenging journey (Selby et al., 2009).

As discussed earlier, a handful of studies speak to the existence of gender differences among returning missionaries, particularly as it relates to repatriation adjustment (Crawford & DeVries, 2005; Hall & Duvall, 2003). Additionally, it is likely inevitable that many missionaries may witness and/or experience some kind of trauma (primary or secondary) on the mission field; however, again, there is limited research on the impact of trauma response on the repatriation adjustment process. Furthermore, it is reasonable to deduce, based on a paltry literature base, that the return home for missionaries also represents another type of trauma, i.e., grief and loss, which further compounds the difficulties involved in repatriation adjustment. Given the complicated nature of repatriation adjustment and the salient risk for psychological distress upon reentry, one wonders about missionaries' comfort with and willingness to pursue help-seeking services. For example, does the missionary worry about feeling shame as a result of being in a state of psychological distress? Does the missionary worry about being stigmatized should s/he pursue help-seeking services? Does s/he perceive others as identifying him/her as "maladjusted"?

Selby et al. (2009) contend that considerable grief and loss often accompany missionaries' repatriation adjustment and suggests a dual process (loss-orientation and restoration-orientation) to assess, intervene, and prevent further psychological distress, particularly bereavement. Loss-orientation involves grief work, dealing with intrusive thoughts, relocating bonds, and dealing with denial/avoidance of restoration changes.

Restoration-orientation involves attending to life changes, doing new things, distracting from grief/denial/avoidance of grief, and constructing new roles/identities/relationships. Perhaps more importantly, the Dual Process Model (DPR; Selby et al., 2009) provides a theoretical framework within which to assess and treat trauma response as well as grief and loss. Selby et al. suggests that the substantial emphasis on grief and loss work is essential to effectively aid missionaries with the taxing repatriation process.

Finally, spiritual development is a relatively new construct within the field of psychology and one that appears to be salient for the missionary population as well. Specifically, spiritual and/or religious coping strategies have been examined as a means to manage psychological trauma. Because it appears that missionaries draw upon spiritual resources in response to stressors encountered in the field, it is likely that similar faith-based coping responses could be the key to a successful reintegration into the home culture, i.e., repatriation adjustment.

To summarize, among the limited extant research on repatriation adjustment among missionaries, there are a plethora of unanswered questions. Thus, this study is an attempt to shed additional light on variables that may influence repatriation adjustment for returning missionaries. To that end, the following research questions and hypotheses are proposed:

Research Questions:

1) Do gender differences exist in missionaries' level of repatriation adjustment?
2) Do gender and level of trauma response predict missionaries' level of repatriation adjustment?

3) Does spiritual development predict additional variation in repatriation adjustment?

Hypotheses:

1) Significant gender differences will be found in repatriation adjustment.
2) Gender and level of trauma response will significantly predict repatriation adjustment for returning missionaries.
3) Spiritual development will predict significant additional variation in repatriation adjustment for returning missionaries.

CHAPTER THREE

Methodology

Participants

Participants will consist of adults (18 years or older) who have completed a mission trip and have returned home. Various missionary organizations around the country will be contacted to obtain email addresses for their returned missionaries in order to recruit them for this study.

Instruments

Repatriation Adjustment. The *Repatriation Preparedness Scale* (RPS) is a reliable 10-item scale which assesses the sojourners' psychological preparation to return home. Each statement (i.e. ''I spent a considerable amount of time thinking about returning to work in the US'') was evaluated on a 7-point scale from1 (strongly disagree) to 7 (strongly agree). A composite score was calculated with the lower the score the lesser the amount of preparation. Sussman's research indicated that preparedness is associated with repatriation distress such that the less the psychological preparedness for returning home, the more difficult the repatriation distress (Sussman, 2001). Re-adjustment discomfort felt by sojourners after they returned to their home country was reliably assessed via the psychological *Repatriation Distress Scale* (RDIS) (Sussman, 2001). Four items measured this construct and included such statements as ''I have trouble concentrating at work'' or ''I am more anxious and irritable since I returned home.'' All items were evaluated on a 7-point scale from1 (strongly disagree) to 7 (strongly agree) such that the higher the score, the more difficult the repatriation.

Spiritual Development. *The Spiritual Awareness Inventory (SAI)* is a theoretically based measure of spiritual development designed for clinical and research use (Hall & Edwards, 1996). It integrates the object relations perspective of relationality and the New Testament's teaching of an experiential awareness of God (Hall & Edwards, 1996). The SAI consists of 54 self-report items in which the individual rates items describing relational patterns with, and spiritual awareness of, God on a 5-point scale ranges from "*not at all true*" to "*very true*." The SAI consists of five scales: Instability, Grandiosity, Realistic Acceptance, Awareness of God, and Disappointment. The Awareness subscale measures an individual's awareness of God's presence and communications. The Realistic Acceptance subscale assesses a mature relationship with God, which is maintained over time, and is tolerant of ambivalent feelings and experiences towards the relationship. A relationship with God that is characterized by instability, lack of trust, and difficulty with ambiguity is measured by the Instability subscale. The Disappointment subscale assesses disappointment with God. The Grandiosity scale describes a relationship with God that involves idealizations or devaluations. The Lie subscale measures test-taking attitudes in regards to spirituality. Three principal-components analyses and a confirmatory factor analysis have been conducted (Hall & Edwards, 1996, 1999). The five-factor structure has been corroborated by exploratory and confirmatory factor analyses. Each subscale demonstrated good internal consistency reliability (.76-.91).

Posttraumatic Stress. *The Posttraumatic Stress Disorder Checklist, Civilian Version (PCL-C)* was developed by Weathers, Litz, Herman, Huska, and Keane (1993). The PCL-C is a 17-item self-report measure in which respondents are asked to reflect

on the impact of "stressful life experiences" and report if they have experienced symptoms in the past month. Respondents are asked to indicate the degree to which they have experienced each symptom on a 5-point Likert-type scale, ranging from "*not at all*" to "*very much*." The 17 items correspond to PTSD symptoms as described in the DSM-IV. The PCL-C is a widely used instrument with a demonstrated high test-retest reliability (.96) over a 2-3 day period and a coefficient alpha of .97 (Weathers et al., 1993). When compared with other PTSD scales, the PCL-C has also shown high convergent validity (Andrykowski & Cordova, 1998; Blanchard, Jones-Alexander, Buckley, & Forneris, 1996; Weathers & Ford, 1996).

Demographics: *The Demographic Questionnaire* will include current age, age upon repatriation, gender, religious affiliation, marital status, race, ethnicity, country/countries served, length of time spent on the field, length of time at home (< 6 months, < 1 year, < 2 years, < 5 years, < 10 years). Participants will also be asked if they received training in stress management, engaged in a debriefing of their experience upon repatriation, and trauma response/crisis response training. Additionally, participants will be asked for their mission purpose (i.e., acts of humanitarianism, evangelism, altruism, trauma relief, natural disaster relief, refugee relief, teaching English, AIDs relief, etc.) as well as for the population they served.

Procedure

The researcher will utilize Surveymonkey software. Items from the RDS, PCL-C, SAI, and the demographic questionnaire will be formatted online enabling participants to access the survey at anytime. Participants will be sent the link to the survey via email distribution lists and various missionary organizations. Furthermore,

participation in the research study is voluntary. The decision whether or not to participate will not result in penalty or loss of benefits to which they are otherwise entitled. Subjects' responses to the survey will be anonymous, and there will be no link from completed instruments to identified participants. Participants will not be directly compensated for partaking in the study.

Research Design

A hierarchical regression analysis will be utilized to test the above stated research questions and hypotheses. Repatriation adjustment will be the criterion variable, and relevant demographic information, trauma exposure, and spiritual development, will be the predictors.

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