To the Graduate Council:

I am submitting herewith a dissertation written by Jeff S. Fray entitled "An Exploratory Study of the Culture Shock Experience of Missionary Children Homecomers." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fullfillment of the requirements for the degree of Doctor of Philosophy, with a major in Education.

Mark A. Hector, Major Professor

We have read this dissertation
and recommend its acceptance:

Accepted for the Council:

Vice Provost and the
Dean of the Graduate School

AN EXPLORATORY STUDY OF THE CULTURE SHOCK EXPERIENCE OF MISSIONARY CHILDREN HOMECOMERS

A Dissertation

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Doctor of Philosophy

Degree

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ABSTRACT

This study is concerned with the culture shock experience of missionary children upon return to the USA for college. Participants in the study included 438 college age missionary children, who on the average, left to go overseas at the age of 3.5 and spent 12.61 years overseas. There were three phases to the study. In the first phase, the reliability and validity of the Homecomer Culture Shock Scales (HCSS) was evaluated. The HCSS, which has four subscales, was found to have test-retest reliability coefficients ranging from .60 to .80 over an average 20 day interval. Predicted, significant correlations were found between the HCSS and measures of anxiety, depression, and alienation, thus lending considerable support to the validity of the HCSS. In the second phase, it was hypothesized that measures of emotional differentiation from family of origin, family satisfaction, and family health would be related to the level of culture shock as measured by the HCSS. Using multiple regression, this hypothesis was born out for each family variable, suggesting that the family dynamics of missionary children (MKs) influence MKs' resourcefulness in coping with culture shock. In the third phase, it was hypothesized that MKs approach acculturation in four different ways: assimilation, segregation, integration, and marginality. No support for this

hypothesis was found in the study. The significance of the findings in each phase of the study are discussed.

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LIST OF ABBREVIATIONS

Abbreviation	Full Name
Scales	
HCSS	Homec mer Culture Shock Scales
CS	Culture Shock Scale
CD	Cultural Distance Scale
ID	Interpersonal Distance Scale
DFC	Distance From Center on FACES III
EIS	Emotional Independence Scale
FSS	Family Satisfaction Scale
BDI	Beck Depression Inventory
TAS	Trait Anxiety Scale
DAS	Dean Alienation Scale
Variables	
YOS	Years Lived Overseas
YIS	Year in School
GEO	Geographical Location of Overseas Residence

CHAPTER 1

INTRODUCTION

At the time of the 1980 United States census there were over 700,000 dependents of Americans between the ages of 5 and 14 years living overseas (Census of Population, 1980). In the literature, dependents of Americans living overseas are referred to as "Third Culture Kids" (TCKs). The name "TCK" reflects a cultural heritage in which the child overseas has not readily identified with the American culture or the culture of the overseas host country, and instead has grown up in a third culture of his/her own (Stewart, 1970). One sub-group of the TCK population consists of missionary children (MKs). This study focuses on (a) the psychological, social, and cultural adjustments faced by MKs upon re-entry to the USA from living overseas and (b) an exploration of the effect of family system dynamics on the MK's culture shock experience when returning to the USA to live.

Statement of the Problem

Studies over the last four decades (Fleming, 1947; Cassady, 1971; Downie, 1976; Jordan, 1981; and Church, 1982) have consistently indicated that major adjustment problems are faced by missionary dependents when returing to the USA from overseas. The psychological symptomatology

related to problems in social/cultural adjustment is broad in scope, including issues of self-identity, role identity, loneliness, culture shock, depression, and anxiety.

The focus of most studies on the acculturation of MKs and other TCKs has been on describing and exploring the common features of the experience. The factors which influence or mediate the re-entry experience of MKs have not been studied. Similarily, no studies were found that looked at differences among MKs on how they approach and manage the demands of acculturation. Perhaps one reason for the void of studies in these areas is the lack of suitable measures for the study of the re-entry and acculturation experience of MKs.

Three objectives of the present study are: (a) to develop a reliable and valid measure of culture shock and associated adjustment problems; (b) to investigate the relationship of family system dynamics and various demographic variables with the degree of culture shock MKs face upon re-entry and during the adjustment period that follows; and (c) to identify groups of MKs based on their approach to acculturation as indicated by their primary interpersonal and cultural identifications.

Explanation of Terms and Concepts

A number of terms are relevant to this study.

1. Acculturation is the term which refers to the

cultural change that is brought about in an individual or a group as a result of coming into contact with another cultural group (Berry, 1980; Social Science Research Council, 1954). Myers, James, and Street (1986) suggest that difficulties with acculturation may mean that the individual will experience role confusion, feelings of alienation or not belonging, rejection, and insecurity.

2. Culture shock is a term introduced by Oberg (1960) to describe the psychological stress that arises from the loss of familiar signs and symbols of social interaction, precipitated by interaction with an unfamiliar culture. In an extensive review of the literature, Church (1982) concludes: "Culture shock is most commonly viewed as a normal process of adaptation to cultural stress involving such symptoms as anxiety, helplessness, irritability, and a longing for a more predictable and gratifying environment (p. 540)."

3. Adaptation is a term that refers to the reduction of acculturative stress through adjustments that reduce conflict by making cultural or behavioral features more similar (Berry, 1980). Cultural adjustment and social adjustment are terms often used interchangeably with adaptation. Grove and Torbiorn (1985) describe a culturally adjusted person as follows: "This person's behavior, that is, habitual patterns of activity, is not only socially acceptable but also interpersonally effective in that it

very often yields the outcomes desired in interactions with others similarily enculturated" (p. 206). In this study, adaptation is viewed as the process through which cultural and social adjustment is achieved.

4. Re-entry is a term that has common use in the literature and refers to the return of expatriates to their homeland. Homecomer is another term used to symbolize the individual returning to his/her homeland.

Literature Review

In reviewing the literature, five areas of writings were identified as relevant to this study. First, the literature dealing with the theoretical constructs of culture, culture shock, and acculturation is reviewed. Second, the literature focusing on the adjustment problems faced by MKs upon their return to the USA after living abroad is discussed. Third, the family systems and demographic variables that are considered to be implicated in explaining differences between MKs in the degree of adjustment difficulty they encounter are reviewed. Fourth, the work previously completed on the development of the Homecomer Culture Shock Scales is presented (HCSS) (Fray, 1986). Last, literature on the approaches to acculturation that individuals may choose is discussed.

Theoretical Considerations of Culture, Culture Shock and Acculturation

Culture is the background against which human life finds organization and meaning; it is expansive and general yet specific and compelling; a language understood by all but spoken by few. An understanding of culture is essential to begin to grasp what happens when cultures collide, and it is the intent here to weave together current thinking on culture, culture shock, and acculturation in order to place the re-entry experience of American MKs in perspective.

Culture. In the literature there has been a great deal of wrangling over the definiton of the term "culture". D'Andrade (1986) suggests that the difficulty in defining culture lies in the fact that culture seems to be both static (referring to tangible shared knowledge) and dynamic (referring to the process through which culture is transmitted and maintained). An influential definition of culture that reflects its static and dynamic properties has been forwarded by Kroeber and Kluckhohn (1952) who define culture as

> the patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially attached values; culture systems may on the one hand, be considered as products of action, on the other, as conditioning elements of further action. (p. 81)

In this definition, two themes emerge which seem particularly relevant to this study. First, culture is both explicit and implicit, suggesting that culture can imply a way of life that is so ingrained that members are often not conscious of the assumptions they employ in daily interactions with others (cf. Sundberg, 1986). Secondly, culture is viewed as cumulative over time, and represents the knowledge, skills and attitudes that are learned and passed on from generation to generation (cf. Segall, 1979).

LeVine (1986), writing from an ethnography position, describes four properties of culture. Firstly, he argues that culture is a collective, supraindividual phenomenon representing a "consensus on a wide variety of meanings among members of an interacting community" (p. 68). This property of culture reflects the sense making role of culture in everyday life activity (cf. Goffman, 1974; Kelly, 1955). Secondly, LeVine contends that culture is organized (versus a collection of discreet traits) and the elements of a culture are comprehensible only in the context of the whole culture. Thus, a cultural element is figure and comprehensible only against the ground of the organized cultural whole. Thirdly, the explicit rules, beliefs and labels of a culture are subsumed by a level of implicit assumptions that are not readily accessed by outsiders. Lastly, the variability of culture across human populations is an important property of culture. Considerable debate

exists in the literature regarding this property. On the one hand, reductionists hold to a uniformity of culture across social groups, and on the other hand, cultural phenomenologists hold to the uniqueness of every culture. A moderate position recognizes the differences between cultures in such things as the economic, organizational, and communication patterns by which humans live, and also affirms the universal qualities of humans that render a given culture somewhat comprehensible to an outsider.

The role of culture in the life of an individual is of interest to the field of psychology and two perspectives seem valuable for consideration in this study. One perspective is the sense-making function of culture in everyday life experience. Kelly's (1955) theory of constructive alternativism proposes that the mind acts on the flow of life experience and arrives at constructs perceived by the individual to offer the greatest reliability in explaining the world. One might conclude that for Kelly, culture is a phenomenon of the social collective that has a reciprocating function to personal constructs by providing a shared system of meaning which facilitates the stable predictability of personal constructs.

A second perspective from the field of psychology suggests that culture meets peoples' needs for affiliation and belonging. Alfred Adler (Ansbacher & Ansbacher, 1956) argued that belonging is a primary need of

the human personality, and that human behavior is purposeful toward achieving the goal of belonging and affiliation. Culture functions to provide social groups with boundaries, cues for appropriate behavior, and the values that set the standards for belonging.

In summary, culture serves to provide a shared system of meaning to its participants and facilitates belonging and affiliation, thereby influencing self-identity. The transgenerational transmission of culture, together with the implicit nature of much of cultural content, points to the complexity of culture, and highlights the difficult adjustments that acculturation brings on. Participation within a new culture demands cultural awareness and culturally appropriate behavior, and when the host culture perceives the newcomer is seeking "to be one of us," these demands are more intense.

Culture Shock. The problems resulting from an individual's contact and subsequent adjustment to a new culture have most often been referred to as culture shock. Culture shock occurs during acculturation and represents the psychological and emotional distress that an individual experiences with the loss of familiar cues and symbols of social interaction (Oberg, 1960). In a review of Oberg's work, Furnham and Bochner (1982) describe six aspects of culture shock:

1. strain due to the effort required to make necessary psychological adaptations;

2. a sense of loss and feelings of deprivation in regard to friends, status, profession and possessions;
3. being rejected by and/or rejecting members of the new culture;
4. confusion in role, role expectations, values, feelings and self-identity;
5. surprise anxiety, even disgust and indignation after becoming aware of cultural differences;
6. feelings of impotence due to not being able to cope with the new environment. (p. 168)

Adler (1975) agrees that culture shock centers around the loss of meaning that new cultural stimuli bring to a person, and to the feelings of helplessness, irritability, and fears of being cheated, injured, or disregarded that may follow.

The writings of Scheutz (1945) help in understanding the source of adjustment problems upon entering a new cultural system. Scheutz contends that members of a particular social group are participants within a ready-made, standardized scheme for making sense out of everyday life experiences. These standardized schemes are "recipes" for (a) interpreting the social world, (b) giving members a reliable means of predicting consequences to any given action, and (c) providing a scheme of expression. Participants in this cultural pattern experience those standardized schemes through the flow of everyday life events, rather than objectively in their thinking. When strangers approach a foreign social group their "recipes" for interpreting the social world simply do not work well. Initial contact demands that the stranger (or the MK in the context of this study) must translate the meaning of the

in-group's "recipes" into his or her own "recipes" or "thinking as usual," much like a person learning a new language first translates the language into his or her own language before it makes sense. Thus, Scheutz's theory suggests that the lack of congruence of "thinking as usual" between the stranger and the host culture is the root of culture shock.

Theoretically, culture shock should decrease as acculturation takes place and the adjustments reducing acculturative stress are made. Numerous theories have been set forth concerning the stages of culture shock. Perhaps the earliest theory was Lysgaard's (1955) U curve theory of cultural adjustment. Lysgaard proposed that the U curve represents the initial enthusiasm and honeymoon with the host culture, followed by a dip in which real adjustment problems are faced, with a subsequent recovery to a sense of well-being brought on by adaptation to the new environment. The efficacy of the U curve theory was extensively reviewed by Church (1982) who concluded that support from research on the theory must be considered weak, inconclusive, and over-generalized.

Adler (1975) proposes that culture shock is a transitional experience from a state of low self and cultural awareness to a high state of self and cultural awareness. He describes five phases of the transitional experience: a contact phase in which the individual is

enchanted with the new culture and focuses on cultural similarities versus cultural differences (these similarities allow the individual to hold on to his/her own cultural status, role, and identity); a disintegration stage in which cultural differences come into the foreground, followed by feelings of loss of control, alienation, confusion, withdrawal, and disintegration; a reintegration phase during which the individual reasserts control by rejecting differences with the second culture through stereotyping and hostility toward what is experienced but not understood, and by withdrawing to culturally similar people if possible; an autonomy stage marked by a rising sensitivity and understanding of the new culture, less defensiveness, increased tolerance of differences, development of coping strategies within the new culture, and increasing comfort with being both an insider and an outsider in two different cultures; and finally, an independence stage in which an integrated self-identity emerges, the individual internalizes valued parts of both cultures, becomes an actor rather than a reactor to culture, sees others as individuals who are influenced by culture, and gains the ability to draw nourishment from both cultural similarities and cultural differences.

To summarize, if culture is a shared system of meanings between individuals, both implicit and explicit, then culture shock is the psychological and emotional distress

aroused by the loss of a system of meaning encountered upon entry into a new cultural system. The symptoms of culture shock such as confusion, anxiety, feelings of impotence, depression, and anger are thought to decrease over time as the individual adjusts to the demands and the cues of the new culture.

Acculturation. In this study, acculturation refers to the change that is brought about in the MK as a result of contact with the American culture. Culture shock is seen as the symptoms of the conflict induced by the process of acculturation. Much of the literature on culture shock focuses on the sojourner who, unlike the MK returning from overseas to live in the USA, is generally seen as one who travels abroad with no intention of establishing permanent roots. The MK who is seeking to make the USA his/her home is faced with a different kind of adjustment from that of a sojourner. In the literature, writings on acculturation seem to target the MK's situation more closely than the sojourner adjustment literature in that the acculturation literature focuses on the adjustments that lead to the development of lifelong cultural identifications.

Berry (1980) and his associates (Berry and Annis, 1974; Berry, Wintrob, Sindell, and Mawhinney, 1982) propose that there are four primary adaptation strategies that people employ to reduce the conflict caused by acculturation. In

developing their model these authors ask two questions, (a) Is my cultural heritage of value to be retained?, and (b) Are positive relations with the larger society to be sought? Assimilation is the strategy people use when they choose to relinquish their cultural heritage and take on the new culture as their own. MKs falling into this category would tend to seek identification with American peers even at the expense of alienating themselves from their own cultural heritage. The integration approach differs from assimilation in that people who choose this strategy desire to be a part of the new culture, yet they wish to retain valued parts of their cultural heritage. MKs taking the integration approach to acculturation seek to belong in their American setting and at the same time find ways to preserve elements of their cultural heritage that they value. A third approach is segregation from the larger culture and withdrawal into a segregated minority group that is culturally similar. MKs in this category would be characterized as seeking out other third culturally experienced peers to establish their primary interpersonal attachments. The fourth approach, marginality, means the individual identifies with neither his/her cultural heritage or the new culture. Such individuals tend to live on the margins of both groups. In the marginality category, MKs would feel disengaged from their own third cultural heritage and simultaneously alienated from their American peers.

To understand the process through which people acculturate to a new group, Grove and Torbiorn (1985) offer two useful psychological constructs. First, a "clear mental frame of reference" is reflected in the individual who "feels comfortable that his understanding of the way the world works is accurate, complete, clearly perceived, and positively useful in guiding his behavior" (p. 206). The mental frame of reference includes a person's values, attitudes, opinions, ideas, knowledge, and sense of how these can be communicated behaviorally within a culture with the desired results. The culturally adjusted person has a clear mental frame of reference. Second, the process of acculturation is further affected by the "applicability of behavior." Grove and Toriborn describe the applicability of behavior as representing the extent that a person's behavior is acceptable to a cultural group and effective in gaining the desired response from the cultural group. As the clarity of the mental frame of reference and the degree of applicability of behavior increase, the level of adequacy with which an individual operates within a given culture also increases.

People involved in acculturation attempt to reduce acculturative stress by adapting and adjusting to the demands of the new culture. The term acculturative stress is very similar in meaning to culture shock, except that it is framed in the context of someone making long-term

cultural changes (versus the sojourner who seeks adjustment for the short-term without viewing the culture as "home"). MKs returning to the USA after living overseas are faced with the task of adjusting to their "home" culture. The literature on acculturation suggests that different approaches may be taken in reducing acculturative stress, including integration, segregation, assimilation, and marginality.

Adjustment Problems of MKs Upon Return to the USA for College

An exhaustive review of the literature on the re-entry experience of MKs conducted by Austin & Van Jones (1987) uncovered 30 studies. Those studies that seem most relevant to this research are reported here.

Most studies investigating the social and emotional adjustment of MKs upon return to the United States from living overseas are descriptive and qualitative by design. Using a qualitative, semi-structured interview design, Jordan (1981) concludes:

> Upon return to the United States, subjects report culture shock. The largeness of scale, materialistic emphases, and ethnocentrism of United States peers become a part of the reported marginality they experience when United States peers do not recognize them as special or value their third culture experience as the third culture person feels it should be valued. (p. 266)

Jordan reports that her subjects shared a prevalent perception of self as unique and different from American

peers. Examples of such differences between the MK's self perceptions with those of his/her American peers include: perception of self as mobile, as enriched by overseas experience, as connected with a global reality, and as knowledgeable in a world sense. Others have reported significant cultural differences between MKs and their American peers (Cassady, 1971; Werkman, 1978; Moss, 1986), and the general consensus is that these differences lead to problems in social and psychological adjustment associated with acculturation.

Werkman (1978) suggests that "on giving up a foreign way of life, returnees must learn to live without cherished friends and accustomed activities at the same time as they struggle to be accepted in the American culture" (p. 124.). A deep sense of loss and feelings of grief at the permanency of the severance from the overseas lifestyle are commonly reported by MKs (Jordan, 1981), and these feelings are important in the adjustment faced by MKs.

White (1983) proposes that MKs experience intense separation anxiety upon return to the USA, the intensity of which is exacerbated by the sheer number of losses faced by the MK. In reviewing the literature White found that such symptoms as anxiety, anger, depression, and emotional detachment are commonly reported among individuals suffering the loss of significant attachments. For MK homecomers, the pain and emotional strain created by multiple separations

and losses are experienced at the same time as the MK is negotiating the culture shock precipitated by a new cultural environment.

A study comparing MKs, Iranian students, and American students found that MKs scored significantly higher than American college students on a measure of loneliness (Moss, 1986). This finding supports the general observation that MKs experience a lack of fit with the American culture and a sense of being different from their American peers. In addition, Moss found that MKs reported significantly more problems on a problems check list than did Iranian and American students.

Downie (1976) approached the study of the acculturation process of TCKs by examining how third culture experienced youth manage their social identity upon return to the USA. Using a semi-structured interview format, Downie studied the adjustment experiences of 20 TCKs. He concluded that upon return to the USA for college, TCKs experienced a social marginality in which they felt both a part of and different from the mainstream of their USA peers. Downie suggests that entering college life serves to accentuate and highlight the TCKs' own third culture experiences, making them more aware of their differences with those around them, and this sense of estrangement may persist through the college years. In fact, Downie states "A striking feature of the identity formation of these youth is their persistent

attempts to express their third culture experience by developing plans for a career which includes an internationally mobile life style" (p. 238). In the study by Jordan (1981), all but one of her subjects reported a desire to return to their third culture home. Both Jordan and Downie (1976) concluded that TCKs maintain allegiance with their third culture heritage and yet are adaptable and generally able to cope with the demands of re-defining a social identity.

In summary, the results of descriptive studies on the culture shock experience of MKs concur that a consistent set of psychological and social problems are encountered by MKs upon return to the USA after living overseas. Findings highlight problems such as loneliness, anxiety, confusion, grief, anger, and depression to be associated with the culture shock experience of MKs.

Variables Influencing Adjustment Problems

In a study by Berry and Annis (1974), it was found that people who are more cognitively differentiated tend to exhibit less acculturative stress. That is, the cognitively differentiated persons preserve their own sense of the world about them, imposing their view on the changes around them. Werkman (1978) makes a similar observation:

> It is as if the overseas-reared youngster retains a symbiotic attachment to his international experiences or returns symbolically to that attachment under the stress of the demands for individuation made by his return to the United States. If the attachment to the

> overseas way of life was too intense or too gratifying, the returnee may find it exceedingly difficult to venture into the anxiety-frought area of new experiences. (p. 127)

Upon re-entry to the USA, the MKs' self-differentiation may contribute significantly to their ability to successfully adapt to the new cultural environment.

In a review of the separation-individuation literature, Hoffman (1984) states that "the individual's drive towards a healthy personal adjustment is critically dependent on his or her ability to psychologically separate from the parents and gain a sense of identity as a separate person" (p. 170). The importance of self-differentiation or individuation to the identity formation process is strongly argued by psychoanalytic theory and family systems theory (Bowen, 1978), and there seems to be agreement in the literature that a positive, cohesive sense of self is a critical contributor to personal adjustment (Bloom, 1980) and, by implication, cultural adjustment.

For the missionary family overseas, tight family cohesion is often a survival trait appropriate for the circumstances. Werkman (1978) writes: "Many families overseas develop an unusual degree of closeness and interdependence. Intimately shared encounters with adventure, dazzling lights, isolation, difficulties, and overt danger act as a cohesive force to bind parents and children together" (p. 119). Nonetheless, the ability of

the family system to allow for differentiation and individuation seems to be an important dynamic related to MKs' cultural adjustment to the USA.

The MK's family of origin has been implicated as an important variable in the MK's adjustment to the USA (Riddle, 1982). In very general terms, healthy family systems may raise MKs better equipped to cope with the demands of acculturation and culture shock. Olson, Sprinkle, and Russell (1979) have proposed a circumplex model for conceptualizing family health that involves two dimensions: family cohesion and family adaptability. Olson et al. suggest that cohesion is a dimension in family functioning that relates to the "emotional bonding members have with one another and the degree of individual autonomy a person experiences in the family system" (p. 5). In the circumplex model, high cohesion is characterized by enmeshment with little autonomy (cf. Bowen, 1978). Low cohesion, or disengagement, is characterized by low emotional bonding and high autonomy. Adaptability is defined by Olson et al. as "the ability of a family system to change its power structure, role relationships, and relationship rules in response to situational and developmental stress" (p. 12). At the extremes of the adaptability dimension are chaos and rigidity. In the circumplex model, Olson et al. place adaptability and cohesion on perpendicular axes and contend that families who

fall in a balanced range are healthy. Thus, one might conclude that the health of the missionary family unit, as reflected in a balanced position on the circumplex model of family health, may influence the MK's inner resourcefulness in coping with cultural adjustment and culture shock.

Approach to acculturation is another variable that might influence MKs' experience of culture shock. The idea that MKs may have different approaches to adapting to the American culture is supported by the findings of Riddle (1982) in a study of 48 MKs. In her study, Riddle found that her subjects fell into two groups which she called "rooted" and "unrooted." She hypothesized, "Persons who felt both acculturated to and rooted to the USA would identify as US citizens, while less rooted persons would identify more transculturally" (p. 123). This hypothesis was confirmed in her study. She found that rooted MKs reported some aspects of the American culture to be bothersome, but they did not express the feelings of alienation and of being an outsider as was typical of the unrooted MKs. The rooted MKs tended to be reserved in discussing their overseas experience, worried that they might be perceived as odd, whereas the unrooted MKs expressed pride in their cultural heritage and did not fear being seen as different. Riddle suggests in her study that the rooted MK's more focused cultural identification is an important source of personal well-being and in experiencing

self as cohesive. In contrast, the unrooted MK's cultural identification lies within him/herself and because of this, movement between cultures does not threaten his or her sense of self.

In a study by LeVine and Padilla (1980) it was found that when minority persons reject their cultural heritage, they tend to exhibit self-derogation, psychosomatic symptomotolgy, personal guilt, anxiety, and fear. The rejection of one's cultural heritage is a central component of the marginality and segregation approach to acculturation as proposed by Berry (1980), thus implying that approach to acculturation may impact the MK's experience with culture shock. Similarly, Vasquez and McKinley (1982) report that psychological adjustment on the part of acculturating individuals is associated with biculturalism. Vasquez and McKinley's use of the term "biculturalism" is equivalent to Berry's (1980) concept of the integration approach to acculturation, that is, the ability of the individual to adapt to the new culture and preserve valued parts of his or her culture of origin. The studies by Vasquez and McKinley (1982) and LeVine and Padilla (1980) lead to the hypothesis that when MKs' approach to acculturation is to withdraw (segregation) or to reject culture new and old (marginality), they are more likely to experience higher levels of the symptomatology associated with culture shock than those who attempt to integrate or assimilate into the new culture.

The geographical location of the MK's overseas residence may be a factor in acculturation. It is likely that MKs' cultural environments overseas may differ in the extent to which they are dissimilar to the American culture. Padilla (1980) contends that cultural awareness is a primary variable in acculturation, such that the more similar cultures are the less difficulty there is with acculturation.

A further variable that may be involved in the cultural adjustment problems of MK homecomers is the type of overseas education the MK has had (e.g. military schools, correspondence schools, national schools, mission schools, and boarding schools). Wickstrom and Fleck (1983) conducted a study of 130 college age MKs and found that there was a significant postive relationship between self-esteem and the number of years of boarding school, suggesting by logical deduction that the type of overseas education may impact MKs at the level of cultural adjustment upon re-entry to the USA for college.

In brief, the literature suggests that self-differentiation, family health, approach to acculturation, geographical location of overseas residence, and the type of school attended overseas are among the variables that may influence MKs' experience with culture shock. Demographic variables that are of interest in studying the culture shock

experience of MKs include number of years spent overseas, age the MK first went overseas, sex, year in college, and age.

The Measurement of Culture Shock

In reviewing the literature, no adequate measure of culture shock was found. To facilitate the research of the cultural adjustment of MKs, the author has begun development of the Homecomer Cultural Shock Scales (HCSS) (Fray, 1986) (see Appendix B). The approach to scale development was to conduct a factor analysis of 23 behavioral descriptors of the culture shock experience of MKs gleaned from the literature, and written into an item format. The items were responded to by 369 MKs enrolled in college. Factor analysis of the items using the principle component procedure with a varimax rotation produced four factors (see Table 1) which were subsequently labeled Cultural Distance, Interpersonal Distance, Grief, and Moral Distance. Because the Moral Distance factor has only two items it has been dropped from consideration in this study. Initial studies of the internal reliability of the scales were favorable. Using Cronbach's Alpha, coefficients of .87, .86, and .84, were produced for Factors 1, 2, and 3 respectively.

Factor 1, the Cultural Distance scale (CD), consists of ten items that have to do with general cultural customs (see Table 2). For example, a typical item is "American's wealth

Table 1. Principle Component Factor Analysis of the Culture Shock Items.

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
17	0.67179	0.32610	0.22892	0.14702
10	0.62477	0.18207	0.28070	0.08971
9	0.61679	0.26096	0.23655	0.12622
15	0.59918	-0.00852	0.13066	0.25790
12	0.55175	0.22536	0.11584	0.03004
2	0.54562	0.34859	0.17966	0.13427
7	0.54137	0.23876	0.36863	0.15892
4	0.45140	0.17627	0.26160	0.15945
11	0.44616	0.26073	0.31965	0.08934
1	0.41468	0.26388	-0.00522	0.28812
13	0.38245	0.66518	0.19546	0.13350
20	0.11056	0.65016	0.12643	0.10366
18	0.31948	0.62865	0.17952	0.14987
16	0.28870	0.62841	0.28347	0.09018
14	0.35606	0.59854	0.22376	0.09933
19	0.08875	0.54787	0.31003	-0.05847
22	0.12903	0.24308	0.74366	0.12512
5	0.24477	0.25443	0.70102	0.03490
3	0.27078	0.15158	0.62834	0.08169
8	0.30417	0.25043	0.61537	0.08165
6	0.23123	0.05134	0.09890	0.74029
21	0.16228	0.14008	0.10035	0.72374

Table 2. Culture Shock Items by Factor.

ITEMS
Factor 1: Cultural Distance
17. I experience difficulty identifying with the American way of life.
10. I am overcritical about American lifestyle.
15. Americans' wealth and spending habits upset me.
9. I find that there are many unspoken social customs that I do not understand.
12. I feel at odds with local religious standards.
2. I experience difficulty with the overall pace of life.
7. I am bothered that things seem unreal to me in this country.
4. I find that people relate on a more superficial level than I am used to.
11. I seldom feel understood by those who have not shared overseas experience.
1. I feel apprehensive about American dating practices.
Factor 2: Interpersonal Distance
20. I have fears of not being accepted.
13. Feelings of not "fitting in" are common to me.
18. I am uncomfortable with my day to day social interactions.
14. I feel uncertain about what people expect of me.
16. I often feel alienated and alone.
19. I feel confused about life.
Factor 3: Grief
22. Most of the time I wish I had never had to leave my overseas home.
5. I feel anger at having had to leave my overseas home.
3. Homesickness/nostalgia for my country of overseas residence is a common feeling for me.
8. Feelings of loss hit me when I think of my overseas home.

and spending habits upset me." This factor can be conceptualized as representing the distance or dissonance that a person feels between him/herself and the values, beliefs, and customs of society in general.

Factor 2, the Interpersonal Distance scale (ID), consists of six items that share the interpersonal dimension in common. The item "Feelings of not 'fitting in' are common to me" is representative of these items. This factor appears to be tapping the arenas of social alienation, loneliness, and a lack of acceptance or identification with a smaller group of significant others.

Factor 3, the Grief scale (Gr), consists of four items which have to do with separation, homesickness, and feelings of loss for an overseas way of life. An example item is "Homesickness/nostalgia for my country of overseas residence is a common feeling for me." A person scoring high on this scale would be viewed as grieving the loss of a familiar and cherished way of life.

A total score on the HCSS can be found by adding the totals of each of the three sub-scales, and this measure is labeled the Culture Shock scale (CS). The CS provides an overall measure of culture shock. Fray (1986) reports that the internal reliability of the CS is good, with a split-half reliability coefficient of $r = .89$ and a Cronbach Alpha of .92.

The HCSS shows promise as a useful measure in the study of the culture shock experience of MKs. In particular, the multidimensional nature of the HCSS may facilitate research into the complex nature of culture shock. The HCSS also shows promise in the study of the variety of approaches that MKs may take to acculturation. In developing his typologies for acculturation, Berry (1980) puts two dimensions on perpendicular axes: the degree to which the individual desires to maintain his or her cultural heritage, and the extent to which that person seeks interpersonal belonging with members of the new culture. It seems that the CD scale of the HCSS is arguably a measure of how much the MK has chosen to preserve his/her cultural heritage. Similarly, the ID scale is arguably a measure of the MK's commitment to securing interpersonal attachments within the new culture. With this rationale, the author proposes that by putting the CD and the ID scales at perpendicular axes, MKs' approach to acculturation (assimilation, integration, segregation, and marginality) can be estimated (see Figure 1). Identifying MKs' approach to acculturation may lead to a better understanding of the culture shock experience of MKs.

The test-retest reliability and the validity of the HCSS have yet to be studied. Based on the symptoms generally associated with culture shock, a correlation between the HCSS and measures of anxiety, depression, and alienation should give some indication of the validity of the instrument.

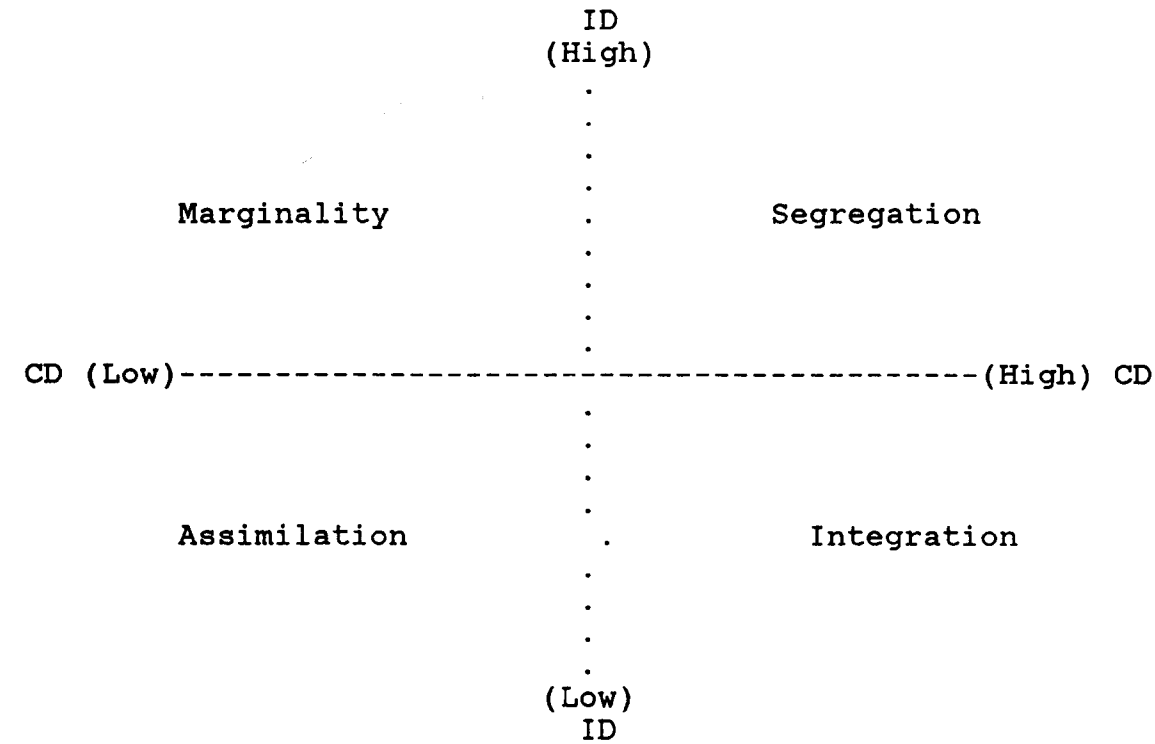


Figure 1. Approaches to Acculturation.

Purposes and Hypotheses

There are three main purposes in the present study. First, to continue development of the HCSS (Fray, 1986) by testing the reliability and validity of the instrument. Second, to examine the effect of family system dynamics on culture shock and the adjustment problems faced by MKs. Third, to investigate the different ways that MKs may approach acculturation. To address these purposes, a three phase study is proposed with each phase directed at one of the purposes of the study.

Phase I. The purpose of the first phase of the study is to test the HCSS for its reliability and validity. Measures of internal reliability already gathered on the HCSS will be fortified through a test-retest procedure. This part of the study will involve two separate administrations of the HCSS to the same individuals over a two week interval. It is hypothesized that a high correlation betweeen the two administrations of the HCSS will provide support for the stability and reliability of the HCSS (see Table 3).

The construct validity of the HCSS will be studied by administering the HCSS and additional measures with which a predicted correlation can be considered. Culture shock has been associated with increased psychological problems such as depression, anxiety, and social alienation. Measures of

Table 3. Phases and Hypotheses of the Study.

Hypotheses	Measures	Expected Relationship
Phase II		
1. Test-retest reliability	HCSS - 2-week interval	High positive correlation
2. Construct validity of the CSS	HCSS; BDI; DAS; TAS	Significant positive correlation between the CSS and each of the other measures
Phase II		
3. Family Satisfaction will influence the culture shock experience of MKs	HCSS; FSS	Significant negative correlation
4. Family health will be related to culture shock	HCSS; FACES III	Significant positive correlation
5. Emotional independance from family of origin will decrease MK's culture shock	HCSS; EIS	Significant negative correlation
Phase III		
6. Mk's can be discriminated by their approach to acculturation	HCSS; Faces III; EIS: BDI; DAS; TAS; FSS	Significant differences between the acculturation groups on each variable

convergent validity will be obtained by correlating scores on the HCSS with scores on the Beck Depression Inventory (BDI) (Beck, 1967), the Trait-A scale (TAS) of the State-Trait Anxiety Inventory (Spielberger, Gorsuch, & Lushene, 1970), and the Dean Alienation Scale (DAS) (Dean, 1961). It is hypothesized that support for the construct validity of the HCSS will be found through significant positive correlations between the HCSS and the BDI, TAS, and DAS.

Phase II. The primary purpose of the second phase of the study is to investigate the relationship of the following variables on cultural adjustment: family cohesion and family adaptability, family satisfaction, and emotional differentiation from one's family of origin. First it is hypothesized that a negative correlation will be found between MKs' scores on the HCSS and family satisfaction as measured by the Family Satisfaction Scale (FSS) (Olson, McCubbin, Barnes, Larsen, Muxen, & Wilson 1985). Second, from Olson's circumplex model of family health as measured by FACES III, a measure of distance from center will be positively related to the HCSS. Third, it is hypothesized that MKs who have achieved a low level of emotional differentiation from their family of origin, as measured by the Emotional Independence Scale (EIS) (Hoffman, 1984), will score higher on the HCSS. A secondary purpose of Phase II

will be to compile the demographic data gathered on the MKs, including investigating the relationship of geographical area of overseas residence, years spent overseas, year in college, age, sex, and indication of where home is (USA, overseas, or both) on culture shock as measured by the HCSS.

Phase III. The third phase of the study is focused upon investigating the usefulness of the Cultural Distance scale (CD) and the Interpersonal Distance scale (ID) of the HCSS in predicting MKs' approach to acculturation. By placing CD and ID on perpendicular axes, four approaches to acculturation are proposed relating to each quadrant. Each quadrant is hypothesized to be similar to the typologies of acculturation proposed by Berry (1980): assimilation (low CD - low ID), integration (high CD - low ID), segregation (high CD - high ID), and marginality (low CD - high ID). When MKs are blocked according to type of approach to acculturation, it is hypothesized that significant differences will be found between these groups on measures of family adaptation and family cohesion (FACES III), family satisfaction (FSS), emotional differentiation (EIS), depression (BDI), anxiety (TAS), and alienation (DAS).

CHAPTER 2

METHODS

The study of the acculturation experience of MKs was divided into three phases. Phase I was concerned with the validity and reliability of the Homecomer Culture Shock Scales (HCSS) (Fray, 1986); Phase II involved the study of various variables thought to be associated with MKs' ability to cope with culture shock; and Phase III was a study of a paradigm for discriminating between different approaches that MKs may take in adapting to American culture and in reducing acculturative stress. This chapter will describe the methods employed in each of these phases.

Subjects

The study involved the use of two different data sets from two separate samples. The first sample of subjects (1986 Group) came from the MK Survey Form that was sent to 680 MKs who were enrolled in college in the Spring of 1986. A list of subject names for the 1986 Group was provided by the Southern Baptist Foreign Mission Board. The subjects were either undergraduate or graduate students. From this group, 369 subjects (197 females and 172 males) completed and returned the survey, representing a 54% response rate. Ages ranged from 16 to 30 years, with a mean age of 21.2 years. A balanced number of freshman (N = 72), sophomores

(N = 68), juniors (N = 69), seniors (N = 79), and graduate students (N = 75) responded to the survey. The average age of the subjects when they first went overseas was 3.53 years, and the mean numbers of years lived overseas was 12.57. The sample represented Southern Baptist MKs from all over the world.

The second sample of subjects (1987 Group) included 69 freshman MKs who attended a retreat in the Fall of 1987 sponsored by the Southern Baptist Foreign Mission Board. Permission was granted to collect data during this retreat. The 69 subjects included 42 females and 27 males, and all were in their freshman year of college. The median age was 18 years and every continent of the world was represented in the sample.

Instruments

The MK Survey Form (Fray, 1986) (see Appendix A) was developed by the author in order to obtain demographic and desired scale measures through a survey format. The following demographics were obtained: year in school, sex, geographical location of overseas residence (divided into the eight regions of the world used by the Southern Baptist Foreign Mission Board), marital status, number of years spent overseas, age the MK first went overseas, number of siblings, and a profile of the MK's educational background. For the latter variable, six types of educational systems

were identified, including national schools overseas, correspondence schools, international schools, mission schools, USA schools, and boarding schools. A number of questions were directed at the person's cultural involvement overseas:

1. While living overseas did you see yourself as: (a) most like Americans, or (b) most like the nationals of the country in which you lived?

2. Were your friends and the people you interacted the most with: (a) mostly other MKs, or (b) mostly nationals?

3. Did you wear the traditional clothes of the nationals?

4. Did you speak the local language fluently?

5. Did you enjoy listening to the traditional music of the nationals?

6. Are you glad to be an MK?

7. Where do you consider your home to be: (a) USA, or (b) overseas?

Along with the demographic data, four scales were included as part of the MK Survey Form: the Emotional Independence Scale (Hoffman, 1984), FACES III and the Family Satisfaction Scale (Olson, Sprinkle, & Russell, 1979), and the HCSS.

The Emotional Independence Scale (EIS) from the Psychological Separation Inventory (Hoffman, 1984) is used as a measure of differentiation from one's family of

origin. Hoffman defines emotional independence as freedom from an excessive need for approval, closeness, togetherness, and emotional support in relationship to parents. In the original version of this scale, the respondent rated 17 items on a Likert scale from 1 to 5, once in reference to the person's "mother" and once in reference to the person's "father" (for a total of 34 items). The test-retest reliability of the scale is $\underline{r}$ = .79 when answered for the mother and $\underline{r}$ = .85 when responded to for the father (Hoffman, 1984). In his article, Hoffman suggested that the distinction between separation from mother and separation from father may not be critical. Following correspondence between Hoffman and this researcher, it was decided to instruct subjects to respond to each item focusing on "parents" instead of "mother" and "father" individually. This procedure reduced the number of items from 34 to 17. With this change of the EIS, the reliability of the scale can only be inferred.

The Faces III family inventory (Olson et al., 1985) consists of two factor analytically derived scales: Family Adaptation (FA) and Family Cohesion (FC). The FA scale measures the flexibility within a family structure to change in response to demands and stressors on the family system. With rigidity on one end of the scale and chaos on the other end, Olson et al. propose that a healthy family would have a balanced score on this scale. The FC scale, with enmeshment

on one end of the scale and disengagement on the other, measures the emotional bonding within the family. Again, Olson et al. proposes that balanced scoring on this scale is indicative of a healthy family system. The validity of the scales is supported by cross ractor analysis which confirmed the original factor structure. Internal reliability coefficients are reported in the test handbook, with a coefficient of .63 on the FA scale and .75 on the FC scale. While the reliabilities reported on the scales are only adequate, studies of construct validity have been more robust. Olson et al. (1983) report a consistent line of research in which FACES III was successful in discriminating between problem families and non-symptomatic families.

The Family Satisfaction Scale (FSS) (Olson et al., 1985) is a 14 item scale which measures a person's satisfaction with his or her family. Based on the use of factor analysis in its development, the construct validity of the scale appears strong. A Cronbach Alpha of .92 indicates that the scale has high internal reliability, and a test-retest reliability coefficient of .75 over a five week interval offers further support for the reliability of the scale (Olson et al.).

The Homecomer Culture Shock Scales (HCSS) will be used as a measure of the adjustment problems experienced by MKs. The HCSS is comprised of four scales: the Culture Shock scale (CS), the Cultural Distance scale (CD), the

Interpersonal Distance scale (ID), and the Grief scale (Gr). The internal reliability of each of these scales is supported by Cronbach Alphas of .92, .87, .86, and .84 respectively. The reliability of the CS is also supported by a split-half reliability coefficient of .89 using the Spearman-Brown formula.

Three other measures were used in the study that were not included on the MK Survey Form. The Dean Alienation Scale (DAS) (Dean, 1961) consists of 24 items intended to measure alienation in society. The DAS includes three subscales:

1. Powerlessness (9 items) - measuring feelings of hoplessness in influencing the outcome of one's behavior in society.

2. Normlessness (6 items) - measuring the painful uneasiness associated with a feeling of separation from group standards, where values held are irrelevant to current society.

3. Social Isolation (9 items) - measuring feelings of loneliness and alienation from society.

Dean reports that the test has good reliability. He found split-half reliabilities of .78 for the total scale, .78 for the Powerlessness scale, .73 for the Normlessness scale, and .84 for the Social Isolation scale. The DAS has received fairly wide usage in research, and particularly

relevant to this study is its past use with college students (Burbach & Thompson, 1971; Williams, 1986).

The Beck Depression Inventory (BDI) (Beck, Ward, Mendolson, Mock, & Erbough, 1961) is a 21-item, self-report depression inventory that is one of the most frequently used depression scales in clinical research (Hatzenbuehler, Parpal, & Matthews, 1983). Oliver and Burkham (1979) report a one-week test-retest reliability of .78 for a sample consisting of college students. Beck (1967) reports a split-half Spearman-Brown reliability coefficient of .93, indicating that the BDI has high internal reliability. Numerous validity studies are reported by Beck that support the construct validity of the BDI.

The Trait Anxiety Scale (TAS) of the State-Trait Anxiety Inventory (Spielberger, Gorsuch, & Lushene, 1970) was used in the study. This scale involves 20 items that describe symptoms of anxiety or indicate the absence of anxiety. The test-retest reliability coefficients on the TAS range from .73 to .86 and the internal reliability is supported by Alpha Coefficients ranging from .86 to .92.

Procedures

Two sets of data collection procedures are reported in this study. The first set of procedures pertains to the collection of data from the MK Survey Form (which included the EIS, FACES III, FSS, and the HCSS) in the Fall of 1986

(1986 Group). The second set of data involves procedures that were followed with the sample of subjects that were tested in the Fall of 1987 (1987 Group).

In the first procedure, following the development of the MK Survey Form, a mail-out to a list of 680 MKs was made that included a cover letter, the MK Survey Form, and a stamped return envelope. A follow-up card was sent one week after the initial mail-out to all subjects thanking them for their participation, and encouraging those who had not yet returned a survey to do so.

In the second procedure, each willing participant at the retreat in the Fall of 1987 was administered the HCSS, the BDI, the DAS, and the TAS. Also included with the scales were questions focusing on the following variables: age the MK first went overseas, number of years spent overseas, age, and sex. These measures were administered by the director of the retreat using written instructions provided by the researcher. At the retreat, each subject was also given a packet containing a second copy of the HCSS, a stamped return envelope, and a cover letter containing instructions. They were instructed to open the envelope in two weeks time and to fill out and return the enclosed form with the stamped envelope provided. One week after the retreat, each participant was sent a letter of reminder with an additional copy of the HCSS. At the end of two weeks from the initial administration of the HCSS, a second reminder card was mailed out.

Statistical Analyses

Two analyses were conducted in Phase I of the study. First, in order to determine the test-retest reliability of the HCSS, the two administrations of the HCSS were correlated using the Pearson r correlation coefficient (Anastasi, 1976). Second, the concurrent validity of the HCSS was analyzed by correlating the HCSS with the BDI, the DAS, and the TAS using the Pearson r correlation coefficient.

In Phase II of the study, the principle method of statistical analysis was multiple regression. Wampold and Freund (1987) contend that multiple regression is the analysis of choice when the research concern is with the predictive relationships among variables rather than a determination of causality. In using multiple regression analysis it was possible to determine if the independent variables FACES III, EIS, and FS were significantly predictive of culture shock as measured by the HCSS. Because multiple regression assumes that the continuous variables are linear, the FACES III measure had to be converted to a linear measure. This conversion was carried out using the distance from center formula (DFC) recommended by Olson et al. (1985) which gives a measure of balance within the circumplex model. Also analyzed in the regession model were the demographic variables: age the MK first went

overseas, number of years spent overseas, geographic location overseas, year in school, age, sex, indication of where home is (USA, overseas, or both), and primary type of educational experience. Post hoc analysis was carried out on the variables "home" and geographical location of overseas residence using Tukey's HSD.

The secondary purpose of Phase II was to compile the descriptive data taken from the questions that were directed at the MK's involvement with the host country culture. This step was carried out by analyzing frequency tables.

The purpose of Phase III of the study was to investigate the possibility of identifying MKs' approach to acculturation by considering their scores on the Interpersonal Distance (ID) and the Cultural Distance (CD) scales of the HCSS. By putting the CD and ID scales on perpendicular axes, each subject fell into one of four quadrants representing different approaches to acculturation (see Figure 1): assimilation (low CD - low ID), integration (high CD - low ID), segregation (high CD & high ID), and marginality (low CD & high ID). Multiple discriminant function analysis was used with the 1987 Group to see if scores on Faces III, EIS, and FSS could discriminate between the four approaches to acculturation. A second multiple discriminant function analysis was done on the 1986 Group, using the BDI, the TAS, and the DAS as the discriminant predictor variables.

CHAPTER 3

RESULTS

In this chapter, the results of the statistical analyses of the study are presented. To begin with, a presentation of the demographic data gathered on the MK Survey Form is made. This is followed by three sets of data analyses corresponding to the three phases of the study. First, the analyses of the validity and reliability data on the Homecomer Culture Shock Scales (HCSS) are reported. Second, the results of the data on the relationship between family system dynamics and culture shock are presented. Various demographic variables are also discussed in this part of the chapter. Finally, the results of the discriminant analysis on different approaches to acculturation are described.

Demographic Data

The demographic data are based on the 1986 Group which involved 369 MKs, including 197 females and 172 males, all of whom were in college or graduate school at the time of the study. The mean age of the subjects was 21.22 years, the average age they left to go overseas was 3.5 years (*SD* = 1.41), and the average number of years spent overseas was 12.61 (*SD* = 3.87).

Six questions on the MK Survey Form were directed at

at exploring the degree of identification that MKs had with the culture of their overseas host country. Frequencies for the responses to each of the cultural identification questions were tabulated by eight regions of the world: Europe and the Middle East, South and Southeast Asia, East Asia, West Africa, Eastern and Southern Africa, Eastern South America, Western South America, and Middle America and the Caribbean. The results of this analysis are presented in Table 4.

In reviewing the results in Table 4, there appears to be a trend that MKs from South America, Middle America, and the Caribbean are closely identified with the culture of their host countries. This group, when compared with MKs from Africa, Asia, and Europe, report higher rates of language fluency, enjoy listening to the host culture's music more, identify more with Nationals than Americans, and are more socially interactive with Nationals.

A profile of educational background was gathered on each subject. Six types of educational experiences were identified on the MK Survey Form: national schools, correspondence schools, international schools, mission schools, American schools in the USA, and boarding schools. The subjects were asked to indicate what type of school they attended for each grade level, and the total number of years in each type of school was tabulated. In Table 5 the summary of the number of years spent in each type of school

Table 4. Endorsement of Cultural Identification Questions by Region of the World (1986 Group, N = 369).

Demographic Question	Region of the World *							
	1	2	3	4	5	6	7	8
	% b	% b	% b	% b	% b	% b	% b	% b
1. While living overseas did you see yourself as: a) most like Americans b) most like Nationals?	34	21	18	66	56	45	23	31
2. Were your friends and the people you interacted most with: a) other MKs b) Nationals?	52	22	21	72	72	55	47	45
	1	2	3	4	5	6	7	8
	% Yes	% Yes	% Yes	% Yes	% Yes	% Yes	% Yes	% Yes
3. Did you wear the traditional clothes of the Nationals?	44	18	13	84	54	62	33	
4. Did you speak the local language fluently?	56	63	40	100	100	96	50	
5. Did you eat the traditional foods of the Nationals often?	100	87	94	98	92	96	70	
6. Did you enjoy listening to the traditional music of the Nationals?	44	25	40	84	62	68	55	

* Key for Region of the World:

1 = Europe and the Middle East
2 = South and South East Asia
3 = East Asia
4 = Eastern South America
5 = Middle America and Caribbean
6 = Western South America
7 = West Africa
8 = Eastern and Southern Africa

Table 5. Mean Number of Years in Educational Systems by Region of the World (1986 Group, N = 369).

Type of School	Region of the World *							
	1	2	3	4	5	6	7	8
National	1.00	.06	.63	2.74	2.10	1.20	.60	1.77
Correspondence	.80	1.95	.17	1.53	1.30	0.86	1.80	1.80
International	6.10	4.38	5.53	3.27	4.30	5.00	3.30	2.60
Mission	.50	2.60	2.90	1.40	.73	1.50	1.50	1.80
USA	2.87	2.80	2.70	3.13	3.26	3.30	4.60	3.60
Boarding	1.12	1.50	.85	.36	.50	1.20	3.27	3.24

* Key to Region of the World:

1 = Europe and the Middle East
2 = South and Southeast Asia
3 = East Asia
4 = Eastern South America
5 = Middle America and the Caribbean
6 = Western South America
7 = West Africa
8 = Eastern and Southern Africa

are reported by region of the world. According to the results of this survey, MKs attend international schools more than any other type of school. Some differences between MKs from the various regions of the world are notable. The MKs from Africa spent approximately 3.25 years of their schooling in boarding schools, and this contrasts with MKs from the other regions of the world where the number of years in boarding school ranged from .05 to 1.5 years. MKs from Eastern South America and Middle America and the Caribbean spent the most years in national schools (2.74 and 2.1 years respectively) when compared to MKs from the other regions of the world.

In considering the educational backgrounds of MKs, a key question is, "Does it affect MKs' college performance?" This question was addressed by using college grade point average as the dependent variable with years in the type of school as the predictor variables in a multiple regression equation. The results showed that none of the types of school backgrounds were significantly predictive of college GPA. The mean college GPA for the 1986 Group was 2.92.

On the MK Survey Form the subjects were asked, "How many programs (retreats, workshops, etc.) offered by your mission did you attend that were directed toward preparing you for the adjustment of leaving the field and entering college?" A low percentage of MKs reported having preparatory experiences (see Appendix C). This finding is demonstrated

in the frequency of MKs reporting no preparatory experiences: Europe and the Middle East 72%, South and Southeast Asia 63%, East Asia 28%, Eastern South America 72%, Western South America 89%, Middle America and the Carribean 65%, West Africa 63%, and Eastern and Southern Africa 52%. In contrast, 85% of the subjects attended a retreat during their freshman year in college that was directed at coping with the adjustment to college, and 95% of the respondents felt that more programming intended to facilitate adjustment would be helpful.

Phase I: Validity and Reliabilty of the HCSS

The basic question regarding the validity of an instrument is "Does the instrument measure what it was intended to measure?" (Golden, Sawicki, & Franzen, 1987; p. 31). To begin to answer this question on the HCSS, the researcher went to a basic definition of culture shock: Culture shock is the psychological stress (experienced as anxiety, helplessness, irritability, etc.) associated with acculturation to a new cultural milieu (Church, 1982). Based on this definition of culture shock, the researcher proposed that support for the criterion validity of the HCSS would be found if the HCSS was found to correlate significantly with psychometrically derived instruments which measure depression, anxiety, and alienation.

The validity study involved the 1987 Group (N = 69).

Instruments chosen to be concurrent criterion measures were the Beck Depression Inventory (BDI) (Beck, Ward, Mendolson, Mock, & Erbough, 1961), the Dean Alienation Scale (DAS) (Dean, 1961), and the Trait Anxiety Scale (TAS) of the State-Trait Anxiety Scale (Spielberger, Gorsuch, & Lushene, 1970). Each of these measures was correlated with the HCSS subscales, the Culture Shock (CS) scale, the Cultural Distance (CD) scale, the Interpersonal Distance (ID) scale, and the Grief (Gr) scale. The results of the correlation analyses using the Pearson correlation coefficient are reported in Table 6.

The CS scale was found to have moderate correlations with the TAS (.45) and the BDI (.42), and a lower though still significant correlation with the DAS (.27). The subscales of the DAS, Powerlessenss (DAS-P), Normlessness (DAS-N), and Social Isolation (DAS-S), had correlations with the CSS of .22, .06, and .38 respectively. Apart from the insignificant correlation between the CS and DAS-N, all the correlations were significant in the positive direction.

Moderately low correlations were found between CD and the TAS (.20), BDI (.25), DAS-S (.23). Only the correlation between the BDI and the CD scale was significant at the .05 level. The CD scale which is hypothesized to measure the distance or dissonance a person feels between self and the values, beliefs and customs of society in general, appears

Table 6. Pearson Correlation Coefficients, Means, and Standard Deviations (1987 Group, N = 69).

Measure	CS	CD	ID	Gr	DAS	DAS-P	DAS-N	DAS-S	TAS
CS	-								
CD	.87*	-							
ID	.70*	.39*	-						
Gr	.63*	.39*	.32*	-					
DAS	.27*	.07	.37*	.39*	-				
DAS-P	.22	.06	.22	.31*	.83*	-			
DAS-N	.06	-.16	.01	.26*	.68*	.42*	-		
DAS-S	.38*	.23	.50*	.28*	.77*	.44*	.29*	-	
TAS	.45*	.20	.43*	.43*	.42*	.33*	.27*	.24*	-
BDI	.42*	.25*	.52*	.35*	.54*	.41*	.28*	.47*	.51*
M	59.5	27.7	13.8	9.4	68.1	25.1	14.6	28.4	40.31
SD	13.0	6.53	4.91	3.26	9.94	4.79	3.58	4.51	7.84

Note: * $p < .05$

Key to Abbreviations:

CS = Culture Shock scale
CD = Cultural Distance scale
ID = Interpersonal Distance scale
Gr = Grief scale
DAS = Dean Alienation Scale
DAS-P = Powerlessness
DAS-N = Normlessness
DAS-S = Social Isolation
TAS = Trait Anxiety Scale
BDI = Beck Depression Inventory

to be only moderately related to symptoms of depression and not significantly related to anxiety and alienation.

Moderate to moderately high correlations were found between ID and BDI (.52), DAS-S (.50), TAS (.43), and DAS (.37). The concurrent criterion vailidity of the ID scale, which is hypothesized to measure feelings of loneliness and alienation that result from not identifying with or feeling a part of a smaller group of significant others, is supported by these results.

The Grief (Gr) scale of the HCSS was found to have moderate correlations with the BDI (.35), the TAS (.43), and the DAS (.39). Correlations between the Gr and the DAS subscales DAS-P, DAS-N, and DAS-S were .31, .26, and .28 respectively. These findings provide reasonable support for the validity of the Gr scale.

In order to test the stability of the HCSS over time, the test-retest reliability of the instrument was examined (see Table 7). A survey format was used because the MK population is widely dispersed across the country. After two follow-up reminders, 39 subjects (14 females and 25 males) completed both tests. The test-retest interval ranged from 10 to 55 days with a mean of approximately 20 days. Using the Pearson *r*, test-retest correlation coefficients of .80., .79, .60, and .82 were produced for the CS, CD, ID, and Gr scales respectively.

Table 7. Test-Retest Correlation Coefficents of the Homecomer Culture Shock Scales (1987 Group, N = 39).

	First Test		Second Test		
Scales	$\bar{X}$	SD	$\bar{X}$	SD	r
CS	59.50	13.04	60.34	15.24	.80
CD	27.78	6.53	27.69	7.34	.79
ID	13.81	4.91	14.25	4.58	.60
Gr	9.41	3.27	9.56	3.27	.82

Phase II: Culture Shock and Family System Dynamics

Multiple regression analysis was used to study the relationship between culture shock and the independent variables, emotional differentiation from family of origin, family satisfaction, family cohesion and adaptability, and a variety of demographic variables (see Table 8). The independent variables were the Emotional Independence Scale (EIS) (Hoffman, 1984), the Family Satisfaction Scale (FSS) (Olson, McCubbin, Barnes, Larsen, Muxen & Wilson, 1985), FACES III (Olson et al., 1985), age, years lived overseas (YOS), year in school (YIS), home (where MKs indicated their home to be: USA, overseas, or both), sex, and geographical location of overseas residence (GEO). Each of the independent variables were regressed against four dependent measures from the HCSS: the CS, CD, ID, and Gr scales. The results for these analyses are reported in Tables 9 through 12, and presented in the text in reference to the independent variables.

Emotional Differentiation

Emotional differentiation from the family of origin is a variable that involves the ability of an individual to separate psychologically from his/her family of origin, and thereby gain a sense of personal identity (Hoffman, 1984). Emotional differentiation from family of origin as measured

Table 8. Variables Used in the Regression Analysis; Including Abbreviations, Means, and Standard Deviations.

Variable Name	Abbreviation	N	$\bar{X}$	SD
Emotional Independence Scale	EIS	358	49.34	13.20
Distance From Center (FACES III)	DFC	313	7.17	4.37
Family Satisfaction Scale	FSS	338	47.87	9.06
Years Lived Overseas	YOS	369	12.60	2.57
Age		369	21.22	3.86
Year in School	YIS			
Geographical Location of Overseas Residence	GEO			
Home (USA, Overseas or Both)				
Sex				

Table 9. Regression Analysis With the Culture Shock Scale as the Dependent Variable.

a) Results of the Overall Model

Dependent Variable = Culture Shock

Source	df	SS	MS	F	p	R-Sq.
Model	21	24049.67	1093.17	5.3	.0001	.31
Error	256	52823.39	206.341			
Total	278	76873.06				

b) Results of the Independent Variables Regressed Against Culture Shock

Source	df	Type III SS	F	p
EIS	1	3542.86	17.17	0.0001
DFC	1	1966.41	9.53	0.0022
FSS	1	120.58	5.85	0.0163
Age	1	920.57	4.46	0.0356
YOS	1	362.17	1.75	0.1864
YIS	4	920.51	1.12	0.3497
Home	2	9657.19	15.60	0.0001
Sex	1	18.83	0.09	0.7628
GEO	9	3689.52	1.99	0.0412

Table 10. Regression Analysis with the Cultural Distance Scale as the Dependent Variable.

a) Results of the Overall Model

Dependent Variable = Cultural Distance

Source	df	SS	MS	F	p	R-Sq.
Model	21	271.45	239.61	4.15	.0001	.26
Error	259	14944.20	57.70			
Total	281	20215.60				

b) Results of the Independent Variables Regressed Against Cultural Distance.

Source	df	Type III SS	F	p
EIS	1	371.39	6.44	0.0118
DFC	1	331.43	5.74	0.0173
FSS	1	246.66	4.27	0.0397
YIS	4	119.92	0.52	0.7214
Age	1	187.31	3.25	0.0727
YOS	1	29.05	0.50	0.4786
Home	2	2153.28	12.44	0.0001
Sex	1	2.00	0.03	0.8525
GEO	9	1312.45	2.53	0.0086

Table 11. Regression Analysis with the Interpersonal Distance Scale as the Dependent Variable.

a) Results of the Overall Model

Dependent Variable = Interpersonal Distance

Source	df	SS	MS	F	p	R-Sq.
Model	21	1596.70	72.58	3.80	.0001	
Error	264	5042.59	19.10			
Total	286	6639.29				

b) Results of the Independent Variables Regressed Against Interpersonal Distance

Source	df	Type III SS	F	p
EIS	1	264.60	13.85	.0002
DFC	1	244.14	12.78	.0004
FSS	1	254.83	13.34	.0003
YIS	4	150.00	1.96	.1005
Age	1	44.03	2.31	.1301
YOS	1	112.08	5.87	.0161
Home	2	341.08	5.95	.0006
Sex	1	8.55	0.45	.5040
GEO	9	154.60	0.90	.5264

Table 12. Regression Analysis with the Grief Scale as the Dependent Variable.

a) Results of the Overall Model

Dependent Variable = Grief

Source	df	SS	MS	F	p	R-Sq.
Model	21	1503.78	68.35	6.10	.0001	.34
Error	263	2945.67	11.20			
Total	285	4449.46				

b) Results of the Independent Variables Regressed Against Grief

Source	df	Type III SS	F	p
EIS	1	185.70	16.58	.0001
DFC	1	42.42	3.79	.0527
FSS	1	43.32	3.87	.0503
YIS	4	167.25	3.73	.0057
Age	1	83.20	7.43	.0069
YOS	1	0.05	0.01	.9436
Home	2	632.34	18.82	.0001
Sex	1	8.90	.79	.3735
GEO	9	172.96	1.72	.0855

by the EIS was hypothesized to be related to differences between MKs with their experience of culture shock.

Type III sums of squares were used in this study as this procedure is generally more conservative than Type I sums of squares (SAS, 1985). Across the four multiple regressions, the EIS was found to be significantly related to the CS scale, F (1,256) = 17.17, p = .0001; to the CD scale, F (1, 259) = 6.44, p < .0118; to the ID scale , F (1,264) = 13.85, p < 0.0002; and to the Gr scale, F (1,263) = 16.58, p < .0001). Here and in other places where the subject size varies between analyses, it is because the statistical program drops out subjects with missing data. The direction of the relationship between the EIS and the Culture Shock Scales is positive, indicating that increased emotional differentiation from MKs' family of origin is a significant predictor of decreased culture shock.

Family Satisfaction

The Family Satisfaction Scale (FSS) (Olson et al., 1985) is a measure of the general contentedness a person feels with the degree of adaptability and cohesion within the family system. With studies associating family satisfaction with family health and thereby psychological health, it was hypothesized that family satisfaction as measured by the FSS would be a significant predictor of MK culture shock as measured by the HCSS.

The FSS was found to be significantly predictive of scores on all four scales on the HCSS across the four multiple regressions. A significant relationship was found between the FSS and the following: the CS scale, F (1,256) = 5.85, $p < .0163$; the CD scale, F (1,259) = 4.27, $p < .0397$, the ID scale, F (1,264) = 13.34, $p < .0003$; and the Gr scale, F (1,263) = 3.87, $p < .0503$. The results confirm the hypothesis that increased family satisfaction as measured by the FSS is associated with decreased problems with culture shock as measured by the HCSS.

Family Cohesion and Family Adaptability

Olson, Sprinkle, and Russell (1979) contend that by placing the Family Adaptation and Family Cohesion scales of FACES III on orthogonal axes, a circumplex model of family health can be conceptualized. On one axis the Family Adaptation scale is plotted with a continuum from rigidity to chaotic, and on the other axis, the Family Cohesion Scale is plotted on a continuum from fused to disengaged. In the circumplex model, families that score in the medium range (i.e. they are neither fused or disengaged, nor rigid or chaotic) demonstrate fewer family problems. Scores on the FACES III test were converted into a linear measure representing individuals' distance from center (DFC) of the circumplex model, with low DFC scores representing balanced scoring on FACES III. In this study, it was hypothesized

that balanced scoring on FACES III (represented by a low DFC score) would be significantly related to the degree of culture shock reported by MKs on the HCSS.

The DFC measure of the FACES III instrument was found to be significantly related to the CS scale, F (1,256) = 9.53, $p < .0022$; the CD scale, F (1,259) = 5.74, $p < .0173$; the ID scale, F (1,264) = 12.78, $p < .0004$; and the Gr scale, F (1,263) = 3.79, $p < .0527$. These results support the hypothesis that family health as measured by balanced scoring on FACES III is significantly predictive of the degree of culture shock reported by MKs on the HCSS.

Demographic Variables

Each of the demographic variables were included in the four mutliple regression analyses with the scales on the HCSS as the dependent variables. The variable that was most consistently predictive of MKs' responses to the HCSS was the variable Home. This variable represents the respondents' answer to the question of where they considered their home to be (USA, overseas, or both). Home was significantly related to the CS scale, F (1,256) = 15.60, $p < .0001$; to the CD scale, F (1,259) = 12.44, $p < .0001$; to the ID scale, F (1,264) = 5.95, $p < .0006$; and to the Gr scale, F (1,263) = 18.82, $p < .0001$). A post-hoc multiple comparison test using Tukey's HSD demonstrated that MKs indicating that overseas was home scored significantly higher on each of the HCSS scales than did MKs who

indicated that their home was in the USA or in both places (see Table 13). Similarily, MKs indicating their home to be both overseas and in the USA scored significantly higher on the HCSS (excepting ID) than did MKs who indicated that their home was in the USA. Overall, these results suggest that MKs' difficulty with culture shock decreases as they begin to identify the USA as their home.

It was demonstrated earlier in this chapter that apparent differences exist between MKs from the various regions of the world in their responses to the cultural identification questions. Given these differences, one might expect that geographical location of overseas residence might be predictive of MKs' problems with culture shock. Some mild effect of geographical location on MKs' scores on the following culture shock scales were found with the CS scale, F (1,256) = 1.99, $p < .0412$, and the CD scale, F (1,259) = 2.53, $p < .0086$. A post-hoc multiple comparison test using Tukey's HSD failed to reproduce significant differences between the means of MKs' scores on the HCSS when grouped by region of the world. This result suggests that geographical area of overseas residence has only a slight relationship with MKs' experiences with culture shock, and these analyses failed to clarify the nature of that relationship.

Three variables in this study were related to the dimension of time (age, year in school, and number of years

Table 13. Post-hoc Analysis using Tukey's HSD on Differences Between the Means of the Homecomer Culture Shock Scales by Perceived Location of Home.

Home Comparisons	Difference Between the Means			
	CS	CD	ID	Gr
Overseas - USA	13.81 *	6.28 *	2.55 *	3.71 *
Overseas - Both	8.12 *	4.02 *	1.46	1.69 *
Both - USA	5.69	2.26	1.09	2.03 *

Note: * $p < .05$

lived overseas), and surprisingly little relationship with culture shock was demonstrated. However, the Gr scale was found to be significantly related to the age of the MK, (F (1,263) = 7.43, $p < .0069$, and to year in college, F (4,263) = 3.73, $p < .0057$. These findings are consistent with the expectation that grief resolution is very sensitive to the passage of time. The number of years lived overseas was not predictive of differences between MKs on the HCSS.

Phase III: Approaches to Acculturation

The purpose of Phase III of the study was to investigate the usefulness of the HCSS in predicting MKs' approach to acculturation as conceptualized by Berry (1980). Berry proposes that four typologies represent people's approach to acculturation: Segregation, Integration, Assimilation, and Marginality. To study this proposal, the ID and CD scales were placed on perpendicular axes resulting in four quadrants, each hypothesized to represent an approach to acculturation (see Figure 1). Two separate analyses were then conducted. In the first analysis, MKs from the 1986 Group were blocked on approach to acculturation and a discriminant function analysis was used to see if the variables EIS, FSS, DFC, Age, and YOS could discriminate between the four groups. In the second analysis, the same procedure was followed with the 1987 Group using the BDI, DAS, and TAS as criterion variables.

Betz (1987) has recommended discriminant analysis as an appropriate way to study the dimensionality of group differences and to test theories that use taxonomies. The hypothesis in Phase III was as follows: If predictor variables can discriminate among the four acculturation groups, then suppport for the validity of using the HCSS as a discriminator between approaches to acculturation is indicated.

Analysis One

Since subjects falling close to the center of a circumplex model are likely to be similar, criteria were established to obtain sub-groups from the 1986 Group representing each of the four acculturation quadrants. Two principles guided the choice of the cut-off level for group membership: (a) create distance between the groups while (b) retaining a minimum of 20 subjects per group. As a result, 208 subjects out of 369 were retained in the analysis with the following number of subjects per group: Marginality = 21, Segregation = 63, Integration = 36, and Assimilation = 88. The first step in the analysis, as suggested by Betz (1987), was to consider the significance of each predictor variable (EIS, FSS, DFC, Age, and YOS) in terms of its contribution to the resultant discriminant functions. When Wilk's Lambda and a univariate F-ratio were obtained for each variable, DFC and YOS appeared to be poor discriminators between the groups (see Table 14).

Table 14. Wilk's Lambdas and Univariate F-Ratios used to Select Variables for Inclusion in Analysis One.

Variable	Wilks Lambda	F- Ratio (3,167)	p
EIS	0.949	3.013	0.032
DFC	0.974	1.490	0.2191
FSS	0.940	3.557	0.0156
Age	0.949	2.960	0.0339
YOS	0.972	1.570	0.1985

Key to Abbreviations:

EIS = Emotional Independence Scale
DFC = Distance from Center on FACES III
FSS = Family Satisfaction Scale
YOS = Years Spent Overseas

Subsequently, only EIS, FSS, and Age were retained as predictor variables in the discriminant function analysis.

The discriminant functions produced by the analysis are reported in Table 15. Three functions were produced by the analysis and each was significant in the amount of variance it accounted for ($p < .001$). The three functions accounted for 65.65%, 29.42%, and 4.94% of the variance respectively in the discriminant solution. The low amount of variance accounted for by Function 3 suggests that that function has little real utility in discriminating between the groups.

Betz has demonstrated how discriminant analysis is useful in interpreting how the discriminant variables contribute to understanding group differences. In this study it may be noted from the group centroids (see Table 16) that the first and largest function separates the Segregation group (large positive centroid) from the Assimilation group (large negative centroid), and both these groups were discriminated from the Marginality and Integration groups (close to zero centroid). The variables having the highest loadings on Function 1 were EIS and FSS, on which high scores on EIS and low scores on FSS were characteristic of the Segregation group versus the Assimilation group. On Function 2, the Marginality and Integration groups (high negative centroid) were separated from the Segregation and Assimilation groups (moderate postitive centroid). Age is the variable with the highest

Table 15. Standardized Discriminant Function Coefficients of Analysis One.

Variables	Function 1	Function 2	Function 3
EIS	0.87629	-0.43419	0.43856
FSS	-0.87590	-0.24714	0.59053
Age	0.06576	0.73236	0.70588
% of Variance	65.65	29.42	4.94
Cumulative Variance	65.65	95.06	100.00
Wilk's Lambda	.92534 *	.82633 *	.79210 *

Note: * $p < .001$

Table 16. Canonical Discriminant Functions Evaluated at Group Means (Group Centroids).

Group	Function 1	Function 2	Function 3
Marginality	0.02577	-0.61596	-0.20745
Segregation	0.55460	0.15835	-0.01594
Integration	-0.01917	-0.29757	0.20589
Assimilation	-0.39535	0.15536	-0.02332

loading on Function 2, with younger ages associated with the Marginality and Integration groups.

Using the discriminant analysis to classify the subjects into acculturation groups resulted in an overall hit rate of 52.88%. A priori probabilities for classification into each acculturation group were .10, .30, .18, and .42 for Marginality, Segregation, Integration, and Assimilation respectively. The percentage of hits varied greatly across groups: Assimilation 78.4%, Segregation 57.1%, Integration 5.6%, and Marginality 14.3% (see Table 17). These findings are mixed in that the discriminant variables were successful in discriminating the Assimilation group and the Segregation group, but could not discriminate out the Marginality and Integration groups. This finding leads to the conclusion that there is no support from this study for using the ID and CD scales as a means of identifying the four approaches to acculturation proposed by Berry (1980). However, it is significant that the FSS, EIS and Age variables did discriminate between those who score high on both the ID and CD scales (Segregation) from those who scored low on both scales (Assimilation).

Analysis Two

In Analysis Two, discriminant function analysis was used to determine if the TAS, DAS, and BDI could discriminate among the four approaches to acculturation for the 1987

Table 17. Hit Rates Using Discriminant Function Analysis to Predict Approaches to Acculturation.

Actual Group	# of Cases	Predicted Group Membership			
		M	S	I	A
Marginality (M)					
No.	21	3	4	1	13
%		14.3	19.0	4.8	61.9
Segregation (S)					
No.	63	2	36	2	23
%		3.2	57.1	3.2	36.5
Integration (I)					
No.	36	1	13	2	20
%		2.8	36.1	5.6	55.6
Assimilation (A)					
No.	88	0	12	2	69
%		0.0	18.2	3.4	78.4

Group (N = 69). With the low number of subjects in the 1987 Group all of the subjects in the group were retained in the analysis. The criterion for group membership was based on the mean scores for the ID and CD scales. This procedure placed 18 subjects in the Marginality group, 25 subjects in the Segregation group, two subjects in the Integration group, and 20 subjects in the Assimilation group.

When Wilk's Lambda and the univariate F-ratio were obtained for each variable, the DAS was found to be a poor discriminator between the groups (see Table 18). The discriminant functions produced by the analysis are reported in Table 19. Three functions were produced by the analysis, but only Function 1 which accounted for 84.19% of the variance was significant. The number of subjects in the Integration group render consideration of this group meaningless. In examining the group centroids (see Table 20) it is clear that Function 1 discriminates the Assimilation group (large negative centroid) from the Marginality and Segregation groups (moderate positive centroid). On Function 1, the TAS had a high positive loading and the BDI had a moderately high positive loading. These results suggest that higher scores on the BDI and the TAS are associated with the Marginality and Segregation groups.

The results of the classification procedure are reported in Table 21 and they demonstrate the inability of the DAS,

Table 18. Wilk's Lambda and a Univariate F-Ratio Applied to Analysis Two.

Variable *	Wilk's Lambda	F-Ratio (3,61)	p
BDI	0.86687	3.123	0.0323
DAS	0.94498	1.184	0.3233
TAS	0.77212	6.001	0.0012

* Key to Abbreviations

BDI = Beck Depression Inventory
DAS = Dean Alienation Scale
TAS = Trait Anxiety Scale

Table 19. Standardized Discriminant Function Coefficients of Analysis Two.

Variables	Function 1	Function 2	Function 3
BDI	0.34449	0.06350	1.24739
DAS	-0.42687	1.00273	-0.41433
TAS	0.86253	-0.11298	-0.82546
% of Variance	84.19	14.01	1.80
Cumulative Variance	84.19	98.20	100.00
Wilk's Lambda	.6983 *	.9389	.9927

Note: * $p < .05$

Table 20. Canonical Discriminant Functions Evaluated at Group Means (Group Centroids).

Group	Function 1	Function 2	Function 3
Marginality	0.38441	0.14620	-0.11017
Segregation	0.35474	0.01277	0.09135
Integration	0.61006	-1.24426	-0.10392
Assimilation	-0.85041	-0.02312	-0.00464

Table 21. Hit Rates Using Discriminate Function Analysis to Predict Approach to Acculturation (Analysis Two).

	# of	Predicted Group Membership			
Actual Group	Cases	M	S	I	A
Marginality (M)					
No.	18	1	13	0	4
%		5.6	72.2	0.0	22.2
Segregation (S)					
No.	25	2	16	1	6
%		8.0	64.0	4.0	24.0
Integration (I)					
No.	2	0	2	0	0
%		0.0	100.0	0.0	0.0
Assimilation (A)					
No.	20	0	7	0	13
%		0.0	35.0	0.0	65.0

TAS, and BDI in distinguishing four approaches to acculturation. An overall hit rate of 46.15% was achieved using this model, with considerable variation across groups. The correct classification rate for each of the groups was 5.6% for Marginality (N = 18), 64.0% for Segregation (N = 25), and 65% for Assimilation (N = 20). The a priori chance probabilities for correct classification were .28, .38, and .31 for Marginality, Segregation, and Assimilation respectively.

While Analysis Two was not successful in discriminating among the four approaches to acculturation, the data suggest that two groups, Segregation and Assimilation, might be more clearly distinguished. These results are congruent with those of Analysis One in that the criterion variables discriminated between the acculturation group scoring high on both CD and ID (Segregation) and the acculturation group scoring low on both CD and ID (Assimilation).

With the data suggesting the presence of two distinguishable groups, a post-hoc discriminate analysis was conducted to further elucidate this finding. Two groups were identified using the CS scale: One group scoring one-half a standard deviation above the mean on CS (high culture shock, N = 13) and a second group scoring one-half a standard deviation below the mean on CS (low culture shock, N = 24). In this analysis the BDI, TAS, and DAS were used as the criterion variables. The classification results yielded

an overall hit rate of 75.8%, with an 87.5% correct classification of the low culture shock group, and a 53.8% correct classification of the high culture shock group.

CHAPTER 4

DISCUSSION

In previous chapters the problem of culture shock has been discussed, related literature has been reviewed, the methodology used in this study has been presented, and the results of the data analyses have been reported. The purpose of this chapter is to discuss the results of the study, focusing on the significance of the results to the problems this study was intended to address. Four areas will be discussed in this chapter: first, the psychometric properties of the Homecomer Culture Shock Scales (HCSS); second, the relationship between culture shock and system dynamics of family of origin; third, the relationship of several demographic variables with culture shock; and fourth, the question of the approaches to acculturation.

Psychometric Properties of the HCSS

Development of the HCSS began by identifying behavioral descriptors of the experience of culture shock commonly reported in the literature. This approach to item development was partly in response to the lack of a solid theoretical base to the culture shock concept from which to derive items. It was also hoped that the items thus developed would result in scales linked directly to MKs' experience with culture shock. Using factor analysis, a

four factor solution of the original 23 items was produced, and based on the themes evident within the items of each factor (see p. 24), the factors were subsequently labeled Cultural Distance (CD), Interpersonal Distance (ID), Grief (Gr), and Moral Distance. The latter factor was not used in this study. A fourth scale called the Culture Shock (CS) scale was developed as a numerical sum of the CD, ID, and Gr scales. The CD, ID, Gr, and CS scales comprise the Homecomer Culture Shock Scales (HCSS).

Reliability of the HCSS

The test-retest reliability coefficients of the HCSS over an average interval of 20 days for 39 subjects were moderately high (CS = .80, CD = .79, ID = .60, and Gr = .82). These results provides support for the stability of the HCSS. The scale with the lowest reliability appears to be the ID scale. This scale is hypothesized to measure the extent to which an individual feels alone and alienated from his/her peer group. The first administration of the HCSS was at a retreat for MKs and it is likely that the subjects' feelings of affiliation were at a high point at that time, thereby lowering their scores on the ID scale. The second administration took place when the subjects were back in the university environment away from the camaraderie of being with other MKs, and it is not surprising that scores on ID were higher on the retest. It seems likely

that if the interpersonal environment was held constant, there would be higher test-retest reliability on the ID scale.

Fray (1986) reports Cronbach Alpha coefficients of .92, .87, .86, .81 for the CS, CD, ID, and Gr scales respectively. The high internal consistency represented in the Alpha coefficients adds support for the reliability of the HCSS. It is notable that the ID scale has an Alpha coefficient consistent with the other scales, again suggesting that the reliability of the ID scale may be greater than is indicated by the test-retest reliability coefficient.

Validity of the HCSS

The construct validity of the HCSS was examined and predicted relationships were discovered between scores on the HCSS and measures of depression, anxiety and alienation. The Beck Depression Inventory (BDI) (Beck, Ward, Mendolson, Mock, & Erbough, 1961) was used to measure depression, the Dean Alienation Scale (DAS) (Dean, 1961) was used to measure alienation, and the Trait Anxiety Scale (TAS) of the State-Trait Anxiety Scale (Spielberger, Gorsuch, & Lushene, 1970) was used to measure anxiety. As expected, the level of culture shock rises with the level of anxiety, depression, and alienation reported by the subjects. These results support the construct validity of the HCSS.

Some variablity was observed between the scales in their correlations with the BDI, the DAS, and the TAS. The CD scale failed to correlate significantly with the measures of alienation (r = .07) and anxiety (r = .20). The correlation beween the CD scale and the BDI of .25 was significant at the .05 level. These results raise some questions as to how scores on the CD scale should be interpreted. One interpretation might be that the feelings of lack of congruence with the customs and values of a new culture do not necessarily lead to the emotional symptomotology generally associated with culture shock.

The ID and Gr scales have moderate to moderately high correlations ranging from .37 to .52 with the measures of anxiety, depression, and alienation. Thus, in contrast to the CD scale, the emotional symptomotology associated with culture shock seems to be related to the ID and Gr scales. The differences between the CD scale and the ID and Gr scales in their relationships with measures of anxiety, depression, and alienation may be associated with the likelihood that the three scales represent different dimensions of culture shock. Those dimensions being, interpersonal bonding in the new culture (ID), resolution of the grief from leaving the old culture (Gr), and the congruence between one's own beliefs, values, and customs with those of the new culture (CD). It seems reasonable to propose that forming close interpersonal relationships with

a smaller group of significant others and coping with the grief associated with leaving one's home culture will help the resolution of culture shock. The following hypothetical cases illustrate this point:

> Anna is a Sophomore in college and she scores high on each of the culture shock scales. She feels a persistent, nagging sense of loss for her overseas home and has not developed emotional attachments with the people around her. Furthermore, she feels at odds with the American culture including its customs, values and beliefs, etc.. All the indicators suggest that Anna lives in the past with a romanticized view of her overseas home, and she is having difficulty establishing new attachments, both interpersonally and culturally, in her new home. This description is typical of people having difficulty with culture shock. John on the other hand, scored low on Interpersonal Distance, low on Grief, high on Cultural Distance. An extremely different picture emerges when compared to the case of Anna. The establishment of interpersonal attachments and the processing of feelings of loss of his overseas home become potential indicators of psycho/social adjustment, even in the face of ongoing feelings of being different from the mainstream culture around him.

These hypothetical cases demonstrate how the multidimensional nature of the HCSS offers some promise in better understanding the complex nature of culture shock.

The appropriateness of using a summative score of the CD, ID, and Gr scales to form an overall Culture Shock scale (CS) is supported by the data. First, the internal consistency of the CS is high (Alpha = .92) suggesting that an overall dimension is present in the items. Second, correlations between the CS and the BDI, TAS, and DAS were all significant at the .05 level, ranging from moderate to

moderately high (.42, .45, and .27 respectively). The significant relationship between the CS and measures of depression, anxiety, and alienation is consistent with what would be expected based on the definition of culture shock employed in this study.

Further support for the validity of the HCSS was found with the concurrent criterion variable of where MKs perceived their home to be (USA, overseas, or both). It was hypothesized that MKs who indicated that the USA was their home would score lower on a measure of culture shock. This was found to be true for each of the scales on the HCSS.

Limitations and Suggestions for Further Validation of the HCSS

Several limitations of the HCSS are notable. First, the scale was developed with a homogeneous group of MKs and the validity of the HCSS for use with other groups of homecomers is not supported by data at this point. Second, the HCSS was developed through a survey with a 54% response rate. The characteristics of the non-respondents may significantly change the normative data of the HCSS. Thirdly, the HCSS has not been used clinically at this time, and as a result it should not be used for clinical purposes until further research has been conducted.

A number of further studies are needed in the continued validation of the HCSS. First, the stability of the factor structure of the HCSS needs to be studied with a factor

analysis of a new sample of MKs. A second factor analysis might also involve more items generated for the Moral Distance factor which at present has only two items. Second, the validity of the HCSS with other groups of dependents of Americans living overseas should be researched. Other groups might include the dependents of Department of Defense personnel assigned overseas, the dependents of American business personnel overseas, and international students returning to their home cultures. Confirmation of the factor structure of the HCSS for other groups would be an important part of validating the instrument for different populations. Third, no data have been collected at this time on how Americans raised in the USA would score on the HCSS. The ability of the HCSS to discriminate the homecomer experience of culture shock from that of peers raised in the USA would be important to the validation of the HCSS.

Culture Shock and Family Systems Dynamics

In this section, the hypotheses linking MKs' experiences of culture shock with characteristics of their family of origin will be discussed. Three different variables that are concerned with MKs' family of origin are examined as they relate to culture shock: emotional differentiation, family health, and family satisfaction. Multiple regression was used to analyze the data, and it is

noted that an inflated potential for Type I errors was present because of the use of multiple F tests.

Emotional Differentiation

Hoffman (1984) describes emotional differentiation as the "freedom from an excessive need for approval, closeness, togetherness, and emotional support in relation to the mother and father" (p. 171). It was hypothesized that MKs with greater degrees of emotional differentiation from their family of origin as indicated by low scores on the Emotional Independence Scale (EIS) (Hoffman, 1984) would score lower on the HCSS. This hypothesis was confirmed as the EIS was found to be significantly predictive of scores on each of the scales of the HCSS.

Of all the variables used in this study, emotional differentiation had the strongest relationship with culture shock. The primary significance of this finding is that emotional differentiation assumes a familial pattern that allows for individuation within the family unit. The developmental task of individuation is critical to successful launching from the family, and in the case of MKs, neccessary to meet the challenge of entering American life in the USA. For the MK raised overseas, the ability of the family to foster independence and individuation is associated with decreased problems with culture shock upon return to the USA.

The most significant limitation of this study rises out of changes in the wording of the EIS items. Originally the EIS consisted of 34 items, 17 items worded in reference to "mother" and 17 items worded in reference to "father." In this study the basic 17 items were rewritten focusing on "parents" rather than "mother" and "father" individually. Therefore, the reliability of the EIS can only be inferred.

Culture Shock and Family Health

Olson et al. (1979) have proposed a circumplex model for conceptualizing family health that involves two dimensions placed on perpendicular axes: family cohesion and family adaptability (see p. 20). The instrument used to measure family cohesion and family adaptability in the circumplex model is FACES III (Olson et al., 1985), and in this study scores on Faces III were converted to a linear measure representing an individual's distance from center (DFC). It was hypothesized that MKs who have a balanced score on the circumplex model (low DFC score) would score lower on the HCSS. This hypothesis was confirmed as the results showed that the DFC measure was significantly predictive of each of the HCSS scales.

This finding supports the position that the MK's family of origin has an impact on his/her resourcefulness in coping with culture shock. Here the focus is upon two variables that seem important in family system dynamics: cohesion and

adaptability. Olson et al. (1983) report considerable research that demonstrates how extremes on cohesion and adaptability are problematic. This suggests that for the missionary family overseas, there is a need to avoid over-identification that limits individuation (enmeshment), and to avoid high levels of autonomy with limited attachment (disengagement). Similarily, as the missionary family confronts change (both developmental in the family life cycle or situational) there may be a need to avoid a rigid, resistant stance to change, or a response that is chaotic and lacks any structure at all. In general, these findings suggest that enriched, balanced family systems may raise MKs that experience less culture shock.

Several limitations are apparent in reviewing this section of the study. First is the use of a linear transformation of the FACES III. This procedure, while necessary for the type of data analysis used in the study, greatly simplifies the structure of FACES III. For example, the analysis does not address differences between the four extreme family types that evolve from the circumplex model in their relationships to MK culture shock. Instead, the FACES III data were essentially reduced to a continuum from balanced to unbalanced on the circumplex model. Future studies focusing on the specific family types on the FACES III model as they relate to MKs' experiences with culture shock are needed. Second, FACES III has been criticized in

the literature. Beavers and Voeller (1983) have criticized FACES III arguing among other things, that adaptability should be conceptualized as a linear dimension rather than a curvalinear dimension. Kunce and Priesmeyer (1985) conducted a factor analytic study of the original 111 FACES items (Olson, Bell, and Portner, 1978) and failed to find adequate support for the circumplex model. Third, there is some question as to the validity of FACES III with a cross-cultural group such as MKs. This limitation is concerned with the effects of culture on the quality of family life associated with the dimensions of adaptability and cohesion. For example, the quality of life associated with a certain level of cohesion in one culture may be very different for the same level of cohesion in another culture.

Culture Shock and Family Satisfaction

Family satisfaction refers to the extent that an individual is content with the degree of adaptability and cohesion in the family of origin. It was hypothesized that decreased scores on culture shock as measured by the HCSS would be associated with increased family satisfaction as measured by the Family Satisfaction Scales (FSS) (Olson et al., 1985). The results showed that the FSS was a significant predictor of scores on each of the scales on the HCSS, thereby confirming the above hypothesis.

The significant relationship between family

satisfaction and culture shock supports the other findings in this study that associate dynamics of the MKs' family of origin with their resourcefulness in coping with culture shock. Family satisfaction adds the dimension of the MK's own perceived sense of the well-being in his or her family of origin, or more specifically, the MK's sense that a workable level of cohesion and adaptability existed in his or her family. Future research on the missionary family would do well to look for observable indicators of a family's effectiveness at the same time that it addresses the presence or absence of specific dynamics. This research suggests that the family members' experience of well-being within the family system is a factor that influences the MK's ability to cope with the homecoming to the USA.

In summary, measures of family dynamics used in this study were consistently found to be significant predictors of culture shock. Those elements within a family that promote emotional differentiation are likely to influence MKs' ability to cope effectively with the culture shock associated with their homecoming to the USA. The data suggest that MKs whose families permit autonomy yet foster a sense of family togetherness (balanced cohesion) and whose families are able to adjust family rules in the face of developmental or situational changes (balanced adaptability), tend to experience less culture shock.

Finally, MKs who experience a sense of well-being with their family of origin show lessened culture shock.

Culture Shock and Miscellaneous Demographic Variables

One question that is often asked is "Do MKs who are born overseas differ from those who go overseas later in life in their experience of culture shock upon return to the USA?" Using the age the MK first went overseas (AFO) and the number of years spent overseas (YOS) as predictor variables, the results failed to find that AFO and YOS are significant predictors of MK culture shock. This result does not support the idea that MKs who are born overseas experience more culture shock at re-entry for college than those who are not born overseas.

The grief dimension of culture shock as measured by the Gr scale of the HCSS was found to be related negatively to age and year in college. This result is consistent with the expectation that grief resolution occurs with the passage of time. However, the lack of a significant relationship between age and year in college on the other HCSS scales raises questions regarding the time frame within which resolution of culture shock occurs. This data suggests that while the grief dimension of culture shock may dissipate during college, Cultural Distance and Interpersonal Distance may not lessen significantly until after the college years. Clearly more research is needed to investigate this issue.

Another question of interest to missionaries is the effect of MKs' geographical location of overseas residence on their experience of culture shock upon re-entry to the USA for college. While MKs from South America and Middle America and the Caribbean were found to be more closely identified with the culture of their host country than were MKs from other regions of the world, no significant differences were found between MKs from the varying regions of the world on the measures of culture shock. The most appropriate conclusion seems to be that MKs from different regions of the world are more alike than different in their experience with culture shock. The most likely reason for this conclusion is that they all share a third culture heritage that results from being a foreigner raised in a foreign land.

Investigating Approaches to Acculturation

Culture shock for the MK is a phenomenon associated with the MK's efforts to acculturate to the American way of life. Acculturation refers to the cultural change an individual undergoes as a result of entering into a new cultural group. Berry (1980) has proposed that there are four approaches to acculturation that individuals might take: marginality, segregation, integration, and assimilation (see p. 13 for more details). These four approaches were developed based on a person's response to

two issues: the extent to which the individual wishes to preserve his or her cultural heritage, and the extent to which the individual desires interpersonal belonging with the new culture. It was hypothesized that CD could be used to measure preservation of cultural heritage and ID could be used to measure interpersonal belonging. Thus, the CD and ID scales of the HCSS were used to classify MKs according to their approach to acculturation (see Figure 1).

Two analyses were conducted, each designed to investigate a hypothesis regarding the approaches to acculturation. In the first analysis it was hypothesized that the FSS scale, the EIS scale, and age of the MK could be used to discriminate between the four approaches to acculturation. Using discriminant function analysis percentages of correct classification into the acculturation groups were 78.4% for Assimilation, 57.1% for Segregation, 5.6% for Integration, and 14.3% for Marginality. The results did not support the above hypothesis, nor did they support the use of the CD and ID scales to identify four approaches to acculturation. However, the results did show that low emotional differentiation from one's family of origin and low family satisfaction were characteristic of the Segregation group, and vice versa for the Assimilation group. The results also showed that younger ages were associated with the Marginality and Integration groups.

In the second analysis it was hypothesized that measures of depression, anxiety, and alienatation would discriminate between the four acculturation groups as defined by the CD and ID scales. The instruments used were the Beck Depression Inventory (BDI), the Trait Anxiety Scale (TAS), and the Dean Alienation Scale (DAS). Using discriminant function analysis, percentages of correct classification into the acculturation groups were 65% for Assimilation, 64% for Segregation, 0% for Integration, and 5.6% for Marginality. These results failed to show that the BDI, DAS, and TAS could discriminate four approaches to acculturation, or that the CD and ID scales can be used to identify approach to acculturation. It is significant that measures of anxiety, depression, and alienation could discriminate out a majority of the subjects who fell in the assimilation and segregation groups.

Studying the approaches to acculturation was an exploratory effort to look at alternative approaches to acculturation based on particular values that MKs hold. This research has failed to uncover any promising avenues for future research on this issue and there are at least two explanations that account for this failure. First, a moderate correlation between the CD and ID scales ($\underline{r}$ = .39) may have resulted in a linear dimension, ranging from high culture shock to low culture shock. This linear dimension was not suited to Berry's (1980) circumplex model which

depends on the two curvalinear dimensions of a) wanted interpersonal belonging and b) desire to preserve cultural heritage. This explanation fits the findings in each analysis that the Assimilation group (low CD and low ID) and the Segregation group (high CD and high ID) were successfully discriminated. Alternatively, the CD and ID scales may not have been sensitive enough to identify subjects in the marginality and integration groups, thus leading to the lack of fit between Berry's model and the CD and ID scales. Second, there is the possibility that the discriminating variables were inappropriate to distinguish between the approaches to acculturation. A study dedicated to analyzing Berry's theory on approaches to acculturation might benefit from analyzing a different set of variables.

Despite the fact that the hypotheses were not supported, the findings are interesting. It is remarkable that in the first analysis the EIS, FSS and age of the MK correctly discriminated 78.4% of the subjects in the Assimilation group. This result underscores the conclusion in Phase II of the study that the family system wields a powerful influence over MKs' experience with culture shock upon return to the USA. Similarily, in the second analysis the effectiveness of the BDI, TAS, and DAS in discriminating the Assimilation and Segregation groups demonstrates the considerable influence of depression, anxiety, and alienation in culture shock.

Summary and Conclusions

In general, this study was successful in providing support for the reliability and validity of the Homecomer Culture Shock Scales and in demonstrating the influence of family system dynamics on MKs' resourcefulness in coping with culture shock. The study failed to find support for Berry's (1980) theory of approaches to acculturation or for the use of the ID and CD scales to define different approaches to acculturation. The following are the primary conclusions from this study:

1. The HCSS was found to have considerable stability and reliability over time.

2. The validity of the HCSS was demonstrated through the predicted relationships found with measures of anxiety, depression, and alienation.

3. Emotional differentiation from family of origin is a characteristic of those MKs who experience low culture shock.

4. MKs from families that permit autonomy yet foster family togetherness (balanced cohesion), and MKs from families which are able to adjust family rules in the face of developmental or situational changes (balanced adaptability) tend to experience less culture shock.

5. MKs who experience a sense of well-being or satisfaction with their family of origin show lessened culture shock during college years.

6. The number of years MKs spend overseas does not appear related to the experience of culture shock upon re-entry to college.

7. No differences in level of culture shock was observed between males and females.

8. Location of overseas residence does not appear to influence the level of culture shock MKs experience during college in the USA.

9. Exploratory efforts to study differing approaches to culture shock failed to reach any significant conclusions.

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APPENDICES

APPENDIX A

MK SURVEY FORM DEMOGRAPHICS

Subject #_____

MK SURVEY FORM

The purpose of this survey is to gather information about MKs that will help us understand how MKs adjust to leaving the field and entering American life. The confidentiality of the information you provide has been protected by the use of subject numbers, and your returning this survey form indicates your consent to participate. Your contribution of time and effort in filling out this survey will aid in the orientation of future missionaries and help in decisions regarding the overseas education of MKs. Thank you for your time, your help, and your effort.

****

Age:_____ Sex (M or F):_____ Marital Status:_____ (Married, Single, or Divorced)

Number of years spent overseas:_____ Age you first went overseas:_____

Country(s) your parents are/were assigned to and the number of years you lived there: _____

I. Educational Background

Instructions: On the chart below the types of educational experiences common among MKs are listed down the left side. Across the top, grade levels are listed from 1 to 12.

1. For each grade please make an X in the block that corresponds with the type of school you attended for that year. If you were in more than one type of school for a grade, mark only one, the one that you attended most that year.
2. In addition, if you were in boarding school or if you boarded away from home for any grade, place an X in the block given for boarding school corresponding to the grade.

	Grade (Or equivalent)											
Type of School	1	2	3	4	5	6	7	8	9	10	11	12
National School												
Correspondence/ Home Taught												
International School												
Mission School												
American School in USA												
Boarding School or Boarded at School												

II. Preparations for College

1. How many programs (retreats, workshops, etc.) offered by your mission did you attend that were directed towards preparing you for the adjustment of leaving the field and entering college?

   (Circle one indicating how many) 0 1 2 3 4 5 6+

2. If you attended any programs, on the rating scale below, rate on the average how helpful you think those programs were in preparing you for the adjustment to college and American life.

	(not helpful)		(fairly helpful)		(very helpful)
(Circle one)	1	2	3	4	5

3. Did you attend the Thankgiving retreat in Richmond during your first year? Yes_____ No_____

4. Would you encourage more of this kind of activity? Yes_____ No_____

IV. Instructions: The following items have to do with your involvement in the culture of the country in which you lived overseas. (Please check only one choice from each question.)

1. While living overseas did you see yourself as: (check one)

   ___a. Most like Americans

   ___b. Most like the nationals of the country in which you lived

2. Were your friends and the people you interacted the most with: (check one)

   ___a. Mostly other MKs

   ___b. Mostly nationals

3. Did you wear the traditional clothes of the nationals? Yes_____ No_____

4. Did you speak the local language fluently? Yes_____ No_____

5. Did you eat the traditional foods of the nationals often? Yes_____ No_____

6. Did you enjoy listening to the traditional music of the nationals? Yes_____ No_____

7. Are you glad to be an MK? Yes_____ No_____

8. Where do you consider your home to be? (Check one) USA_____ Overseas_____

APPENDIX B

HOMECOMER CULTURE SHOCK SCALES

Homecomer Culture Shock Scales

I. DIRECTIONS: The following items represent experiences and feelings common to people who are making a home within a new culture. Rate each item on a scale of 1 to 5, indicating the degree to which the following are true for you.

Not true of me	Slightly true of me	Moderately true of me	Mostly true of me	Very true of me
1	2	3	4	5

	Not true of me				Very true of me
1. I feel apprehensive about American dating practices.	1	2	3	4	5
2. I experience difficulty with the overall pace of life.	1	2	3	4	5
3. Homesickness/nostalgia for my country of overseas residence is a common feeling for me.	1	2	3	4	5
4. I find that people relate on a more superficial level than I am used to.	1	2	3	4	5
5. I feel anger at having had to leave my overseas home.	1	2	3	4	5
6. I feel uneasy with the sexual morals of people around me.	1	2	3	4	5
7. I am bothered that things feel unreal to me in this country.	1	2	3	4	5
8. Feelings of loss hit me when I think of my overseas residence.	1	2	3	4	5
9. I find that there are many unspoken social customs that I do not understand.	1	2	3	4	5
10. I am over critical about American lifestyle.	1	2	3	4	5
11. I seldom feel understood by those who have not shared overseas experience.	1	2	3	4	5
12. I feel at odds with local religious standards.	1	2	3	4	5
13. Feelings of not "fitting in" are common to me.	1	2	3	4	5
14. I feel uncertain about what people expect of me.	1	2	3	4	5
15. Americans' wealth and spending habits upset me.	1	2	3	4	5
16. I often feel alienated and alone.	1	2	3	4	5
17. I experience difficulty identifying with the American way of life.	1	2	3	4	5
18. I am uncomfortable with my day to day social interactions.	1	2	3	4	5
19. I feel confused about life.	1	2	3	4	5
20. I have fears of not being accepted.	1	2	3	4	5
21. I am uneasy with the drugs and alcohol morals of people around me.	1	2	3	4	5
22. Most of the time I wish I had never had to leave my overseas home.	1	2	3	4	5
23. My closest friends tend to be people who have had overseas experience.	1	2	3	4	5

APPENDIX C

FREQUENCY TABLES

Table 22. Frequency Chart of Home by Year in School

Home	Year in School				
	Fresh.	Soph.	Junior	Senior	Grad.
USA					
N	21	20	22	37	34
Column %	29	29	32	47	45
Overseas					
N	43	42	37	31	27
Column %	60	62	54	40	36
Both					
N	7	6	10	11	14
Column %	9	9	14	13	19
Total N	72	68	69	79	75

Table 23. Number of Preparatory Re-entry Workshops MKs Reported Attending Before Leaving Overseas by Geographical Region of the World

# of Prep. Workshops		Region of the World 1	2	3	4	5	6	7	8
0	N	18	38	20	42	17	19	34	25
	Col %	72	63	28	72	65	63	51	89
1	N	5	10	22	11	5	9	19	2
	Col %	20	17	31	19	19	30	29	7
2 +	N	2	11	29	5	4	2	13	1
	Col %	8	20	31	9	16	7	10	4

Key to Region of the World
1 = Europe and the Middle East
2 = South and South East Asia
3 = East Asia
4 = Eastern South America
5 = Middle America and the Carribean
6 = West Africa
7 = Eastern and Southern Africa
8 = Western South America

VITA

Jeff S. Fray was born in Sanyati, Zimbabwe on September 10, 1959. He graduated from Chaplin High School in Gwelo, Zimbabwe in 1975, and shortly thereafter returned to the USA to attend LaGrange College in LaGrange, Georgia. In 1980 he received a Bachelor of Arts degree with a double major in Psychology and Religion. Following graduation from LaGrange College, he spent one year in Zimbabwe engaged in disaster relief and youth work. In the Fall of 1981 he began work on a Master's Degree in Community Counseling at Georgia State University, and this was completed in the Spring of 1983. During the time at Georgia State, he also attended the Psychological Studies Institute where he received a certificate in Christian Counseling. In the Fall of 1984 he accepted an assistantship at The University of Tennessee where he began work towards a Doctor of Philosophy Degree in Counseling Psychology. This degree was conferred in June of 1988.