

# Naming and Overcoming Identity Dissonance Among Tentmakers

By A.G. Smith

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The November 2023 issue of Seedbed was devoted to the theme, [“Identity and Access of Workers: Discovering Viable, Sustainable Roles in Least-Reached Communities.”](#) This article continues that conversation through an exploration of the different experiences that workers have as tentmakers and how they cope with dissonance and move toward greater harmony in their identity.

When my husband and I moved our family to the Arab world, my husband owned and operated two small businesses so that we could maintain residential visas. These businesses often felt like both a blessing and a curse. While the businesses allowed us to legally reside in the country where God had called us, they required administrative and business skills my husband did not possess. We had trained extensively in church planting, evangelism and discipleship, cultural anthropology, linguistics, theology, and the intercultural skills required for ministry—but not business. While the businesses provided a legitimate social identity for us in the community, we found our time stretched thin by the demands of business, meeting government requirements for the businesses, ministry, ongoing Arabic learning, leadership tasks in our organization, and our young family. While the profits from the businesses

bolstered our Global South teammates financial support, we remained on full support through donations from churches—a fact we often had to hide from our local friends, who would ask us directly about our finances. My husband especially felt that he was living a double life—as a missionary to our friends and family back home and in the missionary community on the field, and as a businessman to the Muslim community. The businessman identity felt to him like a fraudulent identity, an unwanted but necessary requirement to protect his missionary identity. Over time, we watched many of our Western missionary colleagues wrestle with the same struggles of identity and concealment needed for the security situation in our context. Some of our colleagues left the field entirely. The eroding impact of the small, daily practices of dodging questions or telling partial truths proved significant over time. These experiences motivated the research described in this article.

Protecting the missionary identity has long been a concern for those engaged in Restricted Access Nations (RANs). Tentmaking allows Christian workers to embed themselves within the communities they serve with a clear social identity—a vocational identity. The job may be a platform for ministry, a godly example of faithful work to the glory of God among new or not-yet believers, and a means for building relationships and trust as a basis for their witness. In such an environment, stringent security practices are often employed to protect vulnerable local believers, as well as information about missionary organizations, funding, teams, and partnerships.

Technology and globalization bring additional complexities to security and identity for missionaries. Missionaries today simultaneously straddle multiple worlds and identities through technology in ways that previous generations never did. What is spoken from a pulpit in a small rural church to raise prayer and financial support may be recorded and posted to social media, available to anyone in the world. Younger missionaries have grown up on the internet, with a digital footprint impossible to entirely erase. Emails may be hacked; well-meaning supporters may post incriminating information about ministry on

Facebook or other social media; churches may post prayer bulletins online. The missionary identity is becoming difficult to conceal and protect, leaving missionaries vulnerable to expulsion from their country of service. For many missionaries, the need to manage the missionary identity for security can create the feeling of living a double life.

In particular, American Christians have been raised on cultural ideals of, “telling the truth, the whole truth, and nothing but the truth.” To be a godly person is to be thoroughly truthful, no matter the consequences. So how does living with multiple identities, one of them a concealed missionary identity, impact the American missionary’s self-concept? My doctoral research, which this article summarizes, seeks to answer this question. I used qualitative methods to explore the impact of tentmaker identity management practices on American evangelical church-planting missionaries in Restricted Access Nations (RANs). In this study, tentmakers are defined as missionaries affiliated with mission organizations who hold residence visas through their vocation, whether they take employment within a company, start their own business, or work in a business started by other missionaries. They may be either fully financially supported through their employment, fully supported through missionary support structures, or partially supported by both. I analyzed the data through the social psychological framework of Identity Theory, described briefly below. The findings describe five types of identity dissonance in tentmakers, five factors of identity consonance, and some recommendations for helping tentmakers move from identity dissonance to identity consonance. Identity consonance and dissonance are further described and defined below.

## Framework: Identity Theory

Identity Theory posits that self-concept and identity are constructed relationally through interactions with others. Role identities are the meanings given a person fulfilling a particular role, which carries expectations for behavior shared by culture. Role identities may include

vocational roles, familial roles, or friend roles. A person's identity is embedded within these layers of social and personal interaction, and multiple identities can be expressed or activated in any given situation.

The concepts of identity consonance and dissonance are borrowed from the music world. Multiple notes played together either harmonize and integrate into one unified sound (consonance), or they clash with one another and create a disharmonious tension (dissonance). In the same way, identity consonance entails harmony and integration between the multiple identities a person holds. Identity dissonance is the experience of tension and conflict between multiple identities. As a person interacts in a variety of social situations, they seek to have their identity verified in those interactions (Burke and Stets 2023). The feeling of, "How they see me is how I see me," leads to higher self-esteem, a greater sense of authenticity to the core self, and a feeling of identity consonance. However, if a person does not receive identity verification through their role partners, a disparity may arise between their self-concept and the reflected appraisals. Their reaction to this misinterpretation of their identity may be on a continuum from mild to distressing, depending on the context, and can drive behaviors toward resolving the disparity (Stets 2005). Identity non-verification can create a distressing psychological experience of identity dissonance, an internal experience of conflict in which aspects of the self, feel unaligned, inharmonic, and in competition with one another. If a person's role causes a person to behave incongruently with their core sense of self, or if role partners do not verify and reflect back the identity performed, the person may experience identity dissonance, or even crisis and existential despair (Thoits 2012).

The findings of this study describe the experiences of identity dissonance by American evangelical tentmakers in RANs<sup>1</sup>. Tentmakers

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1 The study was set up as a qualitative ethnographic study, utilizing semi-structured interviews of 38 participants and fieldwork comprised of informal conversations and participant observation of tentmakers in RANs at various sites. Identifying details of participants have been obscured, and the descriptions of participant experiences have been approved by the participants before publication.

interact with a wide variety of very different social partners—churches back home, local non-Christians, international churches on the field, believers from the local context, government and police, other missionaries, and their own children (who may not know their parents are missionaries). In each of these interactions, the tentmaker must decide which role identity to present and perhaps conceal. As the tentmaker interacted with various social partners, there were sometimes distressing disparities in how the tentmaker perceived themselves, and how others perceived them because of the security practices they employed to protect the missionary identity. Over time, if these experiences of identity dissonance were significant enough, the tentmakers sought to verify their identities by making significant changes—such as changing their vocation or visa status, switching roles in their vocation or ministry, moving to a new country, or even leaving the field entirely.

## Five Types of Tentmaker Identity Dissonance

Interviews with participants confirmed two distinct issues in managing their identities that led to identity dissonance: keeping the missionary identity concealed, and the lived experience of conflict between the vocational and missionary role identities. Research on Concealable Stigmatized Identities (CSIs) predicts that if a person frequently disguises a particular identity so that role partners cannot verify it, there may be an increasing sense of inner dissonance and inauthenticity (Crabtree and Pillow 2020). For a person whose identity may be centered on an experience of a divine calling to mission, concealing this identity and presenting another identity may be distressing. A person who senses an equal calling to mission and vocation may experience this tension differently, if at all (Prescott 2021). Despite most participants expressing a theology of mission in which work and ministry should ideally be integrated in some way, many participants found that the two identities sometimes conflicted in real life scenarios. Five categories of identity dissonance emerged from the interviews, defined in the chart on the next page

Type of Dissonance	Description
Dual Identity Dissonance	The experience of living a secret, double life that creates a divided sense of self
Moral Identity Dissonance	The experience of violating personal moral boundaries, resulting in behavior that is incongruent with a person's self-concept
Vocational Role Identity Dissonance	The experience of conflict between a person's vocational roles and their core sense of self
Missionary Role Identity Dissonance	The distress arising from the inability to verify the missionary role identity when a person feels called to be a missionary
Friend Role Identity Dissonance	The experience of being inauthentic or "masked" with friends, resulting in an inability to verify the friend role identity

Table 1. Five Types of Identity Dissonance.

### ***Dual Identity Dissonance***

Many participants describe having a dual identity, as they are known by their vocation on the field while hiding their missionary identity. When they meet with other missionaries or go back to the US, they perform the missionary identity that is often hidden in other social fields. Several participants compare their lives to spies or a "007 experience," saying they often feel like they are living a double life due to concealing the missionary identity on the field.

Tentmakers often give differing sets of information about their identity to different social fields. For example, they may conceal their missionary identity to locals or members of expatriate churches, emphasizing their vocational identity in those settings. With supporting churches and other missionaries, they may diminish their vocational identity and present the missionary identity. The lines may be blurry when meeting new people, and the tentmaker must quickly decide which identity to present. One participant shares with strangers in the US that he is a teacher in the country where he serves, but not that he is a missionary. But with his supporting church in the same town, and even with some family and friends, he shares openly about his missionary work yet withholding the name of the country he lives in and the company he works for. The security practices around identity presentation led to a dissonant experience of dual identity in many participants as they grappled with which of their two distinct identities to present in a given situation, particularly when the social fields for those distinct identities collided.

### ***Moral Identity Dissonance***

A significant category of dissonance is Moral Identity Dissonance, in which participants act in ways that are contrary to their personal moral norms to conceal the missionary identity. When tentmakers tell half-truths, mislead people, or lie, it often creates internal disparity with their moral identity. Most participants report they had never been put in a situation where they felt they needed to lie directly, such as an interrogation. In one exception, police interrogated Alex on multiple occasions, pressuring him to disclose his contacts who were missionaries or local believers. Alex tried to misdirect rather than tell direct lies, but occasionally he did lie to his interrogators to protect others. At one point, his interrogators caught him in his lies. Years later, he described the situation with great turmoil, knowing he was likely the first Christian his interrogators had ever met, and they knew him as a liar. Still, Alex did not know whether he would have done anything differently were he to face the same situation again.

All participants engaged in withholding information or misdirection, with varying degrees of discomfort around the practices. Luke reflected on how his neighbors would ask why he hosted so many parties on the same weekday each week, when several cars were parked outside his house. Rather than telling his neighbors that he was hosting a team meeting for his organization, he described it as a standing dinner party for friends—partially true, he argued, since they ate dinner together, but not the full truth. Luke noted that this was normal practice and probably necessary for the sake of security, but expressed in his interview an ongoing mild inner tension without telling the whole truth to his neighbors. Many participants intentionally provided true statements that lead people to a false conclusion. Some participants felt this practice was deceitful, resulting in some level of moral identity dissonance. Others reasoned that since they gave true statements, they had not actually lied.

### ***Vocational Role Identity Dissonance***

In this type of dissonance, tentmakers experienced conflict between their vocational roles and their core sense of self. Some participants entered the field with few qualifications, such as business training or expertise in a particular skill. Their organizations often encouraged these missionaries to start a business to gain a visa. Some flourished in their tentmaking endeavors and had opportunities to integrate work and ministry. Others, whose personal identities and aptitudes clashed with the requirements for entrepreneurial ventures, floundered and experienced tentmaking as inordinately stressful. These participants tend to view vocation as a necessary burden to bear for the sake of the gospel. Participants who experienced Vocational Role Identity Dissonance most frequently were those who established their own businesses, rather than taking existing jobs.

Richard and Sally established vocational identities as consultants, but their mission organization required them to work less than 10 hours per week to leave more time for ministry. Over time, they found themselves avoiding their neighbors, who questioned their infrequent work hours. Richard avoided relationships with locals who had experience in business,



as their conversations quickly revealed Richard's lack of business acumen. Their Vocational Role Identity dissonance kept them from the relationships they sought to develop for the sake of the gospel. Due to this dissonance, Richard and Sally were starting a new business more aligned with their personal interests, aptitudes, and educational background.

### ***Missionary Role Identity Dissonance***

While participants who are business owners experienced Vocational Role Identity Dissonance more frequently, participants who took jobs in established companies (called "job takers" in this study) experienced Missionary Role Identity Dissonance more frequently, in which they could not adequately verify the missionary role identity. Job takers described two main causes of this dissonance: 1) the time required for the job impeded other ministry activities, and 2) they interacted with few locals in the workplace. These factors contribute to an experience of competition between the vocational and missionary role identities, preventing vocation–ministry integration. Most participants asserted that vocation is an important aspect of mission. However, many participants simultaneously expressed that their vocation both helps and competes with their missionary identities in various ways. Many missionaries who expected to use their vocation as part of their ministry were disappointed when the two role identities did not complement each other well in real life. Demanding vocational environments, combined with few opportunities to engage with locals at work, sometimes led to personal crises about whether the missionary could do what they came to do. These crises led several participants to quit their jobs and find new ones, move to a new country, or change their visa types—from job taker to business owner, or vice versa.

Some job takers noted the tensions within the missionary community regarding the "real work" of missionary activity. Because job takers must devote a significant amount of time and energy to their vocation, they find that their organizations or other missionaries on the field sometimes question when they get around to the "real work." These lingering attitudes foster Missionary Role Identity Dissonance, as those with

full-time jobs feel that others in the mission community do not verify their missionary identity.

### ***Friend Role Identity Dissonance***

The need to conceal the missionary identity often prevents tentmakers from sharing aspects of their lives with their friends, whether with local nonbelievers, local believers, or other non-missionary expatriates. Participants describe the experience as wearing a mask, never truly being their authentic selves with friends. This category of dissonance overlaps with Dual Identity Dissonance but specifically focuses on inhibitions in friendships. Greater familiarity increases the likelihood of needing to conceal, mislead, or even lie to prevent the missionary identity from being revealed. This prevents tentmakers from verifying the friend role identity, as their expectations of friendship include openness, authentic sharing of the self, and trust.

Amy's organization is training her in leadership skills through a program for missionaries. She also spends significant time with other missionaries for team meetings, prayer, and ministry projects. Amy hides these activities from her local friends, who cannot understand why Amy always seems tired. Because Amy withholds some aspects of her life from her local friends, they misunderstand her and cannot imagine why she experiences exhaustion, especially as a single woman with no family responsibilities. Amy says she has two full-time jobs, but one has to remain a secret from her friends. Her inability to be completely authentic with her friends creates dissonance between Amy's self-concept and her friend role identity.

Participants frequently described the exhausting experience of constantly "filtering" themselves in various social interactions. Participants particularly experienced Friend Role Identity Dissonance with local believers and non-missionary Christian expatriates in their country of service. As their relationships with these believers deepened, missionaries often became more conflicted about revealing their missionary identity to them. Some expressed that they could only let their guard down and show their true selves around other missionaries. These dynamics contribute to the Friend Role Identity Dissonance.

## Five Factors for Tentmaker Identity Consonance

Not every tentmaker experiences significant identity dissonance. For some tentmakers, the navigation of their identity for security is unproblematic, a necessary skill for a complex calling. In addition, their multiple role identities do not often conflict, leading to identity consonance and integration. Several participants expressed identity consonance in their interviews, even if they previously experienced dissonance. They feel generally at peace with themselves and their identity presentation across various social fields. Based on their interviews, I designated eleven participants in this study as “consonant.” Participants qualified as consonant if they presented and described current harmony and coherence in their multiple identities across various social fields. Five factors correlating to identity consonance emerged, which this section describes. These factors may not be the direct causes of identity consonance among tentmakers, but they represent patterns observed among consonant participants which may enable tentmakers and their organizations to reduce identity dissonance.

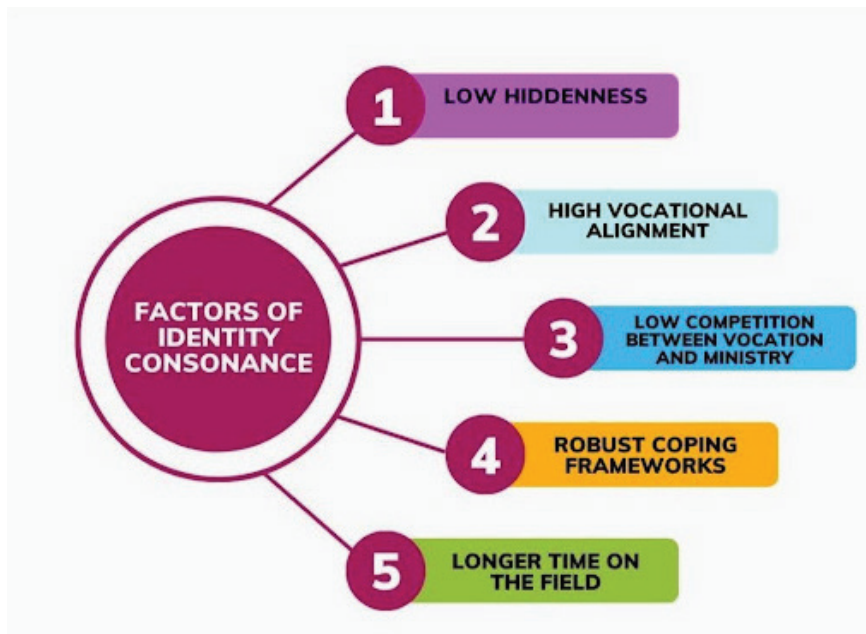


Figure 1. Five Factors of Identity Consonance.

## ***Consonance Factor #1: Low Hiddenness***

Participants who experience identity consonance frequently express that they have very little to hide. Michael says that he does not experience the dual identity that other missionaries do. He attributes this to the fact that his vocations have always lined up with community perceptions about him:

They know that I really am doing the things I'm doing. I think that probably cuts down a bit on the stress. Some that kind of do a company that really doesn't do anything, or they make up a persona, [saying], 'This is what I'm here for,' but they're not really doing that. And people can see that they're not really doing it. I think that would be a stressor on people to try to keep that hidden, that they're not really doing the things that they say they're doing.

Michael, who has decades of experience in multiple RANs, says his advice to new missionaries is to avoid "tent-faking" by setting up shell companies or fake consultancies. This creates more to hide and brings suspicion on the tentmaker. Even when he was questioned by police, Michael clarified how he shared his faith without coercion, rather than denying that he was sharing his faith. Michael also experiences little or no hiddenness from his employers and co-workers, as his workplaces have all been established by either his missionary organization or himself. Michael receives sufficient identity verification for both his missionary and his vocational identities through the interactions he has with others. Participants like Michael, who felt they were hiding very little in daily life were more likely to experience identity consonance.

## ***Consonance Factor #2: High Vocational Alignment***

The second factor among consonant tentmakers is high alignment with vocation. Half of the consonant participants were business owners, and half were job takers. All of the consonant participants expressed a high level of commitment to their vocational identity. Having received

appropriate education and training in their vocation, and with many relationships and connections in their field, these participants said they would be employed in this type of job had they not been missionaries in a RAN. They indicated that their job helps them have a clear and stable identity in their country of service.

Their vocational roles also align well with their personal aptitudes. Paul regularly trains others in high-level technical skills required at the local company he works for. He feels a high degree of alignment with his vocational identity because the roles of his vocation match his aptitudes and interests:

[I'm] very conscientious, I love rules. I mean, I like to follow rules. I find security in [them] and that's why I love my job. That's why my job fits so much, because it's all about rule keeping and compliance.

Originally, Paul had trained in another field during university, but then discovered he did not enjoy it. He considered trying to get a job in that vocation anyway, knowing it would get him to the mission field sooner. However, an older missionary gave him advice that shaped how he views vocation and ministry:

There are books that will say take whatever [job] will get you here, then take whatever will keep you here longer, and then maybe find something you like. But this older gentleman, he referred to a three-legged stool: family, ministry, and work [Paul holds 3 fingers upside-side down, sitting on his other hand like a stool]. His assumption was that, with God's grace, the family would be okay. But he said, 'Ministry is going to be really hard. And if two of the three [legs] aren't strong, you're going to go home [he removes two fingers from the stool, causing it to topple]. If you hate your job, and your ministry is going poorly, even if you have a really strong family, you're not going to stay. And so there needs to be something that you can really enjoy.'

Paul's three-legged stool corresponds to research affirming the benefit of multiple role identities to self-concept; if verification in one role identity fails, a person can depend upon another prominent identity for a time (Iyer et al, 2009). At this advice, Paul spent the next eight years training in his current industry before returning to the RAN he felt God calling him to. When ministry relationships and opportunities wane or become discouraging, he has his other role identities of vocation and family to lean on. This helps him achieve stability until his missionary role identity can be re-affirmed and verified.

### ***Consonance Factor #3: Low Competition between Ministry and Vocation***

Sam was one of the few Western expatriates working in the local firm that employed him. He never hid his Christian identity from his colleagues and spent his breaks sharing stories of Jesus with them. At one point, he met weekly with a group of technicians in the desert at night to discuss the prophets of Christianity and Islam, and to read Scripture together. The discussion group eventually got shut down, as it violated company policies. However, Sam says when his vocational and missionary identities conflict, he feels little dissonance—he chooses his calling and core identity of church planting. Though Sam expresses a high degree of vocational identity, and integration of his work and ministry in general, he now intentionally avoids taking certain promotions or leadership training at work. He affirms that while excellence in his vocation would honor God, his core identity is in church planting and discipleship among Arab believers of Muslim background (BMBs). Gaining more responsibilities and higher status in the company had, in the past, conflicted with his core identity as a church planter—a conflict he was currently avoiding by taking a job he is overqualified for and which has no upward mobility. As a result, Sam experiences high identity consonance and little tension between his missionary and vocational role identities. His missionary role identity takes priority.

Consonant participants often believe that they can fulfill their divine calling to reach locals, and that the restrictions of their vocation do not prevent them from verifying their missionary identity. Most of the consonant participants could share their faith at work with co-workers or use their vocation as a platform for sharing the gospel in some way. Two consonant participants kept their evangelistic activities separate from work, but felt their vocational identity helped them build trust in the community that led to ministry after work hours, and that the way they worked demonstrated their Christian character. Four of the consonant participants had made drastic changes during their time on the field, such as changing visas or moving to a new country, in order to decrease competition between vocation and ministry and to increase ministry opportunities. Consonant tentmakers can verify their missionary identity in their social interactions, and do not experience much competition between their vocational and missionary role identities.

#### ***Consonance Factor #4: Robust Coping Mechanisms***

Participants exhibiting strong identity consonance articulated the most robust frameworks for concealing their missionary identity in a RAN. They described multiple overlapping coping mechanisms, including theological and cultural strategies. Consonant participants cited several Bible verses or narratives that helped them frame their lives as missionaries in RANs. They resisted black-and-white thinking, noting cultural differences from American norms for discretion and openness, especially in a context of persecution. In contrast, participants expressing higher dissonance provided fewer and less descriptive coping mechanisms in their interviews. Derek lied to interrogators to protect other missionaries and local believers but described the event with no dissonance. He spent more time explaining his theological, cultural, and ethical frameworks on shrewdness and security than any other participant. He felt confident in these frameworks, which were informed by the local persecuted believers he had disciplined. Participants articulating stronger frameworks for their security practices and hidden missionary identity resisted dissonance more successfully.

## ***Consonance Factor #5: Longer Time Spent on the Field***

Most of the consonant participants were on the field at least fourteen years, with an overall average of 16.5 years in RANs. This does not necessarily mean that time on the field causes greater consonance; perhaps identity consonance enabled greater longevity on the field. Participants' stories often revealed great dissonance in the past that they had overcome, and this took time and experience. The three consonant participants who had lived in RANs for less than ten years were also some of the most articulate participants of the study. It may be that their robust coping frameworks helped them overcome dissonance in a shorter time. In addition, these three participants report experiencing minimal levels of hiddenness and low competition between vocation and missionary role identities. The other factors of their identity consonance may make up for what they lack in time spent in RANs. Nearly all participants in this study describe the most dissonant time on the field as their initial years of living on the field, often during language school. Several participants expressing dissonance had recently moved from one RAN to another and were in a season of transition as they figured out their new context.

## **Key Insights and Recommendations**

The following summarizes the key insights derived from the study, which may enable tentmakers to reduce identity dissonance, achieve consonance, and thrive in their relationships and work in RANs.

1. ***Reducing hiddenness and inauthenticity is a key factor for achieving identity consonance among American tentmakers.*** Participants exhibiting the highest identity consonance feel they have very little to hide about themselves. Reducing concealment reduces the experience of living a double life, even if all concealment cannot be eliminated. Some level of hiddenness to protect the vulnerable and allow tentmakers to continue living in RANs seems to be necessary. However, missionaries need to confront these realities before leaving their home country and decide if their ethical and



theological frameworks can handle concealment, and how much. Organizational leaders should facilitate training workshops to help tentmakers develop robust coping frameworks that resist identity dissonance.

2. ***“Tent-faking” or maintaining an insufficient social identity leads to significant identity dissonance for Western missionaries in RANs.*** Identity verification occurs when the internal and external, the personal and the social, all align. If a “business consultant” has little expertise in business, spends little or no time consulting or running a consultancy, and rarely performs the consultant identity among others, it leads to a tremendous experience of fraudulence and inauthenticity. Consonant tentmakers did what they said they were doing and were seen by others performing those roles.
3. ***Several participants found higher authenticity and integrity by presenting an integrated identity centered on a clear spiritual identity rather than a vocational identity, a concept promoted by Dick Brogden (Brogden 2020).*** Framing a presence in RANs to all audiences primarily in terms of spiritual identity rather than vocational identity, though they still have a genuine vocation was helpful. The participants openly tell local and expatriate friends that God called them to the country they serve in, and they want to share the hope they have in Jesus with anyone who will listen—a task all Christians should undertake, not just missionaries. Some put their theological education on LinkedIn, or more openly declare ordination status or pastoral identity. Some even share that Christians and churches support their families or businesses, reducing the need to hide that information. This often leads to a decreased feeling of living a double life.
4. ***Neither business owner nor job taker categories in and of themselves led to higher identity consonance.*** This does not speak to effectiveness of each social identity in church planting, but it is a consideration for longevity and retention among missionaries in RANs.
5. ***Vocations on the field should not be primarily chosen by what is available or quickly gains access to RANs, but what will be consonant with the tentmaker’s self-concept and social identity long-term.*** Organizations should help appointees consider their

social identity on the field—not just a platform for a visa, but a real identity that can be lived out and ministered from. This social identity should be consonant with their core sense of self, and able to withstand inspection by many social fields: professional colleagues who are not missionaries, expatriate churches, and local neighbors. This inner sense of authenticity is an integral aspect of identity for many Americans.

The world that missionaries navigate continues to grow more complex in an increasingly globalized and digitized age. This complexity is reflected in the varied ways missionaries present and manage identities. Achieving greater identity consonance may enable missionaries to make themselves known and understood, and to make Jesus known and understood.

## Questions for Conversation

1. How does your experience with managing identities in your context compare with the five types of identity dissonance described in the article? Which type (or types) resonate most strongly with your experience, and why?
2. In what ways do your theological frameworks for handling partial truths and concealment align with or differ from those described by the “consonant” workers in the study? How have these frameworks evolved during your time on the field?
3. How have you seen the five factors of identity consonance in your own experience and in others you have known? How would you evaluate your level of identity consonance at present, and where would you like to be in the next 3–5 years?

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