University of Montana
ScholarWorks at University of Montana

Graduate Student Theses, Dissertations, & Professional Papers

Graduate School

2013

A qualitative study of returning study abroad students: The critical role of reentry support programs

Raquel Alexandra Arouca
The University of Montana

Follow this and additional works at: https://scholarworks.umt.edu/etd
Let us know how access to this document benefits you.

Recommended Citation

Arouca, Raquel Alexandra, "A qualitative study of returning study abroad students: The critical role of reentry support programs" (2013). *Graduate Student Theses, Dissertations, & Professional Papers*. 33.
https://scholarworks.umt.edu/etd/33

This Dissertation is brought to you for free and open access by the Graduate School at ScholarWorks at University of Montana. It has been accepted for inclusion in Graduate Student Theses, Dissertations, & Professional Papers by an authorized administrator of ScholarWorks at University of Montana. For more information, please contact scholarworks@mso.umt.edu.

A QUALITATIVE STUDY OF RETURNING STUDY ABROAD STUDENTS:

THE CRITICAL ROLE OF REENTRY SUPPORT PROGRAMS

By

RAQUEL ALEXANDRA DE MOURA LOHNER AROUCA

M.A. Philosophy, The University of Montana, Missoula, MT, USA, 2003
B.A. International Relations, Pontifícia Universidade Católica de Minas Gerais, Belo Horizonte, MG, Brazil, 2000

Dissertation

presented in partial fulfillment of the requirements
for the degree of

Doctor of Philosophy
in Interdisciplinary Studies

The University of Montana
Missoula, MT

Official Graduation Date May 2013

Approved by:

Sandy Ross, Dean of The Graduate School
Graduate School

Dr. Udo Fluck, Chair
Director, Multicultural Learning Solutions

Dr. Gyda Swaney
Department of Psychology

Dr. Cheryl VanDenburg
Counseling and Psychological Service

Dr. Aaron W. Andreason
Department of Management and Marketing

Dr. Darrell Stolle
Department of Curriculum and Instruction

© COPYRIGHT

by

Raquel Alexandra de Moura Lohner Arouca

2013

All Rights Reserved

Abstract

Arouca, Raquel, Ph.D., Spring 2013 Interdisciplinary Studies

A qualitative study of returning study abroad students: The critical role of reentry support programs

Chairperson: Dr. Udo Fluck

Reentry Shock had been studied through psychological symptoms and inter-relationship problems. Previous research also focused on quantitative data of post-experience questionnaires. This dissertation examines how reentry support programs help students during the reentry process and how participants integrate the study abroad experience into their academic careers. A case study methodology was employed and qualitative data was gathered from eight students who volunteered to participate in two 90 minute workshops and an individual interview. A grounded theory approach was used to analyze the data with NVivo. Thematic analysis revealed a reentry process where students became aware of: a) the different ways they changed and reacted to changes in their sense of self, b) changes in their language use, c) their use of coping strategies, and d) how they incorporated the experience in their present educational journeys and future careers. Overall, participants' responses revealed a need for an opportunity and a place where returning students can validate both their study abroad and reentry experiences.

Table of Contents

Abstract **iii**

Table of Contents **iv**

List of Tables and Figures **viii**

Introduction 9

Problem Statement **9**

Rationale **9**

Significance of the Study **11**

Research Questions **12**

Review of Literature 13

Culture Shock **13**

Origins **13**

Definitions **14**

Current Research **16**

Instruments previously used **20**

Reverse Culture Shock **22**

Origins **22**

Definitions **23**

Current Research **24**

Instruments previously used **30**

Multicultural Counseling **31**

Counseling International Students **33**

Counseling Returning Students **39**

Identity formation **42**

Language and Communication **51**

Verbal Communication **52**

Nonverbal Communication **58**

Methodology **69**

Research Questions **69**

Methods **71**

Participants **71**

Procedures **72**

Analysis 77

Initial qualitative analysis **78**

Theorizing phase **79**

Memo-writing **80**

Findings **81**

Group 1 **82**

Study Abroad issues **82**

Reentry issues **86**

Language issues **100**

Coping issues **105**

Career issues **113**

Workshop issues **113**

Group 2 **116**

Study Abroad issues **117**

Reentry issues **123**

Language issues **145**

Coping issues **148**

Career issues **154**

Workshop issues **156**

Discussions and Conclusions **160**

Discussions **160**

Memo-writing **166**

Participants' Well-being **168**

Conclusions **171**

Research Answers **172**

The Nature of Reentry **173**

Limitations and Future research **175**

Appendices **177**

Appendix A

Reentry Workshop – Subject Information and Informed Consent **177**

Appendix B

Demographic Questionnaire **180**

Appendix C

Individual Interview – Subject Information and Informed Consent **182**

Appendix D

Inventory of Reentry Problems Compiled by the Canadian Bureau for International Education (1998) **184**

Appendix E

Individual Interview Guide **185**

Appendix F

Individual Interview Guide – 2nd Interview **186**

References 187

List of Tables and Figures

Tables

Table 1 Answers for The Inventory of Reentry Problems per group **75**

Table 2 Comparison of subthemes for Study Abroad issues in Groups 1 and 2 **160**

Table 3 Comparison of subthemes for Reentry issues in Groups 1 and 2 **161**

Table 4 Comparison of themes for Language issues in Groups 1 and 2 **164**

Table 5 Comparison of themes and subthemes for Coping issues in Groups 1 and 2 **165**

Table 6 Comparison of themes for Workshop issues in Groups 1 and 2 **166**

Figures

Figure 1 Timeline of the study by semester, group, and the students' presence abroad or at home **72**

Figure 2 Times for collection of data and the participants in each activity for Group 1 **82**

Figure 3 Times for collection of data and the participants in each activity for Group 2 **116**

Figure 4 Optimizing the Reentry Process **175**

Introduction

Problem Statement

Returning study abroad students bring home a global education that increases their marketability in today's economy; however, scholars in the field of cultural adjustment find that students tend to "compartmentalize the year abroad" (La Brack, 1993, p.250) as part of the phenomenon of reentry shock because they are faced with difficulties of re-adaptation in both their academic and personal lives. In general terms, the experience abroad changes the students while those at home expect the same individuals to return.

Reentry shock is mainly studied through psychological symptoms such as anxiety, depression, depersonalization, derealization and grief. Other research focuses on inter-relationship problems such as social discomfort and excessive interpersonal conflicts that impact students' day-to-day functioning. Aggravating these problems is the fact that only some universities, such as the University of the Pacific, Stockton, CA, and Marquette University, Milwaukee, WI, provide reentry support programs to help students with these issues and guide them in integrating the experiences abroad with their lives at home.

My dissertation revisits the psychological issues of reentry as well as identifies the communicative and linguistic changes in students returning from a study abroad experience. In addition, it investigates whether enrollment in a reentry support program influences the readjustment to life at home.

Rationale

A study titled *Study Abroad Management* by NAFSA[1] – Association of International Educators (2008) – has emphasized how the education of American youth in Study Abroad Programs will, over time, improve "the ability of the United States to lead responsibly,

[1] Formerly know as National Association of Foreign student advisers

collaborate abroad, and compete effectively in the global arena" (p. 1). The authors found that besides enriching the student's life, study abroad can impact foreign policy, national security and even economic security. In terms of foreign policy, they wrote: "international experiences not only enhance understanding and cross-cultural sensitivity, but also give one a new perspective on one's own country" (NAFSA, 2009, para. 3); thus, they found study abroad has helped the U.S. "become a nation whose citizens are globally educated, . . . whose [foundational] knowledge and understanding enhances [our] contribution on the global stage" (para. 4).

However, another researcher has noted if students "compartmentalize" (La Brack, 1993, p.250) the experience and fail to enhance their professional life, one result may be failure to grow with the experience (a goal of study abroad), and another result could be the student leaves the home country. In both cases, it has been found that there is a resulting deficit on the country's intellectual capacity and cross-cultural sensitivity, as well as competitiveness in a globalized world. Andreason and Kinneer (2005) have pointed out that international firms need to be proactive in creating programs to finish the cycle of recruitment-foreign assignment-return so that they can "reap the benefits of acquiring more global experience and developing a cadre of effective international managers" (p. 123). It has been shown that the same proactive attitude in dealing with the culture shock-reentry shock-readjustment cycle is needed at universities and their study abroad programs.

Former University of Montana President George Dennison (May 2010) has stated, "as John Dewey said, education is not preparation for life, it is life itself." He added that universities need to pay attention to their end result; an "assessment [is] necessary to say that when they [students] leave us, they really do have the skills and insights necessary for success in the 21st century, in the increasingly globalized 21st century." Therefore, this dissertation has assessed the

effect of enrollment in a reentry support program as it relates to integration of the new knowledge to the students' life. Ultimately, this work assessed the universities' ability to impart those cross-cultural skills necessary for the success of its students beyond the study abroad experience and into their future careers.

Significance of the Study

In today's increasingly globalized world, students who have studied abroad have expanded their education and increased their marketability, setting them apart from their competitors in the work place. The phenomenon of reentry shock can weaken and even destroy the educational benefit attained by the study abroad experience. Recent initiatives such as *The Senator Paul Simon Study Abroad Foundation Act* have emphasized the importance of "a more internationally educated citizenry [who] would make the United states 'more understanding of the rest of the world' and would create 'a base of public opinion that would encourage responsible action'"(NAFSA, 2009a, para. 6). Students who have compartmentalized the experience and failed to incorporate the attained knowledge in their future careers may undermine the goal of building the country's intellectual capacity, cross-cultural sensitivity and economic competitiveness.

The importance of my research has been in identifying whether or not reentry support programs succeed in helping those study abroad students readjust to life at home, after having grown from the study abroad experience. My research has the potential to help university programs and students prevent the loss of investment and global enrichment in the students' academic pursuits. My study has used an innovative qualitative methodology that helped identify reentry shock symptoms in the areas of communication and linguistics, and revisited the

psychological symptoms of reentry; this methodology allowed for the investigation of these issues at the time of occurrence, rather than evaluating them years later.

Research Questions

The research questions that guide my dissertation are:

1. How does a reentry support program help students during the reentry process?
2. How do the participants integrate the study abroad experience into their academic careers?

The data to answer these questions emerges from a qualitative study that engaged students who returned from a study abroad experience one month to six months prior to meeting with the researcher. Students engaged in two workshops and individual interviews to talk about their experiences during the reentry process.

Review of Literature

Culture Shock

Origins. In the 1951 conference of the Research Institute of International Education, Cora DuBois (as cited in Oberg, 1954) introduced the term “culture shock” in regard to the experiences of anthropologists who found the entrance into another culture disorienting; Oberg (1954) then broadened this concept to include “an occupational disease of people who have been suddenly transplanted abroad” (p. 1).

Oberg (1954) emphasized four stages of culture shock comprised of: honeymoon, aggression, humor, and adjustment/acceptance. Oberg wrote that the new environment fascinates individuals until the different social cues and inability to function in the new society becomes overwhelming. At this point, the individual can become aggressive towards the host country, criticizing and behaving negatively towards the country and its people. After acquiring some knowledge on the culture and language, the individual develops a sense of humor about the situation and an attitude of weathering it out since others might be in a worse situation. Finally, the individual starts to adjust to the new social cues and accepts the new behaviors as the way people live in this new environment.

A year later, Lysgaard (1955) published his research data collected from 200 Norwegian Fulbright grantees about their experiences in the United States and developed a U-shaped model of adjustment-crisis-adjustment. According to the data, the grantees initially developed a feeling of adjustment to their new environment by discovering the new and exciting information in the host country. After the initial euphoria, grantees started to feel the need for more meaningful contact, which was not found, thus, leading to loneliness. Finally, grantees adjusted to the

requirements and forms of developing friendships in this new environment, thus overcoming the loneliness and becoming adjusted once again.

DuBois (1951 as cited in Oberg, 1954), Oberg (1954) and Lysgaard (1955) established the foundation for the study of culture shock in the half century that followed; the underlying commonality in their studies was the violation of cultural norms through which the individuals were socialized in, as Brislin (2000) affirmed, "people are socialized, then, to be quite familiar with a number of social settings so that they can achieve their goals (adequate food supply, academic accomplishments, obedient children) and can be considered valued members of a culture" (p. 123). Brislin (2000) explained that the emotional reaction to cultural violations that occur in culture shock stem from an individual's attributing personal reasoning toward someone else's behavior, based on cultural views.

Therefore, culture shock originates from the fact that "all cultural behavior is patterned" (Sapir, as cited in Blount, 1995, p. 31) and the development of human interaction with one another is done through certain norms, customs and functions, which are not self-evident to those who were not socialized in that environment.

Definitions. In the last 59 years, there have been several definitions pertaining to culture shock and its ramifications. Oberg (1954) defined culture shock as "an occupational disease of people who have been suddenly transplanted abroad" that is "precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (p. 1); while Lundstedt (1963) described culture shock as "a form of personality maladjustment which is a reaction to a temporarily unsuccessful attempt to adjust to new surroundings and people" (p. 3).

Pedersen (as cited in Arthur, 2004, p. 17) affirmed those thoughts: "culture shock results from external changes and differences in the physical environment, e.g., climate, food,

transportation, and internal changes such as role differentiation and status loss." Furnham and Bochner (1986) aptly added that either positive or negative changes can cause stress that influences culture shock, that is, either pleasant or unpleasant stimuli will contribute to culture shock. Adelman (1988, p. 185), however, emphasized that the changes only become unsettling to the individual when no meaning or coherence are assigned to the experience; as such, changes that are understood would not constitute part of culture shock, which Martin (as cited in Paige, 1993) confirmed by describing "culture shock and reentry shock as the individual striving for internal consistency in dealing with conflicting cultural systems" (p. 303).

Martin (1984) also indicated that the phenomenon of culture shock requires that the individual undergoes cultural adjustment, that is, "a psycho-social process focusing on the attitudinal and emotional adjustment of the individual to a new culture" (p. 116). As a result, the individual would undergo acculturation where there is the adjustment to the new environment.

Sussman (2000) more recently defined culture shock as an "intense, negative affective response, both psychological and physiological, experienced by new expatriates when faced with unfamiliar symbols, roles, relationships, social cognitions, and behavior" (p. 355). However, instead of defining acculturation as the result of adjustment, Sussman (2000) viewed acculturation as the process an individual goes through to reach cross-cultural adaptation as the "positive consequence of the adjustment process" (p. 355).

Merely defining culture shock only deals with what the concept is, and does not provide an explanation for the phenomenon or what changes occur in the individual. The following section will explore several theories on how the phenomenon occurs, the symptoms, the process and the changes.

Current Research. Ward, Bochner and Furnham (2001) succinctly described how the current research of culture shock has been conducted in terms of the general satisfaction of sojourners with new lives; the changes in emotional adjustment over time; the extent of interaction between sojourner and host culture; the adverse psychological consequence of failing to adjust; the individual's ability to fit in; and the degree of competence in negotiating new settings.

Satisfaction of sojourners. Lysgaard (1955) interviewed 200 Norwegian Fulbright grantees who had spent time in the United States in order to inquire about their adjustment to the environment – their attitudes, experiences, and the level of satisfaction with the experience. The data he acquired was the basis for the development of the U-curve model where he plotted the degree of adjustment, adaptation and well-being of the grantees, leading to the U-shaped graphic where those levels start high, go through a decline, and then return to a higher level to indicate the process of adjusting to the experience in another culture.

The U-curve model was also the most ubiquitous theory used to explain adaptation to another culture regarding social-psychological adjustment; it led to the development of the W-curve seen in the next section regarding reverse culture shock. Although a prominent theory, the U-curve has been under continuous scrutiny over the last few decades. Church (as cited in Ward et al., 2001) described the theory as "weak, inconclusive and over generalized" "largely atheoretical, deriving from a combination of post hoc explanation and armchair speculation" (p. 80). Berardo (2006) compiled the evolution of the U-curve model over the last 50 years, and includes Black and Mendenhall's 1991 summary of U-curve adjustment studies which indicated that, out of 18 studies from 1955 to 1984, 10 supported the theory but were not statistically significant; two other studies were not statistically significant; while one had mixed support, the

other did not support the U-curve. While the remaining six studies were statistically significant, only one fully supported the theory. One rejected it; three had mixed support but tended toward positive; and the last one had mixed support but tended toward negative.

Berardo (2006) research revealed 11 new studies since Black and Mendenhall's 1991 survey, which the author then analyzed. The findings were that two studies supported the U-curve theory; five partially supported the theory where one found a skewed U-curve; the remaining four did not support the U-curve, which included two J-curves, and one inverted U-curve. The conclusion of the author was that the model did not account for all the complexities found in the adjustment process and the variability of the personal adjustment process of each individual who goes through culture shock.

Kealey's (1989) study was not directly targeted towards sojourners' satisfaction. However, the data indicated that those "individuals who were acknowledged by their peers and supervisors as being highly effective at the task of transferring skills admitted to experiencing greater 'culture shock' or difficulty in initially adjusting to the foreign culture" (p. 422). Therefore, individuals who struggled in coming to terms with the foreign culture were better able to successfully transfer the skills acquired in the period abroad.

Lobdell (as cited in Martin, Bradford & Rohrlich, 1995) inquired about the level of satisfaction with the experience abroad in terms of sojourners' expectations; the research indicated some relationship between expectations being nearly met or positively violated with satisfaction with the experience. Martin (1993) also supported the idea that sojourners need to have their expectations fulfilled for better adjustment and satisfaction through the culture shock process.

Emotional adjustment. Adelman (1988) related the need for social support in order to create emotional adjustment during the experience of culture shock; Furnham and Bochner (1986) correlated the somatization of problems experienced during the sojourn with emotional adjustment, describing issues of loss (grieving the loss of the familiar culture) and lack of social support as part of the explanation for the phenomenon. The authors agreed that a period of adjustment is needed for sojourners to come to terms with the changes and the emotional tension they bring.

Interaction with host culture. Redfield, Linton and Herskovits (1936, as cited in Berry, 1997) defined acculturation as the contact between individuals of different cultures that leads to changes in cultural patterns by any or all individuals of the different groups. Berry (1997) emphasized that the original meaning of the term acculturation is a neutral one as it promotes change in both groups that are interacting. Using such a template, the author explained that the strategies used to deal with culture shock will depend on the individual's sense of cultural identity and the extent of involvement with the foreign culture. Those who do not have a strong cultural identity and are constantly interacting with the host culture would be said to employ the assimilation strategy. On the contrary, the individuals with strong cultural identity and avoidance of contact with host nationals will employ separation strategy. If the individual is, at the same time, seeking contact with the other culture and having a strong cultural identification with home, the strategy would be to integrate both experiences. Conversely, a lack of interaction or sense of cultural identity would lead to marginalization, that is, rejection of the experience.

Ward et al. (2001) explained the psychology of culture shock through the lenses of input, throughput and output, that is, the start of the process, the input transformed through influences, and the outcomes of the previous process. They further separate the intercultural contact that

causes culture shock into two categories: a) the result of contact among residents of a culturally diverse society, and b) the result of contact between people from one society who have traveled to another society with a specific purpose. Furthermore, the authors explored the levels of individualism or collectivism exhibited by the individual as s/he defined her/himself, the relation between personal interests and the group membership, and the relations within the group as the basis for understanding the consequences of intercultural contact. The consequences of intercultural contact can then be described as: participation, exploitation, contribution, observation, conversion, and serving as links, where each item corresponds to the reason for the trip. Individuals who have traveled abroad may have done so for tourism, business, humanitarian work, research, missions, or political links respectively, and each purpose for the trip will interact with personal traits and external cultural factors to determine an outcome for culture shock.

The outcome of culture shock for the individual's psyche is divided into four categories. 1. Passing means the individual rejects the original culture and embraces the new culture; 2. Chauvinistic emphasizes the rejection of the new culture and exaggeration of the original culture; 3. Marginal represents individuals that vacillate between cultures, going back and forth; and 4. Mediating is the synthesis of both cultures by the individual (Ward et al., 2001). The model used by the authors relied on a combination of affective, behavioral and cognitive theories. Ward et al. (2001) also extensively reviewed the literature of culture shock, as mentioned in the beginning of this section.

Adverse psychological effect. Crano and Crano (1993) researched day-to-day stressors that create personal strain to the individual and how they would cope with those psychological effects. The stressors were related to educational concerns about grades, concentration in school,

relationship with host family, difficulties in understanding and using English, problems with different foods and health issues, personal experiences of friendship/relationship and homesickness, and understanding the nuances of social practices that are different in other cultures as well as practicing them.

Ability to fit in. Jacobson (1963) was an earlier proponent of having sojourn research focus on "crucial phases in a sequence of individual adjustment phenomena that occur in changing social contexts" (p. 123). He believed that the most beneficial studies in the area would be dealing with understanding how different styles for adjustment, as well as motivation to adjust to a new culture, to fit in, would influence culture shock.

Cross-cultural competence. P. Adler (1975) introduced the model of transitional experience to account for culture shock. The model has four stages. First there is the initial contact with the new culture where the individual is excited with the new experience and looking for similarities between the two cultures. During disintegration, the differences become prominent and tensions with the individual's cultural background arise. Reintegration follows the individual through a rejection of the second culture and taking refuge in the home culture. Finally, the autonomy stage "is marked by a rising sensitivity and by the acquisition of both skill and understanding of the second culture" (p. 17), which brings a capacity to feel comfortable in both cultures.

Instruments previously used. Babiker, Cox and Miller (1980) used correlation of their data to create an instrument, the Cultural Distance Index, to measure cultural distance "in the social and physical environment" (p. 110) in order to understand the stress the students are under during culture shock and the impact on their academic performance and search for medical assistance. In their cultural distance index Babiker et al. (1980) developed questions in the areas

of climate, food, language, clothes, religion, educational level, material comfort, family structure and life, forms of courtship and marriage, and leisure activities, in addition to two other instruments that involved individual objective problems and subjective distress. The research included 134 students in the first series of interviews, 121 in the second, and medical and academic reports for 98 and 87 students respectively. The findings indicated a mild correlation between the index and anxiety levels and number of medical consultations and no association with academic scores. However, the study had a small sample size with irregular distribution of the population: a range of one to five students represented 28 countries and a range of 17 to 22 students represented three countries.

Kealey's (1989) research involved determining what kind of individuals could effectively transfer the know-how acquired abroad back to their country of origin. The study was designed to identify an individual's characteristics in order to facilitate the recruitment for overseas assignments of the desired individuals; it used several instruments for pre-departure data collection and in-field data. For the pre-departure phase, the instruments consisted of the following: The Group Embedded Figures Test by Witkin, Oltman, Raskin, and Karp (1971); the Self-Monitoring Scale by Snyder (1974); the social participation, social adroitness, and conformity scales from the Jackson Personality Inventory; 15 items from the Personal Dimensions Inventory by Hawes and Kealey (1981); the Value Survey Questionnaire by Hofstede (1980); a scale designed for the study measuring pre-departure expectations, attitudes, desire for contact with nationals, and family/spouse closeness; and the social desirability scale from Jackson's Personality Research Form (Kealey, 1989).

The instruments used in field data collection included: the Memorial University

Scale of Happiness by Kozma and Stones (1980); Cawte's (1972) 20-item scale for mental health adjustment; a 30-item Development Communication Index developed by the study; an eight-item contact scale developed by Tucker (1974); and finally, a self-rated assessment of living conditions and job constraints. The study's sample was of 277 technical advisors posted in 20 developing countries from Asia, Anglophone Africa, Francophone Africa and the Caribbean (Kealey, 1989).

Summary. The instruments used for culture shock involved quantitative measures of the distance between the home culture and host culture and its impact on adjustment, personal characteristics that are involved in the adjustment process, and the level of involvement with the host culture. The instruments also measured the expectation individuals have for the sojourn abroad and how close they are to family and friends.

Reverse Culture Shock

Origins. The notion that the sojourner's return home from a period abroad might not be as smooth as most have anticipated was first introduced by Gullahorn and Gullahorn in 1963, with the term reverse culture shock (here referred to as reentry shock) introduced to describe the fact that home culture felt foreign to the returnees. The authors expanded the U-curve discussed above into the W-curve, where the U-curve process is repeated to some extent, giving way to a six-phase model that includes the stages of honeymoon, hostility, humorous, at-home, reverse culture shock and resocialization (as cited in Ting-Toomey, 1999).

According to Gullahorn and Gullahorn (1963), first, the individual is excited to be traveling abroad and seeing new cultures (honeymoon); second, the individual is faced with difficulties or differences in the new place that cannot be resolved (hostility); third, the adjustment to the new culture starts and the individual begins to appreciate and find the

differences humorous (humorous); fourth, the individual adapts to the new culture (at-home); fifth, the individual returns home and finds it foreign (reentry shock); sixth, the individual readapts to home (resocialization). Ting-Toomey (1999) added a seventh stage to the W-curve [in] between the at-home and reverse culture shock, to account for the preparation to return home where the individual might have mixed feelings about returning to the home country (ambivalence).

Critics of the W-curve have included its failure to describe why and how the readjustment happens and the state of mind of the sojourner in both entry into the host culture and reentry into the home culture (Cox, 2006). Another criticism has been the validity of the U-curve, since the W-curve is an extension of the U-curve; critics have denied the validity of the W-curve due to the lack of a strong theoretical framework for the U-curve.

Definitions. The literature of reentry shock/reverse culture shock provided several definitions for the phenomenon. Austin (1986) defined it as "an attempt to return to the social system he was once a part of" (p. 49). Martin (1993) defined both "culture shock and reentry shock as the individual's striving for internal consistency in dealing with conflicting cultural systems" (p. 303).

Reentry shock (What's up with culture, n.d.) has been defined as "reactions that occur as a result of re-adaptation to our home culture. Often called "reverse culture shock," the reentry process has had some things in common with culture shock but also has had the added factor of surprise, "we do not expect our home culture to be unreceptive to us and so difficult to come back to" (para. 49).

Gaw (2000) introduced reverse culture shock as "the process of readjusting, reacculturating, and reassimilating into one's own home culture after living in a different culture

for a significant period of time" (pp. 83-4). The author also cited Kagitcibasi's description of "reentry experience as 'deculturation,' as the returnee is caught between the two cultures of host country and home country" (p. 86). Wang (1997) defined it as "losing the signs and symbols of social intercourse during the transition into one's home culture after living and working in another culture" (p. 115).

Current Research. Arthur (2004) affirmed that reentry issues begin before the individual leaves the host country. According to the author, the individual will go through the following: loss of the host culture and foreign language acquired; worry about fitting in with family and friends and of finding employment; a lack of understanding of the current political and social situation of the home country; and a realization that the physical environment has changed as well as the individual's expectations on gender roles and perceptions and memories of how to behave at home.

Austin (1986) viewed the issue of the individual's identity not fitting into the social profile of the home culture any longer as seminal to the reentry phenomenon, and described how there would be a sense of euphoria upon returning, followed by anger and denial of the changes which carry a strong component of powerlessness and fear of rejection.

The idea of home being a comfortable place – predictable and filled with subconscious routine – is replaced with a feeling of strangeness. The expectation to find everything the same as before and to return seamlessly to the same place s/he left, continuing life as it was before, is not realized. The returnee finds him/herself asking questions like "what happened to that person?," "what happened to that restaurant?" and "why didn't you tell me that?" The first time s/he cannot find a word to communicate effectively, s/he has an incredible urge to speak in the language from the foreign country. The loss of social cues drives home the idea that things are

not the same anymore and that leaves the returnee subconsciously angry (Storti, 2001; Austin, 1986).

The understanding that the student can no longer seamlessly function in their own culture can be overpowering and overwhelming; it also brings up the feelings that something might be wrong with the individual, that the feelings of home being uncomfortable and foreign might mean that there is something wrong happening to the student (Storti, 2001). Changes have happened internally and externally from the point of view of the student, that is, in the emotional and psychological realm pertaining to identity and the physical world around the student. The experience abroad has changed how the student views the world; it has forced personal growth and maturation that has not been witnessed by those left at home, and the student's view of his/her own identity might now be altered. The identity can now be defined by identifications with native culture and/or the foreign culture (Mabardi, 2000), which would be confusing to those around the student that expect the old identity, the one prior to the study abroad experience and not the new self (Arthur, 2004).

There have also been changes in the world around the returning students. The environment might have changed due to new buildings and businesses, or even closed businesses; people might have moved on to another house, university, city or even changed partners/spouses (Kepets, 1999).

Another issue is the one-track mind (Storti, 2001) that students might display, that is, the student only thinks and talks about the experience abroad, while others think and talk about life at home. The student feels it is his/her duty to expose friends and family to the wonders of the country they have been to and to bring everyone up-to-date with what happened to him/her, from the funny experiences to the sadness of homesickness. Their conversations are loaded with

references that are missed by all who have not been abroad, while those who stayed home get tired of hearing about the returnee's experiences and want to talk about their lives, and reconnect with the person who has returned. Returning students might also lose the status of being unique, the source of a different cultural knowledge; they are back to being like everyone else (Storti, 2001).

N. Adler (1981) expressed the possible attitudes that the individual might adopt while negotiating reentry shock in terms of an overall attitude of pessimism and optimism and a specific attitude of active and passive. These four elements combine to create four dimensions for dealing with the dissonance between host and home cultures. Re-socialized attitude (optimistic and passive) happens when the individual has a high need for external validation and low awareness of change, thus leading into separating the foreign experience from life at home. Proactive attitude (optimistic and active) means that although the individual needs external validation, the awareness of change leads to integration of foreign and home experiences. Alienated attitude (pessimistic and passive) occurs when the individual has low need for external validation and low awareness of change, creating dissociation with the home culture. Rebellious attitude (pessimistic and active) combines low need for external validation with strong awareness of change, which leads the individual to attempt to control how the reentry into the home country happens.

Citron (1996) detailed the reentry experience in terms of the interactions between the environment and the individual, identifying four dimensions in which the changes occur: physical, interpersonal, cultural and personal. The physical dimension pertained to changes in diet, climate, time zones and physical changes, including illness and weight gain. The interpersonal dimension encompassed the changes in relationships with friends, family,

community and co-workers. The cultural dimension accounted for the initial confusion about appropriate cultural norms, customs and values from home and those adopted from the host culture. Finally, the personal dimension referred to the personal growth and maturity gained from the experience.

Martin (1993) took an approach that combined Citron (1996) and N. Adler's (1981) work in the sense that he postulated that reentry shock can be explained through the cognitive dissonance of the stimuli from the environment and the mental concepts and attitudes of the individual. Martin (1984) advocated frameworks needed to understand the phenomenon and included stage theories like U and W-curve combined with copying styles and intercultural communication. As such, he found the variables that influence the outcome for reentry regarding the individual are: gender, age, academic level, previous experience, nationality, and readiness to return home. Regarding the environment, the factors were: the location of host culture, the duration of stay, the degree of interaction with natives, and the returning environment (academic, work, organization, different city).

Weaver (1987) summarized the process of reentry as a continuation of the adjustment process that started with entry into another culture, while Morris (1987) brought to the fore that educational institutions do not provide a structure to support the reentry adjustment. La Brack (1993) advocated the implementation of reentry programs for study abroad students so they could connect the experience abroad with coursework and lives at home. The author also showcased the development of such a program within the University of the Pacific (UOP) study abroad structure that has been in place since 1977 with the following rationale: "We are not ultimately responsible for their success or failure, but we should be held accountable for preparing the best set of orientation and reentry courses we can" (p. 263).

La Brack (2000) updated the success of the endeavor by emphasizing the generalizing effect of the link between orientation and reentry to a wide range of intercultural situations and found that "above all, it works" (para. 2). An important facet of La Brack's work was that for the last two decades, reentry orientation has been a required two-credit course for returning students; however, the target student population for the courses has been changing to include third culture kids,[2] global nomads[3] and refugees. The emphasis is that the "program is continually evolving, changing and expanding. Obviously, this kind of investment in intercultural training is only possible with the support of the higher administration of an institution and the commitment of resources and faculty/staff involvement" (La Brack, 2000, para. 28). In the end, the result for the students is the integration between the experiences abroad with their chosen career (La Brack, 2000).

Storti's (2001) research focused on business employees and how their inability to cope with reentry can affect the company and its investment in the employee while abroad; it uncovered the following statistics regarding employees' failure to readjust when home: 25% of returnees leave their job when they return; 26% are looking for another job; 45% of companies report attrition between the personnel that went abroad and those that did not; 74% of business returning employees did not expect to be working in the same company in one year and 2/3 of them did not fit in with human resources plans (pp. xiv-xvi). The business world reported a financial loss of "nearly a million dollars" (Storti, 2001, p. xv) per employee. Conversely, Sheppard (1998) explained that the AT&T Corporation has a pre and post sojourn seminar and mentorship program that all employees assigned abroad are required to attend, including their families, and added that this practice has been extremely successful.

[2] Third culture kids are children raised in another country due to parent's jobs.
[3] Global nomads are members of military, diplomacy corps, multinational businesses or missionaries.

Christofi and Thompson (2007) conducted a qualitative study of the experiences of eight students who rejected their home countries to return abroad after returning home from studying abroad; it is one of the most recent studies that confirmed the notion that students cannot go home again. The author's review of literature highlighted that "only 50% of students who study abroad elect to return to their home country after their sojourn" (p. 53); the rationale for the study included Piaget's equilibrium theory of cognitive structure (1978/1985 as cited in Christofi & Thompson, 2007, p. 54) where living things strive for a balance in their existence as it enables them to effectively function in the world.

The study selected participants who lived in another country for three to 10 years prior to the return home and who lived at home for one to three years before opting to leave. The research constructed a thematic structure for the reentry process that is grounded in cultural comparison and all the comparisons are bipolar, with five themes: a) conflict/peace – participants identified feeling more at peace away from their home culture; b) reality/idealization – participants realized there were some unmet expectations in the reality at home due to an idealization of what they remember home being like; c) freedom/restriction – participants described experiencing feelings of relative restriction at home in terms of open-mindedness and gender and familial roles that were not felt while abroad; d) changing/static – participants perceived different levels of changes or no changes in themselves and their environment; e) comfort/discomfort – participants described feeling uncomfortable at home but comfortable abroad.

Interestingly, another area of research that uncovered problems with reentry was the reintegration of prisoners to society. Petersilia (2003) advocated and showed confirming data that reentry programs help lower the recidivism of crime rates and when there is no program that

provides tools for the individual to adjust during the transition back to the home environment, prisoners are more likely to go back to jail.

Isogai, Hayashi and Uno (1999) pointed out that, for some individuals, a one-month sojourn might have the same impact as one year away; therefore, reentry programs should not exclude or include people based on the length of sojourn, but on the consequences of it. Isogai et al. (1999) claimed that the main component of an intercultural experience is the shift in identity; as such, reentry training should focus on: awareness of self in terms of what is comfortable in the host and home culture; knowledge of the area of return; establishment of realistic expectations for the return process; development of skills to cope; management of stress; and a reframing the experience positively.

Instruments previously used. The methods used for gathering information included the creation of an instrument called Cultural Distance Index accompanied by the Individual Objective Problem and Subjective Distress instruments as well as interviews (Babiker et al., 1980); the Inventory of Student Adjustment Strain (Crano & Crano, 1993) that looked at day-to-day stressors in the areas of education, relationship with the host family, English proficiency, problems with food and health, personal identity, and social practices; use of the Grief Experience Inventory (Chamove & Soeterik, 2006); social-cultural adjustment scale with Beck's Depression Inventory and Spielberger's State Anxiety Inventory mailed one to two weeks before return and again four to ten weeks after return (Rogers & Ward, 1993); the Index of Social Support Scale (Yang & Clum, 1995, and Ong, 2000, as cited in Ward et al., 2001); and Cultural Readjustment Rating Scale (Berry, 1997).

The research also used questionnaires to individuals who returned home (Black, 1992); mailed questionnaires (Gaw, 2000); pre and post questionnaires to measure expected and experienced difficulties upon return (Martin et al., 1995); self-report questionnaires delivered online and through paper (Sussman, 2000); ex post facto design questionnaires with an average of eight years since return from abroad (Schulz, 1986); and a phenomenological study with guided interviews (Christofi & Thompson, 2007; Gama & Pedersen, 1977);

Summary. The instruments used for reentry shock involved both quantitative and qualitative methodology with an emphasis on quantitative methods. The instruments focused on emotional responses to the readjustment process, expectations for reentry, and self-report questionnaires that are ex post factor and usually administered long after the return. Some instruments involve pre- and post-questionnaires that deal with expectations before and after the return.

Multicultural Counseling

This research also looked at multicultural counseling in order to prepare the researcher for the qualitative methodology that required actively listening to the participants in a different dimension. Multicultural counseling consists of understanding or having an awareness of the different dimension the client will bring to counseling so as to adapt one's approach to the different requirements and goals of each diverse client. The role of the counselor should be to encourage catharsis, interpret feelings and challenge negative self-perception while creating a positive and comfortable working atmosphere where the client has control and the counselor develops a positive personal profile of the client to emphasize capabilities and visions of success (Atkinson & Hackett, 1998).

The seminal aspect of multicultural counseling is the presence of different cultures and sources of experience from each client; therefore, it is important that the counselor be aware of possible imprecise or demeaning language when talking with a client. Counselors should respect the client's preference for self-reference and make changes in his/her own language over time to align with the client's language (Atkinson & Hackett, 1998).

The multicultural aspect is also reflected in how the client views the concept of therapy and therapist; connotations can vary across cultures, thus the counselor needs to be aware of the possibility of meeting with clients (Paniagua, 1998). Paniagua (1998) also pointed out that the language barrier not only refers to counselor and client being able to speak the same language, but that the second language can be influenced by the first in terms of semantic content, how well the person translates, the use of code switching (that is, the use of two grammatical systems in the same phrase) (Romaine, 1995), and the need of a third-party translator. One should never be afraid to recommend a client to someone else who speaks the language; and one should appraise the multicultural status of the interaction by assessing content, semantic, technical, criterion and conceptual equivalences, and use a culture-specific delivery style, client's native language (terms) and/or preferred language.

The creation of trust between client and counselor has been found to be paramount for a successful healing journey; the counselor has to be aware of her/his own personal bias and cultural being to effectively interact with the multicultural client, or any client for that matter. Other researchers have documented that it is of the utmost importance to be unafraid of recommending the client to someone else if the counselor feels that any of her/his own personal or cultural beliefs could create obstacles for healing (Atkinson and Hackett, 1998; Lee, 1997; Paniagua, 1998). Research has shown that the counselor should be aware that some multicultural

clients might have a network of natural support, that is, a group of people who know the client well and have vested interest in the her/his welfare.

Paniagua (1998) provided some guidelines for therapists as a tool to prevent attrition with certain kind of clients. For example, regarding Native American clients, he found that one should emphasize listening rather than talking, and in the case of time, as Native American culture is polychromic, the counselor should not ask for the reason behind lateness to a session. In the case of Hispanic clients, he found that the counselor should give recommendations on how to handle the problem after the first session to fulfill the expectation those clients have regarding the therapy. These kinds of guidelines are general; the counselor has to develop some sensitiveness and intuition according to each individual case.

Counseling International Students. The role of the counselor is to encourage catharsis, interpret feelings and challenge negative self-perception (Atkinson & Hackett, 1998; Frenza, 1985; Lee, 1997; Ponterotto, 1995); the counselor should promote a positive and comfortable working atmosphere, with the client having a sense of control, and an awareness of the need to be flexible in the chosen style of therapy (Arthur, 2004; Atkinson & Hackett, 1998; Blegen, 1950; Sue & Sue, 2003). Lee (1997) aptly summed up the competency necessary for multicultural counseling in the statement that "a culturally skilled counseling professional is able to view each client as a unique individual while, at the same time, taking into consideration his or her common experiences as a human being (i.e., the developmental challenges that face all people), as well as the specific experiences that come from the client's particular cultural background" (p. 5).

In turn, Arthur (2004) brought attention to the fact that the international student, more specifically the foreign student coming to the United States, has a very specific purpose that

guides their actions, which is to acquire an education that cannot be obtained in their home country. Therefore, there is significant pressure for academic success, since conditions for scholarship awards and maintenance is partly based on academic grades. On the other hand, Arthur (2004) described pressures students are under as the result of myths about foreign students at the host university, which include the notion that the students are the "cream of the crop" (p. 11), take valuable space in the educational program from the local students, and that the students are from wealthy families.

In addition to these pressures, both from home and host countries, researchers have found that the students face concerns about physical comfort, aesthetic appeal of the place of exchange, location of residency in the host country in relation to city's amenities like restaurants and stores, differences in teaching styles, communication competency, different gender expectations, adjustment to interacting with other residents, disconnection from family and friends, and the cost of living. The financial issue has been found to be paramount and involves living costs, traveling expenses, clothing, vacations, and gift purchases (Arthur, 2004; Blegen, 1950; Landis, Bennett & Bennett, 2004).

Arthur (2004) advised that counseling international students would involve dealing with study skills, personal adjustment to class and culture, and paying attention to life within the university (considering other countries have diverse educational systems). There might be a need to help students understand expectations regarding cultural interactions such as gender roles and requests for interacting in a specific cultural event.

Blegen (1950) also wrote about the different understanding of what counseling is according to different cultures and the reaction of the individual toward the service of counseling due to those cultural lenses. The author recommended that counselors dealing with international

students create a therapy environment where the student is free to talk and the counselor asks questions to disambiguate possible cultural conflicts and does not evaluate the language skills of the students. Although the counselor should not be eager to refer the student to someone else when referral is necessary, the process should be done with full disclosure; the other counselor should be contacted in front of the student in order to personally introduce the new person to the student.

Reviewing both Arthur (2004) and Blegen's (1950) issues of note to counseling international students, seven areas were found that provide an insight into the areas counselors need to be aware of in order to help those students: financial needs, cultural rules, host culture perceptions, home culture perceptions, language, support system and intercultural interaction.

The authors found that financial needs take into account the cost of living and studying in another country, the worries about being a financial burden to the student's family who stayed in the home country, and the difficulties in acquiring jobs due to preferential hiring policies to local students and restrictions imposed by visa rules. Additionally, if the perception that the schooling received in the host country is not what was expected, students might feel that the study abroad experience was a waste of money and time.

Cultural rules were found to revolve around understanding and interpreting correctly the cultural norms and rules of the host society and, when returning, understanding and knowing how to apply the home country cultural norms and rules. It has been shown that students often have difficulty in adapting and readapting to different gender expectations from different societies, as well as adapting to the treatment of elders and someone from higher status.

The authors defined host culture perceptions as how the receiving society views the students, which is specific to the situation of international students, since they are perceived as

first taking the place of the local student in the university and being the cream of the crop. Both assumptions are not always correct and can create a rift in interaction between students.

Home culture perceptions were related to the students' perceptions of home and friends and family's perception of the student's behavior. The fact that students are not able to visit their family as often as the nationals from the host country can create feelings of disconnection with what is happening at home and within their family's lives. Some students might face difficulties with career paths and mobility at home by not cultivating the appropriate ties according to the specific culture. In terms of political climate, the time spent abroad can leave the student disconnected with what is happening in his/her country and how those political changes can affect his/her life; also, students might feel uneasy or unprepared to return to live with family.

Language issues, as defined by the researchers, were comprised of communication competency before and after the study abroad experience. In terms of academic success, language skills are necessary not only to communicate but to understand fast-paced conversations and specific jargon; they also are necessary for the transfer of educational, technological and expertise language acquired in the second language to be understandable in the first language.

Support system was found to include the social support and sources of self-validation in both environments (host and home cultures). Some students might lack support from home while abroad, others might find it troubling to return home to a place where others do not appreciate the experience they have had or have moved on to other places, careers or goals in life that do not match with what the students remember from the past.

Intercultural interaction was found to refer to the kinds of interactions that occur between national and foreign students. First, the foreign students arrive in the host country with the

specific goal of getting an education that is different from home and the main purpose of traveling abroad. Then there are differences in teaching styles between cultures and sometimes the students struggle to find relevance in the curriculum content with their objectives. Another important issue is that previous experience in traveling abroad can affect the cultural adjustment; also in terms of adjustment, if the student spends time around other co-nationals or foreign students, his/her adjustment will be affected as well. Finally, the degree that the student feels the loss of home and host culture (during culture shock or reentry shock), the social adjustment in host and home cultures that created altered meaning structures (and rules of interaction as well as interpretation of old symbols and rules according to new experiences) will impact how the counselor deals with the students. In the end, the counselor needs to pay attention to how the students integrate both home culture when abroad and host culture when at home.

Both Blegen (1950) and Arthur (2004) affirmed that, for the counselor, as with any counseling situation, the first contact with the international student is crucial and can determine how the therapy goes. It is important to be pleasant, attentive and interested but let the student know the boundaries, what the counselor can or cannot do, and what counseling is about. A student who is struggling to fit in might develop an unhealthy attachment to the counselor who is willing to lend an ear (Blegen, 1950). Blegen (1950) listed some do's and do not's in the counseling situation for international students:

a) let the student talk,

b) ask questions,

c) do not evaluate the language skills,

d) get as much relevant information as the student is comfortable disclosing,

e) do not be eager to refer students to someone else and if that is necessary, make contact with the other counselor in front of the student and personally introduce them.

An interesting point Arthur (2004) made is about the danger of people at the host institution treating international students as a commodity that brings a significant amount of extra revenue to the institution and city. This subconscious mentality might cause individuals to become unaware of trouble so as to not give the impression that things can go wrong during the study abroad experience and that not everything is fun and exciting. This can lead to the possibility of students resenting the institution and a feeling of displacement and insecurity as to the student's position in the university environment. Lastly, international students may have trouble accessing services or understanding them, in terms of where they are housed, if they are free, how they have to behave, what is the norm, what is expected of them, etc.

The researchers noted other issues a counselor of International Students may encounter (Arthur, 2004; Blegen, 1950):

- Sometimes schools will not offer the academic challenges the students were used to at home, which can lead to feelings of wasted time and money;
- Differences in teaching and learning styles;
- Problems thinking or seeing the relevance in the curriculum content;
- Communication competency;
- Lack of social support and sources of self validation;
- Different gender expectations;
- Discrimination in regards to policies for hiring that benefit more local students;
- Clustering around co-nationals or other foreign students;

- Students are not able to visit family as often as other students can, and feelings of disconnection with what is happening at home emerge.

The authors found that a counselor needs to take an active role in providing the service, literally going after the student, and providing language support, study skills and cross cultural orientation. Literature has usually dealt with counseling the international student and not the returning students; however, the issues they face at home can be similar to those from the foreign country.

Changes have happened internally and externally from the point of view of the student, that is, in the emotional and psychological realm pertaining to identity and the physical world around the student. The experience abroad has changed how the student views the world. It has forced personal growth and maturation that has not been witnessed by those left at home, and the student's view of his/her own identity might now be altered. There are also the changes in the world around the returning students. The environment might have changed due to new buildings and businesses, or even closed businesses; people might have moved on to another house, university, city or even changed partners/spouses (Kepets, 1999).

Counseling Returning Students. There was no specific literature found related to counseling reentry study abroad students. As such, the approach taken was to base such counseling on the cognitive dissonance theory (Martin, 1993) where the reentrance into home culture was met with the possible conflict of what was left behind and the students' new identity was developed by the awareness of their sense of cultural beings. Reentry precipitates the intersection between the changes in the students' identity, the new perception they have of the environment, and how they cope with the interaction of the two.

Milton Bennett's (Landis, Bennett & Bennett, 2004) Developmental Model of Intercultural Sensitivity provided an explanation of six stages through which people experience cultural differences that change their external behaviors. It begins with an ethnocentric point of view, where one's own culture is at the center, and ends with an ethnorelative point of view, where one's own culture is in relation to others. Researchers found that at first, individuals will deny the existence of any difference in the other culture, then defend the conflicting information as a difference between "us and them," and end the ethnocentric phase minimizing the differences and thinking that everything is relative.

Upon entering the ethnorelative phase, individuals will accept that differences are a part of a number of equally complex worldviews with which you do not need to agree with, then adapt to the situation with the understanding of appropriate behaviors in that new culture, and finally, integrate the experiences of the other culture into one's identity and become interculturally competent.

Sussman's (2000) transitional-identity theory postulated that both sense of self and behaviors are influenced by culture. The encounter with different cultures makes individuals aware of the cultural component of the self as well as how the differences in the environment can influence the self and force changes in behavior. Upon the individual's return home, there is a need to reevaluate personal values they have become aware of and the prevailing cultural norms at home. This leads to four ways the individual's identity can shift upon return (Sussman, 2000).

a) Subtractive means that individuals feel less comfortable with home culture's values and norms and less similar to compatriots, but not necessarily more similar to host culture. The end result is to try to find another in-group in the home country to belong to.

b) Additive refers to individuals who feel more similar to the host culture overall. The result is to try to return abroad or find other individuals from the host country at home.
c) Affirmative means that the home-culture identity is strengthened with the experience abroad where the returnee relishes being back home. The result is a firmer sense of self.
d) Intercultural or global refers to individuals who have multiple cultural identities, developing a hybrid identity that is able to function in different environments. The result is the creation of world citizens.

Finally, the coping strategies used upon returning home are described by Adler (1981) as the possible attitudes individuals might adopt while negotiating reentry shock in terms of overall attitudes of pessimism and optimism towards changes and specific attitudes of active and passive action towards the changes. These four elements combine to create four dimensions for dealing with the dissonance between host and home cultures: re-socialized attitude, proactive attitude, alienated attitude and rebellious attitude.

Re-socialized attitude (optimistic and passive) happens when individuals have a high need for external validation and low awareness of change, thus leading into separating the foreign experience from life at home. Proactive attitude (optimistic and active) means that although individuals need external validation, the awareness of change leads to integration of foreign and home experiences. Alienated attitude (pessimistic and passive) occurs when individuals have low need for external validation and low awareness of change, thus creating dissociation with the home culture. Rebellious attitude (pessimistic and active) combines low need for external validation with strong awareness of change, which leads individuals to attempt to control how the reentry into the home country will happen.

Therefore, the framework that might guide counseling returning students would be creating opportunities for the students' cultural awareness (subtractive, additive, affirmative and intercultural identities) and their coping styles (resocialized, proactive, alienated and rebellious). The three-pronged approach to counseling returning students involves the individual's response to changes (external), the changes in the self (internal), and the mechanism used for coping with the experience; these combine to describe the complexity of the reentry phenomenon and the awareness needed by student to navigate such phenomenon.

Identity formation. Identity formation theories encompassed both how the identity is formed and how boundaries are established through interactions between human beings. Social identity theory proposed that people who are motivated to see their social groups are positively distinct from other social groups. Highly identified group members, that is, those who see themselves highly similar to the others in the group, take action to protect the identity of the group as a whole. However, those low in identification, that is, those who do not see themselves as very similar to the others in the group, strive to protect their individual identities (Deaux & Martin, 2003; Stryker, 1980).

Schmitt & Branscombe (2001) found that identification is made through self categorization, which is a theory that postulates that highly identified group members will evaluate the self according to the same standards used to evaluate other in-group members, while low identifiers, those who have not internalized their group membership into their sense of self, are unlikely to be affected by prototypicality feedback, that is, the model which contains the essential characteristics of membership in the group is the standard for acceptance in the group

In other words, if low identifiers see the category in question as irrelevant to them, the feedback about their prototypicality should be just as irrelevant and the nature of the feedback

should be unrelated to self-evaluation or affect, that is, what the group views as appropriate action, behavior or identity will not impact the formation of identity for the low identifiers (Schmitt & Branscombe, 2001). Therefore, self categorization represents a response to the immediate perceptual environment whereby people define themselves by determining the degree to which they are similar to or different from others who surround them (Deaux & Martin, 2003).

The self, the core part of an individual's identity, has been found to be a collection of identities, each of which is experienced indirectly through interaction with others (Burke & Tully, 1977). Sue and Sue (2003) explained that identity formation occurs in three levels: individual level, group level and universal level. The inner-most level, the individual one, is characterized by the uniqueness of each individual from their genetic makeup to the non-shared experiences one has experienced through life. Surrounding this level, there is a group level that envelops similarities and differences seen in and outside the group. Here, different individuals will have membership in different groups and perceive and be perceived in different ways by the larger society. Some characteristics found at this level are geographic location, ethnicity, socioeconomic status, gender, age, culture, etc. Finally, the outer level is the universal one of which all individuals are a part. The premise is that all individuals are *Homo Sapiens* that share biological and physical similarities, common life experiences (birth, death, love, etc), are self-aware and can use symbols such as language.

Therefore, self-definitions are dynamic and fluctuating; different contexts make different aspects of the self salient, and as such each identity is associated with particular interaction settings or roles, though it is also true that some identities are associated with a wider variety of situations and performances than others (Oldmeadow, Platow, Foddy & Anderson, 2003). The

function of self-definitions as defined by Sussman (2000) is to provide goals that direct one's behavior and provide a template on how one processes information about oneself.

Tajfel (as cited in Sussman, 2000, p. 358) described the social self as the "aspect of an individual's self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to that membership." The social self is the second layer of the identity as described by Sue and Sue (2003) and the basis for Tajfel's Social Identity Theory. In this psychological perspective, people are seen as less prone to merely adopt a socially prescribed self-definition. Instead, individuals are regarded as actively seeking group memberships that are most advantageous to them and help them maintain their self-esteem (Ward, Bochner & Furnham, 2001).

The social aspect of identity formation is not limited to internal concepts of self and membership in a group. Oldmeadow et. al. (2003) affirmed that the person's ability to influence others in terms of social status and shared group membership also contributes to the formation of identity. Social status is divided into characteristics that are evaluated differently in the broader society, whether associated with specific or general expectations of competence. The specific status will imply a level of competence at specific tasks of skills (math, art, etc), while diffuse or general status will be associated with general positive or negative expectations that have implications for one's expected competence at almost any task (gender, race, etc).

Therefore, a person's identity is defined by the interaction of a two-fold reality: personal and social identity. The personal identity will be self definitions and concepts while the social identity will be defined according to the knowledge of the different boundaries created by the membership in a social group and what values and emotional signifiers accompany that membership (Burke & Tully, 1977; Deaux & Martin, 2003; Oldmeadow et. al., 2003).

Another theory that influenced identity formation was the Symbolic Interactionism theory (Stryker, 1980). According to Stryker (1980) humans are beings engaged in society, that is, in social interaction, and such society is the source of determinants and constraints of behavior. A society's membership is acquired through communication with others where the individuals learn about themselves and their role in the general social scene. As such, one's actions are determined through a constant yearning for approval by the other members in society. Stryker (1980) explained that an individual's actions are based on instinct and custom. "Thus a person, while having instincts, is in degree freed from those instincts. Humans are generally disposed to innovate" (Stryker, 1980, p. 20), that is, human beings create customs that are passed down from generation to generation while the mind is constantly adjusting the actions to the environment that surrounds all beings, taking into account time and space.

Researchers have found that in the process of adjustment to the environment, human beings develop symbols that enable individuals to predict their own and other's behaviors and to anticipate future courses of interaction. These symbols will be a component of the constraints of the conceptions of self and the understanding of the situations and appropriate behaviors to be enacted while interacting with others (Stryker 1980). With the creation of symbols that provide boundaries for interaction, the social structure contains the guidelines for interactions that educate participants on how to proceed and what kinds of expectations they are under; these translate to the individual roles assigned to each member of society. These roles/identities will also be defined in relation to counter-role/identities, that is, inappropriate behaviors or exceptions of behavior.

Another part of Symbolic Interactionism theory (Stryker, 1980) was the concept of identity salience, which means that one identity is more prone to show in most analogous

situations. In addition, interaction with other individuals will promote altercasting where others cast the individual in a role and provide the symbolic cues to elicit the expected behavior. Thus, identity is an internal and external process that is formed through the socialization of the individual into society. This socialization is a lifelong process for all individuals where "the self who participates in everyday social interaction can do so only through its recognition of certain norms, values and ideas" (Abbinnett, 2003, p. 1).

Emerging Adulthood. American university students who decide to embark on a study abroad experience add another facet to the identity struggles of a typical 18-25 year-old. Arnett (2004) explained that "[t]oday, the life of a typical 21-year-old could hardly be more different. Marriage is at least five years off, often more. Ditto parenthood. Education may last several more years, through an extended undergraduate program – the 'four-year degree' in five, six or more – and perhaps graduate or professional school. Job changes are frequent, as young people look for work that will not only pay well but will also be personally fulfilling" (p. 3).

Arnett has postulated that at the time a 20-year-old is planning for a study abroad experience, s/he is in the emerging adulthood development phase, a new period of development, extending from the late teens to the mid-twenties, during which young people have left adolescence but have not yet assumed the enduring responsibilities of adults. It is "not a universal period of human development but a period that exists under certain conditions that have occurred only quite recently and only in some cultures. . . . emerging adulthood exists today mainly in the industrialized or 'postindustrial' countries of the West, along with Asian countries such as Japan and South Korea" (Arnett, 2004, p. 21).

Arnett (2004) described five features in emerging adulthood: identity explorations, instability, self-focus, feeling in-between, and possibilities. He found that identity explorations

include searching for identity in terms of work and love. Instability means that emerging adults know they need to have a plan towards adulthood but most of the time they end up revising those plans during this time of life, i.e., moving from one residence to another.

He found that the self-focused phase on emerging adulthood means a normal healthy and temporary period of life, as "[b]y focusing on themselves, emerging adults develop skills for daily living, gain a better understanding of who they are and what they want from life, and begin to build a foundation for their adult lives. The goal of their self-focusing is self-sufficiency" (Arnett, 2004, p. 13-14).

The author went on to explain that young adulthood is defined as "when most people have entered marriage and parenthood and have settled into the stable occupational path" (Arnett, 2004, p. 14); therefore, feelings of being in-between during emerging adulthood derives from not having fully achieved the three top criteria for adulthood, such as accepting responsibility for yourself, making independent decisions, and becoming financially independent.

> Emerging adulthood is the age of possibilities, when many different futures remain open, when little about a person's direction in life has been decided for certain. It tends to be an age of high hopes and great expectations, in part because few of their dreams have been tested in the fires of real life. Emerging adults look to the future and envision a well-paying, satisfying job, a loving, lifelong marriage, and happy children who are above average (p. 16).

Relationship maintenance. According to Stafford (2005), relationships are "based in mutual interactions [between individuals] and go beyond interactions," that is, they "exist and are maintained not only in our minds but also through culturally recognized structures and conventions" (p. 6). Therefore, there are two kinds of relationships: face-to-face relationships, or close relationships, and long-distance relationships.

He found that close relationships are relationships that receive priority in life and are marked by frequent face-to-face communication, geographic proximity, and shared meaning created by the interactions. In contrast, long-distance relationships are such that "communication opportunities are restricted because of geographic parameters and the individuals within the relationship have expectations of a continued close connection" (Stafford 2005, p. 7).

Relational (or relationship) maintenance has been defined as a state with a temporal form, that is, a status in time, be it the beginning or ending; it is a process that can be constantly in shift, from being redefined to attempts at stability. There are some assumptions in relational maintenance, such as the ones described in the paragraph above; for most relationships, they follow a mental prototype based on cultural interactions and a relational schemata, that is, how the information is organized in one's memory about relationships, including beliefs and expectations.

Stafford (2005) found that a person's understanding and expectations about the development of the relationship will determine how much effort the person puts into the relationship itself and in determining the status of it. She also detailed four theoretical approaches to this maintenance. Social exchange theories assert that "individuals form, develop, and terminate relationships based on the rewards and costs, or potential rewards and costs associated with that relationship" (p. 18). People usually look for a two-way relationship that

seems equal on both sides, that is, equal proportions of give and take. Dialectical perspectives see relationships as opposing forces, such as stability and change, where maintenance refers to the constant negotiation of the tension created by these opposing forces. A behavioral approach proposed and researched by Gottman (as cited in Stafford, 2005) viewed relationships as an interconnection between how one person interprets and perceives the positive and negatives attribute of the partner's behaviors and the internal changes the person has on what those positive and negative attributes are throughout life. Lastly, the meaning as relational maintenance describes maintenance as individuals involved in the relationship constantly working on understanding and sharing meaning with one another; thus the relationship is in constant flux and development.

The author also linked long-distance relationships to attachment theory, that is, the level of attachment between individuals will determine how much effort is put into maintaining the long-distance relationship. She found that family solidarity theory, a family's view of intergenerational connectedness and sense of obligation, will determine how the individual will or will not view the maintenance of long-distance relationships. Family life span refers to the different phases a person goes through life, be it childhood, adulthood, marriage, divorce, etc; these social and cultural landmarks of family life and how individuals view them determine the status of long-distance relationships. Lastly, she found that systems theories work with the knowledge of "interdependence within a systems view means everything one person does affects all others in the system. . . . Boundaries are structural properties that delineate subsystems; for example, a sibling group" (p. 25), as such, maintenance depends on how individuals see themselves as members of the group.

Computer-mediated long-distance relationships. Computer-mediated communication has been found to be long distance by virtue of geographic parameters (Stafford, 2005). There are two types of Internet relationships: those that are formed online and those that are formed offline and use the Internet to maintain the relationship. Stafford (2005) delineated three theoretical orientations that guide these communications: uses and gratifications, media richness theory, and hyper-personal communication.

The uses and gratifications approach to computer-mediated communication has been found to deal with how the user selects and uses various computer media to achieve his/her goals in communication, taking into consideration speed, cost, and gratification with usage. Media richness theory has suggested that individuals will look for the media that provides them with a rich environment and that lowers uncertainty and is appropriate for their particular level of the relationship. Lastly, hyper-personal communication is formed when computer-mediated relationships do not provide all the cues necessary to know another person, thus creating an idealized online self, and development of the relationship on this basis.

Stafford (2005) explained that computer mediated communication helps provide long-distance relationships with additional means of contact that provide access and gratification for those involved, i.e., email communication "is faster than a letter and cheaper than long-distance phone calls, differing time zones are unimportant, and individuals can read and respond with this asynchronous mode at their own convenience" (p. 94). Furthermore, these modes of communication, when done with individuals with whom someone is already acquainted, provide opportunities for "banal, mundane small talk" that are "the essence of everyday relational life" (Stafford, 2005, p. 95).

Ye (2006) based her research on online support networks as coping strategies for Chinese students in the U.S. The goal was to investigate "the relationships between sociocultural and psychological aspects of cross-cultural adaptation of Chinese international students in the U.S. and the support that they perceive they receive from traditional support networks and online ethnic social groups" (p. 863). The author investigated social network theory that deals with strong and weak ties (Marsden & Campbell, 1984, as cited in Ye, 2006) where such ties relate to the relationships between the individuals and a particular member of the network.

Ye (2006) explained that while strong ties provide "support and validation" and "satisfy an individual's emotional needs" (p. 865), weak ties "exist independent of the pressures and dynamics of close social relationships," thus providing objective and diversified information"(p. 865). While examining the students' interactions with long-distance relationships at home and the participation in online ethnic social groups, the author found a negative correlation between those interactions and social difficulties, as well as between interpersonal networks at home and social difficulties. Social groups also provided a forum with less pressure for students to ask questions and express their concerns with cross-cultural adaptation.

Language and Communication

Sapir (1921) defined language as "a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (p. 5). Scollon and Scollon (2003) utilized the work of Stephen Levinson to draw four conclusions about language: that language is ambiguous; it requires us to draw inferences about its meaning; and such inferences are fixed and drawn very quickly (p. 6). These authors emphasized that human beings have constructed language to carry meaning but that individuals

can never really control all the meanings underscored by language during communication since each person will interpret his/her own meaning.

Added to the ambiguity is the fact that individuals could learn a second or third language that would carry other meanings linked to the culture the language originates from. This reinforced the idea that when utilizing language, individuals not only need the knowledge of the language, but also draw inferences for meanings according to the knowledge of the world or culture they inhabit. As such, the inferences are fixed in the actual world they stem from and are drawn quickly to make sense of the world as individuals go about their daily activities.

It has been found important to make a distinction between language and communication. Humans have made use of both verbal and nonverbal communication to transmit information. While language "involves the coding of meaning into a system of symbols that are recognized by members of the community" (Plante & Beeson, 2008, p. 8), communication "includes all means by which information is transmitted between a sender and a receiver" (p. 2).

Verbal Communication. Verbal communication means words that create messages (Lustig & Koester, 2003; Hinde, 1972) and is divided by scholars into phonology, morphology, semantics, syntax and pragmatics. It has been found that although the physiological apparatus is the same for every human being, that is, all humans possess teeth, vocal cords, tongue, lips and so on, each language elects sets of sounds produced for meaning (Sapir 1921; Scollon & Scollon, 2003). Individuals are taught these sounds and grow accustomed to listening to them and how to utter those sounds. Mattina (2005) found that learning another language means learning how to make the group of sounds elected by the specific language and how they become words; thus, each native speaker of a language will be "habituated to using their vocal instruments in certain ways to produce certain sounds" (Ting-Toomey, 1999, p. 86).

Phonology. Phonology deals with sounds and each language has adopted a set of sounds that are used as foundational blocks in the language, the phonemes (Mattina, 2005, p. 3). Therefore, accents are either difficulties of articulation by nonnative speakers or a particular way of articulation by a subculture. Ting-Toomey (1999) raised the issue of how miscommunication can arise due to an inability to produce the correct sound in a second language.

Morphology. Morphology deals with how the different sounds are combined to form other sounds and with associated meanings or functions to them (Mattina, 2005; Ting-Toomey, 1999). Each language will have morphemes that carry the form used in the written language as well as what function they carry in the structure, i.e., signify past tense.

Syntax. Syntax deals with words being grouped together in a certain order that indicate how sentences should be constructed to create utterances in a language according to the grammatical structure of said language (Mattina, 2005). Ting-Toomey (1999) pointed out that the grammatical rules of a language will shape how people think and the patterns used to reason within that culture.

Semantics. Semantics deals with the meanings a cultural community attaches to the words and phrases (Ting-Toomey, 1999). In terms of different languages, the individual learning the vocabulary has to also learn the appropriate cultural context of it. Part of semantics is prosody, which means the aspects of a "tempo, rhythm, and intonation with which the sounds and words are spoken" (Plante & Beeson, 2008, p. 54). Thus, different languages will carry different prosody, which complement the meaning of the spoken utterances; the prosody could be linguistic, that is, providing more information about the structure of the sentence such as the difference between an affirmative sentence and a question, or emotion, that is, providing information on happiness or sarcasm (Plante & Beeson, 2008).

Bilingualism. Bilingualism, as Weinreich (1964) defined it, is "the practice of alternately using two languages" (p. 1). Grosjean (as cited in Nicol, 2001, p. 1) reflected that bilinguals have reported a change in the way they speak to monolinguals compared to how they speak with other bilinguals. Bilingualism signifies that these individuals have access to a wider range of words and sounds than monolinguals, and only the part that relates to the native language would be understandable by the monolingual.

Paradis (as cited in Romaine, 1995, p. 87) defended that when a second language is learned, the new sounds will become variants of the phonemes of the first language. Andersson and Cunningham-Andersson (2004) cited Major's (1990) work that shows such effect.

> Major (1990) studied American women who had lived in Brazil for many years. He found that the better their pronunciation of Portuguese, the greater the effect on their pronunciation of English. [some] tiny differences in the way they pronounced / t/, /d/, /k/ [made them] pronounce English consonants in a way that was not quite English and not quite Portuguese, almost as though they were developing tendencies towards Portuguese accents in their English. (p. 106)

Conversations with monolinguals have implied that bilinguals will have to curb their knowledge of the second language in order to make their utterances intelligible (Nicol 2001). Andersson and Cunningham-Andersson (2004, p. 105) remarked that once the bilingual becomes proficient in the "patterns" of thought in the second language, speaking to those who do not share such patterns might cause misunderstanding due to borrowing, code-switching and direct translation. Andersson and Cunningham-Andersson (2004) also remarked that the bilingual might not always be aware of such incidents.

Grosjean (as cited in Nicol, 2001) reinforced the idea that bilinguals will have to make a conscious effort to avoid the use of words of the second language in the first. Weinreich (1964) suggested that they will have try to limit the interference of one language in another. The phenomenon of code-switching will not interfere with the grammar of the language, according to Poplack (as cited in Romaine 1995, p. 122-6). Individuals will use the foreign word in the proper place according to syntax. Gumperz (1982) wrote that code-switching means the juxtaposition of parts of speech that belong to two different grammatical systems within one speech exchange. Romaine (1995) found that borrowing means that a word has been appropriated from another language and changed, sometimes morphologically or syntactically, to fit into the second language.

Most immigrants have asserted that they have an easier time talking to other bilingual speakers than monolingual speakers. One of the reasons, according to them, is the use of out-of-date expressions (Andersson & Cunningham-Andersson, 2004) and lack of vocabulary as a consequence of the lack of exposure to the language. It has been found that immigrants that specialize in one area of study or profession tend to have trouble finding the same words in the native language without any contact with the same area in the home country. The second language will incorporate other concepts to the general concept storage of the individual, and as long as something has the same shared concepts or meanings in both languages, translation will be easy (Romaine, 1995, p. 89).

The theory by Paradis (as cited in Romaine 1995) is that both languages share a store for general concepts; however, in accessing those concepts, a word needs enough common concepts for an effective translation. At the same time that bilingualism creates difficulties for speakers

expressing themselves in the second language, it will also have the same effect in the native language once the use of the second language becomes constant.

Second language influence on first language. The primary literature on the effects of second language learning on the first language, or native language, was complied by Cook (2003), who introduced the discipline by stating that "the research reported shows that the first language of people who know other languages differs from that of their monolingual peers in diverse ways" (p. 1). The literature defined L1 as the native language and L2 as the foreign language learned; as such, "the L1 spoken in the larger L1 community may change . . . so that L2 users who are cut off from it are inevitably out of date in their usage" (Cook, 2003, p. 15).

The instruments used to assess the influence of the foreign language on the native language were: elicitation of narratives by showing subjects films; a standardized discourse completion test; assignment of the subject of the sentence; naturalistic observation; grammaticality judgments; reaction-time experiments; and statistical measures of lexical diversity and productivity. Each chapter described a research project in the area of foreign language influence in L1.

Laufer (Cook, 2004) worked with the hypothesis that "a person whose L2 is becoming dominant may begin to experience some difficulties with retrieving L1 words for use" (p. 21). In order to verify such a claim, the researcher looked into the knowledge of collocations where participants had to judge if the native language collocation was correct, as well as the lexical diversity in free written expressions (to determine if foreign language users could access complex or infrequent words in the native language). The results of the study were that those who immigrated at an older age had more correct answers. The longer individuals lived in the

foreign language environment, the worse their judgment on correctness was and the less uniform their knowledge of L1 was.

Pavlenko (Cook, 2003) used three-minute films to gather narratives about the film and subsequently looked for the foreign language influence in the native language compared to narratives of the native language monolinguals. There were a small number of cases of foreign language influence on native language vocabulary and semantic meaning, with inconclusive evidence of morphologic and syntactic influence.

Cenoz (Cook, 2003) stated in the introduction to his study that "a learner of English may say *Pass me the water, please* when having dinner with an English-speaking family instead of using more appropriate expressions such as *Could you. . .?* Or *Would you mind. . .?* Pragmatic failure differs from other types of failure in that it is not easily recognizable by interlocutors who may judge the speaker as being impolite or uncooperative or attribute the pragmatic errors to the speaker's personality" (p. 63). The author looked into the differences in ways of formulating requests by native language and foreign language speakers as well as the proficiency of foreign language speakers. Although he found no significant difference in this particular study, he did find some differences in the use of indirect strategies of speech and range of syntactic and lexical use. There was no data on the perception of listeners to the requests.

Porte (Cook, 2003) found that code-switching happens more often in words that are "highly-specific terms with no true L1 equivalents" that were also "accommodated grammatically" (p. 111) in order to fit into the sentence structure. The indication was that long-term residency in another country and a specific job influence (affects) how the foreign language influences the native language.

Balcom (Cook, 2003) has reviewed research in the discipline and found: a foreign language can influence the usage of pronouns differently from the norm in the native language; knowledge of grammatical structures and functions can help improve the native language writing skills; and that the foreign language can influence the native language's morpho-syntactic, pragmatic and lexical components. The result is the use of code-switching to explain ideas and concepts.

Nonverbal Communication. Nonverbal communication is defined as communication that is usually performed in a spontaneous process, enacted subconsciously, and that can complement, contradict, regulate or substitute for the verbal communication (Lustig & Koester, 2003). While verbal communication is more identifiable as being from one culture or another, nonverbal communication will be decoded by natives in a way that might be encoded by foreigners in another. Knapp and Hall (2006) discussed the process of encoding and decoding nonverbal messages through arbitrary coding where there is great distance between the code and the referent (that to which the code refers); iconic coding where there is some similarity between the code and the referent; and intrinsic coding where there is the least distance between the code and the referent.

When individuals are faced with conflicting messages due to encoding and decoding errors, there are three possible reactions, according to Leathers (Knapp & Hall, 2006, p. 13): a) confusion and uncertainty; b) search for additional information to clarify the situation; or c) if clarification is not forthcoming, the reaction is filled with displeasure, hostility, or even withdrawal. Researchers found the reason for such reactions stems from the functions of nonverbal communication that include areas of interpersonal impressions, oculesics, facial

expressions, kinesics, proxemics, vocalics, haptics, personal appearance and attractiveness, deception, chronemics, olfactics, microenvironments and others (Knapp & Hall, 2006).

Interpersonal impressions. Interpersonal impressions are simultaneously made as well as managed between parties, and they are part of social interaction; these social skills have been found essential for fitting in (Knapp & Hall, 2006). Argyle (1988) reported two levels of social skills: automatic and strategic. When the individual is in another country, trying to function in that society, some automatic social skills will need to be changed to avoid confusion. For example, individuals from high-context cultures (Hall, 1989) that make use of implied messages encoded in the physical setting or internalized in the culture's beliefs, values and norms, will display nonverbal cues to complement the information. In Brazil, there is some instinctual movement for greeting with kisses on the cheek upon meeting almost anyone. When faced with a low-context culture that does not have the same norms prescribed for greeting, and where these automatic nonverbal cues are not appropriate, the individual will have to learn the new norms.

Haxby and Gobbini (2007) wrote that "a person's face is the physical stimulus that is most closely associated with the representation of that person, and face perception allows rapid access to information about that person that is essential for effective social interactions" (p. 1). Facial expressions will help us with identification and emotional expressions that, as Eimer and Holmes (2007) cited from Damasio, are "evolutionary adaptations that are critically involved in the regulation of basic survival mechanism and in the control of behavior in complex environments" (p. 15).

According to the authors, neuropsychology has identified brain structures responsible for such sensory representations that give human groups the necessary nonverbal cues to negotiate complex situations and provide information for planning future actions. This indicates that

certain modules in the brain will link this biological information to the information about what is appropriate behavior in the culture and help the individual decide how to act. As such, different contexts will be required to renegotiate the understanding of the connection between the modules for a better managing of the interactions.

> We pack the physical outline of a person we see with all the notions we have already formed about him, and in the total picture of him which we compose in our minds those notions have certainly the principle place. In the end they come to fill out so completely the curve of his cheeks . . . as if it were no more than a transparent envelope, that each time we see the face . . . it is these notions which we recognize (Proust, as cited in Haxby & Gobbini, 2007. p. 1).

Oculesics. Another issue in nonverbal communication is oculesics, which deals with the mutual gaze behavior human beings participate in to regulate, monitor and communicate information, show cognitive activity and express emotions. Droll, Hayhoe, Triesch and Sullivan (2005) related how the scenes people are involved in have a complex array of stimuli and that the direction of gaze will inform the participants on what information a subject may be using in the scene. When individuals enter the interaction, they have some expectations on how the mutual gazing will happen and they need those cues to manage the flow of communication. Eye behaviors such as staring and shifting can be appropriate in different cultures. Native Americans will rarely engage in staring into each other's eyes as a sign of respect and might be more likely to keep shifting their gaze, while in other cultures shifting can be interpreted as someone being deceitful or untrustworthy.

Kinesics. Kinesics, being the study of observable, isolable and meaningful movement in interpersonal communication, is an intrinsic part of our everyday communication. Researchers

have found there are speech independent gestures and speech related gestures and adaptors, or emblems, illustrators and adaptors (Ekman & Friesen, as cited in Jenkins & Johnson, 1977). Emblems have direct verbal translators, but different meanings can be assigned to the same gesture in different cultures as seen above. Illustrators follow and supplement the speech and are used intentionally as emblems are. Adaptors are gestures an individual uses on him/herself or objects around him/her to "satisfy body and self needs, manage and cope with emotions, or to carry out certain bodily actions" (p. 38).

Sielski (1979, p. 241-2) related the following:

> Few gestures and body movements have universal meaning. When North Americans pull on their earlobes they are usually indicating that they are bored. If an Italian male does so, he may mean he's attracted to a pretty girl. An exaggerated hip-swinging walk of an American woman means she is sexually available. This same body movement exhibited by a Spanish woman means nothing of the sort; she always walks that way. A man in Georgia smiles at everyone. This behavior is considered normal in Georgia, but in Massachusetts the man may be asked, "What's so damn funny?" (Argyle, 1975) If an Englishman waves his arms and pounds the table, he may be having an emotional breakdown. This same behavior by an Italian may be an expression of appreciation for a funny story. Tibetans stick out their tongues as a friendly greeting, and Bulgarians signal agreement by wagging their heads right to left instead of up and down (Ekman, 1975).

Proxemics. Proxemics is the study of the use of space, but more than space alone, it is the special proximity between individuals and their physical territory and how they are used for communication (Lavin, 1994; Terneus & Malone, 2004; Lustig & Koester 2003; Sielski, 1979; Knapp & Hall, 2006). According to Hall (in Lustig & Koester, 2003, p. 188). space is comprised

of four domains: intimate zone, personal zone, social zone and public zone. Hinde (1972, p. 247) and Davis (1973, p. 153) remarked that in Latin America and Arabic countries individuals stand very close and that U.S. individuals are more non-tactile than South Americans, respectively. Lavin (1994, p. 120) compared the American behavior in elevators with Spaniards. He found that Americans kept their distance and did not engage in eye contact and that friends entering the elevator together communicated in low voices. The Spaniards, conversely,

> For them the elevator never seems to be full; there is always room for (at least) one more. The trip from the second to the sixth floor includes time for a little fiesta, punctuated with laughter, cross conversations, and the verbalized enjoyment of being together. Because Spaniards don't need the same amount of space that Americans do, the stranger in the elevator does not easily invade their private territory (Lavin 1994, p. 120).

Territoriality. This perception of spatial relation also leads to the idea of territory. An interesting study by Terneus and Malone (2004) titled *Proxemics and Kinesics of Adolescents in Dual-gender groups* that explored the formation of territory and appropriate behavior during the courtship ritual. The authors observed the formation of open circles of interaction in which the distance between the participants was within the intimate zone. Also, the study found that it seems the females held the power in the interaction since their actions were cause for disbandment of the groups. In one case, disbandment was due to a female leaving and in another to a female interpositioning herself between two males. The study seemed to indicate that adolescent females are not aware that there are differences between male and female conceptions of space. The adolescent males indicated that the females were the ones to initiate the break-up with their actions.

Lustig and Koester found territoriality to be “a set of behaviors that people display to show that they own or have the right to control the use of a particular geographic area” (Lustig & Koester, 2003, p. 189) and that cultures vary in terms of degree, range and reaction. Some cultures are more territorial than others and that can be seen with the use of gates, soundproofing houses, etc. Some cultures possess more areas or spaces that they feel territorial about. They found that Germans are territorial about their cars, for example. Lastly, some cultures react differently to invasions of space; some avoid confrontation; others are physically confrontational or, as Americans, use the legal system for suing the invader.

Another way of looking at territory is through Altman’s typology (Knapp & Hall, 2006, p. 139) of primary, secondary and public. Primary territories are an individual’s exclusive domain. Students traveling abroad are faced with the loss of most of their exclusive domains, thus becoming very attached to their belongings and developing a sense of independence. When returning home to their parents’ house, they might feel out-of-place having to share their personal effects again. Secondary territories are those shared by several people during interactions. Finally, the public territories are those everywhere and where people temporarily occupy.

Vocalics. Vocalics, or paralanguage, refers to the nonverbal messages the individual can produce not with spoken language but with vocal expressiveness in the form of pitch, rate of talking, conversational rhythm, volume, pronunciation, articulation, etc; all of these are sounds that add, accent and underscore the verbal message.

Dunbar and Burgoon’s (2005) research review found that “vocal features such as the amount of talking time, speech loudness (volume), speech tempo, and pitch play a role in perceptions of dominance, credibility, and leadership ability” (p. 211). Research has been

conducted to help people manage first impressions and be more persuasive with the use of their paralanguage. One of these research projects, by Ray and Floyd (2006), studied the nonverbal signals that express liking and disliking. The authors' research indicated that increased pitch variety is linked to expressing liking among women, but such was not the case for men; lowering voice volume was found to express both liking and disliking, and, finally, decreased talk time can be either used to communicate attentiveness or disengagement (liking and disliking respectively).

Vocalics has been found to be an important part of expressing emotion and persuading and identifying others. Fatt (1999) accurately described the use of paralanguage for persuasion in the article *It's not what you say it's how you say it*. Among other claims, the author discussed how confidence is implied by a strong voice (volume), fast enough to keep the interest of the audience (rate), which can help convey the message to the audience and also help persuade the audience to a point of view. It is important to understand that although the physiological apparatus is the same for every human being, the fact that the language prefers certain sounds to others trains individuals on how to utter those sounds. Learning another language means learning how to make the sound group elected by the specific language (and related vocabulary).

Vocalics relating to bilingualism. Grosjean (Nicol, 2001 p. 1) reflects that bilinguals (competent in two or more languages) have reported a change in the way they speak to monolinguals (competent in one language) compared to how they speak with other bilinguals. Bilingualism signifies that the bilingual individuals have access to a wider range of words and sounds than monolinguals, and only the part that relates to the native language would be understandable by the monolingual of that language. Paradis (as cited in Romaine 1995, p. 87) defended that when a second language is learned, the new sounds will become variants of the

phonemes of the first language. It is not what people are saying that is the problem (verbal), but how things are being said and perceived (nonverbal).

> When I speak Polish now, it is infiltrated, permeated, and inflected by the English in my head. Each language modifies the other, crossbreeds with it, fertilizes it. Each language makes the other relative. (Hoffman, In Cook, 2003, p. 58)

Haptics. Haptics is the study of touch (Overmier, 1995); touch can convey messages of romantic or sexual interest, affection and friendship, support in times of crisis, formal greetings or other rituals, control or restraint of activity and care giving. Some individuals have advocated that touching in regards to healing is instinct, like Stein (as cited in Overmier, 1995): "A mother's instinct when a child is feverish or ill directs her to place her hands on the baby's forehead. Human touch conveys warmth, serenity, and healing . . . caring and love. When an animal is in pain, a dog or cat's first instinct is to lick the pain area" (p. 16).

Lustig and Koester found that other kinds of touch can indicate affect, that is, a positive or negative influence in people; for example, protection can be displayed through hugging and hatred through hitting. Some can indicate affectionate or aggressive playfulness – mock attacks; others can show control. A person touching another's shoulder, pressing down to indicate "sit down" is a touch indicating control. Another example may be when a boss taps the employee's shoulder to gain attention but the vice-versa is not acceptable due to one's different status. Finally, certain touches are task-related, that is, a doctor is checking your vital signs and a cashier giving change; those are touches that accompany their jobs or tasks (Lustig & Koester, 2003, p. 190-1).

A final issue regarding touch is the amount of touch different cultures prefer. Lustig and Koester found some high-contact cultures can be perceived as "aggressive, pushy, and overly

familiar" while low-contact ones are seen as "cold and aloof." They also found that other cultures have different places where people can be touched. In Thailand, for example, the head should not be touched. Muslims cannot shake hands with the opposite sex or place an arm across the shoulders of someone of the opposite sex. Lastly, Lustig and Koester (2003, p. 191) found cultures differ in when touching is acceptable and what kind of touch is appropriate in business meetings.

Chronemics. Another nonverbal topic is chronemics or how individuals use, structure, interpret and understand time. Lustig and Koester (2003) divided time into two perspectives: time orientations and time systems or cultural. Time orientation and psychological time deal with the three zones of time: past, present and future. Time orientation is targeted to understanding how a culture values the passage of time, while psychological time tries to understand how the individual perceives time and orients his/her life around it.

Past-oriented cultures give importance to the past, in the sense that they value tradition and wisdom transferred throughout the generations. China is a perfect example of such culture with its reverence and respect for its elders. Present-oriented cultures show their preference for current experiences; therefore, spontaneity and living in the moment are of great value. Brazil is such a country where you live for what you do in the present, and celebrities are easily forgotten if they do not keep up to the moment. Future-oriented cultures strongly believe in the tomorrow, and value what benefits the actions of today will have later on. Here, one can see cultures such as the U.S. where universities are considered essential and as bridges to the future.

Time systems are the way cultures arrange their time. The technical time is precise, scientific, and calculated through the Atomic clock, a kind of calculation where not even a nanosecond is out of synch. This concept of time is more useful for research than to daily life

activities. Formal time is how people understand time according to the society standards and it can change throughout the years due to outside influences. For example, Native Americans had time divided according to the phases of the moon but now have adapted to the western solar calendar. Gonzalez & Zimbardo (1985) found that Informal time is how a culture assumes time has to be experienced, such as when to arrive for a party.

Finally, cultures differ in terms of monochronic or polychronic time. Monochronic time is strict, highly segmented, future-oriented time with specific goals to be accomplished one at a time. Polychronic time is characterized as doing several tasks at once and by social networks building, like the time press psychological orientation.

Olfatics. The last topic of nonverbal communication explored here will be olfactics. There are four functions of olfactics: to bring back memories, to alter physiological processes, to indicate illness, and to assist in relationships. For example, when mothers smell baby powder, they are taken back to a time where their children were babies. Some perfumes or food can take an adult to childhood memories associated with a family member, like the smell of baked pies and the memories of grandmothers.

In terms of relationships, Olfactics has had a role in the reproductive success of the species, that is, humans. There are three issues relevant here: amnosia, Major Histocompatibility Complex (MHC), and pheromones. Amnosia is when people lose their sense of smell. Wright (1994) found that when mice lose the sense of smell they can lose interest in mating or be unable to distinguish between male and female mice. MHC is inherited from the combination of both parent's genes and Wilson (1991, p. 86-7) found that "it plays a major role in immunity and in self-recognition in the differentiation of cells and tissues." In regard to attraction, people with MHC profiles with close relation are less likely to be attracted to each other, the reason being

that, biologically, humans try to combine with a different MHC so that the children will have a wider range of defense mechanisms. Interestingly, women using oral contraceptives can find themselves being attracted to the opposite sort of person when not using the contraceptive.

Fox (2007, p. 14) found that pheromones are “scented sex hormones” or carriers of excitement that can be detected by the vomeronasal organs inside each nostril. Research is currently being conducted to determine if all humans have them, but they are found in animals like rats and snakes for sure. Pheromones come from the Apocrine glands and are released from areas of the body where we have hair and palms of hands. They provide us with ways for identifying one another that can be seen clearly with dogs, snakes, etc., and may result in sexual arousal, aggression and subordination. Androstenol is a steroid related to sexual activity and is produced by fresh male sweat. However, after exposure to oxygen, it is called androstenone and it is unpleasant to women; as such, adrostenol disappears very quickly.

Summary

There are four areas that were necessary background for my dissertation: culture shock, reverse culture shock (also known as, reentry shock), multicultural counseling, and language and communication. The first two areas provided an understanding of the current state of affairs in the literature of cross-cultural adaptation as pertaining to both phenomenon of study abroad and reentry into home culture. Multicultural counseling provided insights into how to deal with a population with specific needs, and language and communication added information on the different effects of second language into the first language, which most study abroad students encounter one way or another during their travels abroad. The knowledge acquired in those four areas provided the basis for the creation of the workshops and interview guides utilized in my study.

Methodology

This is a qualitative dissertation that relied on reentry workshops and individual interviews to collect narrative data from study abroad students who have returned home one month to nine months prior to the study. The review of literature above provided the knowledge necessary to the facilitation of the workshops and the execution of the interviews.

Research Questions

The research questions that guide my dissertation are:

1. How does a reentry support program help students during the reentry process?
2. How do the participants integrate the study abroad experience into their academic careers?

Qualitative inquiry relies on the researcher listening to the participants and letting the data emerge from the open-ended research questions. The participants have been involved in a central phenomenon, i.e., reentry shock. The collection of data is done through multiple sources of information beneficial to a case study approach. Case study is a "research [that] involves the study of an issue explored through one or more cases within a bounded system" (Creswell, 2007, p. 73). It is important to understand that case studies "are generalized to theoretical proposition and not to populations or universes" (Yin, 2009, p. 15).

A case study relies on questions of how and why some phenomenon is happening; it investigates contemporary events, and the investigator has little or no control over the flow of information (Yin, 2009). Information is gathered through multiple sources (workshops and interviews), and the case study has a finite time (workshops and interviews), location (gatherings at the University of Montana), and components (number of students participating). In other words, the activity that binds the individuals in this case study together are the workshops and

interviews they agree to participate in. They are all relating information regarding their return to the United States, and once the case study is over, it cannot be repeated with the same students.

My study's particular strength is the possibility for advances in the area of reentry shock through the use of a methodology which gathers data while students go through reentry shock, instead of after the fact, and allows participants to impart their own understanding of the situation. This allows me to uncover new variables and issues in the phenomena to be studied.

The qualitative nature of this dissertation requires a qualitative criterion for rigor. Guba and Lincoln (1989) describe the rigor for qualitative research as credibility, transferability, dependability, and confirmability. Credibility means making sure there is appropriate assessment of the fit between the reality informed by the participant and the thematic analysis the research attributes to them. Transferability means using enough description of the collection of data and steps of analysis so that the reader can follow along with building the knowledge and connections. Dependability refers to making sure the process of analysis is explicit, traceable and the same for all steps. Confirmability means that all interpretation and outcomes of analyses can be traced back to the original sources.

The research was conducted in a four-year university, where I offered a reentry support program (referred henceforth as reentry workshop) in which participants where guided through discussions of psychological, communicative and linguistic aspects of reentry shock and the participant's experience with those aspects.

The multiple sources of information in this case study include direct observation of the participants in the workshops, audiotapes of the workshops, and individual interviews. A secondary interview to check on the students is performed during the semester following the end of the workshops.

While the reentry workshops record the common experience of reentry shock, the individual interviews allow for particular aspects of the career purposes of each participant and the connection with study abroad to emerge. The information acquired in both the reentry workshops and interviews provide the answer to the Research Question 1 – How does a reentry support program help students during the reentry process? The information from the interviews provides a more specific insight on the Research Question 2 – How do participants integrate the study abroad experience into their academic careers?

Methods

Participants. A total of eight students who took part in a study abroad educational experience through The University of Montana Study Abroad Programs participated in this qualitative study. All eight students participated in all workshops (four in total, two for each group), and five of them participated in the individual interviews during the spring semester; two students participated in the second individual interview during the fall semester. There were seven females and one male, with ages ranging from 20 to 25 years old. All were single. The duration of their study abroad was either one or two semesters. The participants studied in seven different countries and they have been back to the United States ranging from one month to 10 months.

Group 1. Group 1 consisted of four students who spent one semester abroad; there were three women – all age 21 – and one man – age 25 – Caucasian and single. Two students reported having a somewhat difficult time coping to culture shock; one had little difficulty; and one had no difficulty coping to culture shock. Three students traveled alone and one with the student's significant other; three out of four students spoke a language other than English. The students

went to South America, Central America and Europe, and have been back for one month and a half to two months and a half.

Group 2. Group 2 consisted of four students, two who spent two semesters abroad and two who spent one semester abroad; they were all women – one age 20, two age 21 and one age 22; the declared ethnicity was Caucasian, and three declared being single, while one declined to answer. Three students reported feeling culture shock, with two reporting no or little difficulty coping and one reporting it being very difficult to cope; the fourth student reported not feeling culture shock and having no difficulty coping. All students traveled alone; three out of four students spoke a language other than English. The students went to Central America, Europe and East Asia, and have been back for six months to nine months.

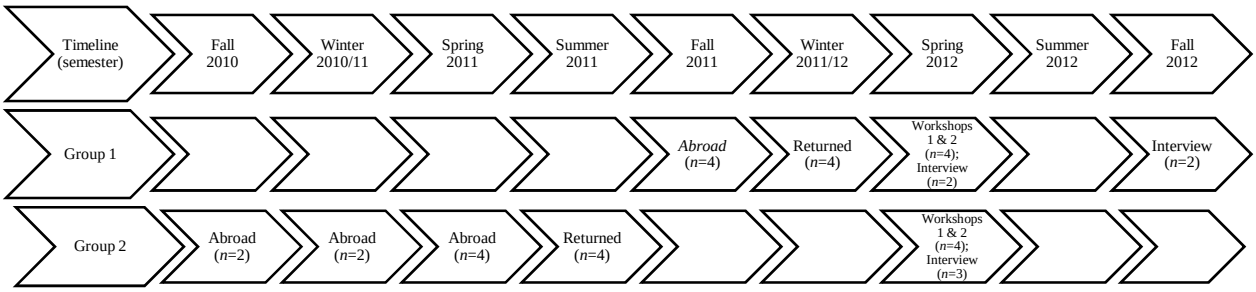

Figure 1. Description of the timeline for when the participants in my study went to another country, in which semester they returned to the U.S., and when they met for the workshops and interviews.

Procedures. My study took place at The University of Montana – Missoula campus. Recruitment for the sample was conducted in conjunction with the International Programs Office with an email announcing the reentry workshops. According to the International Programs

Office, The University of Montana sends about 250 students on official UM-sponsored Study Abroad Programs and about 100 students on non-UM sponsored ones. The university also sends on average six faculty members for exchange programs. Therefore, the population for this study was about 350 students (M. Unkuri-Chaundhry, personal communication, July 12, 2011). The intended sample was of at least 10 students who would be going through reentry after their study abroad experience.

The email sent was titled *We are back home: Now what?* and provided the following description: Bringing individuals who studied in different countries together for seven sessions of honest, reflective, face-to-face dialogue about issues of identity, language and readjustment to home culture. Information about time and place of the meetings as well as compensation for the participation ($15 for the reentry workshop and $5 for each interview) were also part of the email. Individuals were required to have returned to the U.S. during December 2011 or January 2012.

However, the recruitment was done through a convenience sampling strategy where students volunteer based on their enrollment in a Study Abroad Program offered by The University of Montana and after receiving the recruiting through email list help by the International Programs Office. The sample for students who returned home during December 2011 and January 2012 was four students. I then emailed the students who returned home during Summer 2011, and this sample was also four students; both groups were kept separate and had their own workshops and individual interviews.

Based on the answer to the email, each participant was contacted by email and received an explanation of the proposed study. During the first meeting, each participant was given an Informed Consent form (see Appendix A) that detailed the background and purpose of the study,

the right of the participants to withdraw from the study at any time, for any reason or no reason at all, the risks and benefits associated with the study, how the participants' confidentiality would be safeguarded, and authorization for the use of audiotape during the sessions. The students also received a demographic questionnaire (see Appendix B) and, based on their willingness to participate in individual interviews, were contacted for those interviews where they received another Informed Consent form (see Appendix C). Additionally, according to the students needs, the workshops were changed from seven to two workshops held on Saturdays, at the beginning and end of Spring Semester 2012.

Reentry workshop. The reentry workshops were conducted in-person at a pre-arranged room at The University of Montana, meeting for about one hour to one hour and forty minutes during the beginning and end of Spring Semester 2012. Group 1 consisted of students who returned to the United States in December 2011/January 2012; Group 2 consisted of students who returned to the United States during Summer 2011. All eight students participated in the workshops and there was no interaction between Group 1 and Group 2.

During the workshops, I made use of questions that evoked conversation, utilizing words familiar to the participants in relation to reentry shock, and gave handouts with reentry information. The content of the workshops was designed to elicit information about psychological issues of reentry, communicative issues, including non-verbal communication and linguistic issues. The sessions also dealt with how students were adjusting and how they viewed the gains and losses from the experience. At the beginning of the first workshop with each group, I handed each participant a printout of *The Inventory of Reentry Problems* (see Appendix D for the inventory), which consists of 42 problems related to reentry, with the purpose of priming the

student for the subsequent conversations. The students were merely asked to circle the ones they encountered since their return as a way to prime them for the discussions during the workshops.

Group 1 reported 22 problems, with the most frequent being dating problems and different verbal and nonverbal cues; Group 2 reported 20 problems with the most frequent being dating problems, as shown in Table 1.The students were merely asked to circle the ones they

Table 1

Answers for The Inventory of Reentry Problems per group

Reentry Problems	Group 1 (*n*=4) # of Answers	Group 2 (*n*=4) # of Answers
Adjustment to college	2	2
Alcohol problems	1	—
Alienation	1	—
Cannot express what has learned	2	1
Cannot find work	—	1
Career choice	2	—
Changes in life style	1	2
Daily routine	1	2
Dating problems	3*	3*
Depression	1	1
Different amenities	1	1
Different speech mannerisms	1	1
Different verbal & nonverbal codes	3*	1
Dissatisfaction with social rules	1	2
Drug addiction	1	—
Frustration	1	2
High expectations	—	1
Inferiority/superiority feeling	—	1
Insomnia	1	—
Loneliness	2	2
Making/keeping friends	1	—
Non-relevance of studies at home	—	1
Proximity with family and friends	1	—
Role stereotypes	1	—
Sexual relations	—	1
Speech anxiety	—	1
Test anxiety	—	1
Trouble studying	1	1
Unfamiliar with new expressions	1	—

Note: An asterisk (*) indicates the most frequent answers for the different groups. Reentry problems are listed in alphabetical order, they are not rank order.

encountered since their return as a way to prime them for the discussions during the workshops; the handouts did not contain a field for names, so all information was anonymous.

The reentry workshops were audio recorded after obtaining permission to do so from the participants and later transcribed into NVivo software where they were coded and analyzed. I transcribed each workshop session verbatim, substituting the participants' names with a letter and number code, removing all identifiable information, and later verified the data for accuracy. The audiotapes and transcriptions are being kept under lock and key in Dr. Gyda Swaney's research laboratory at the Skaggs Building, Room 305, of The University of Montana – Missoula (main campus). The documents were password protected. Only my doctoral committee and I have had access to the data. There was a total of two hours and 43 minutes of recording for Group 1 workshops and three hours and 17 minutes for Group 2 workshops.

Interviews. The interviews were conducted in-person at a pre-arranged location at The University of Montana during Spring Semester 2012, and they ranged from eight minutes to 37 minutes in length. Group 1 had a repeated interviews during the beginning of the Fall semester 2012. The interviews were audio recorded after obtaining permission to do so from the participants and later transcribed into NVivo software where they were coded and analyzed. Two students from Group 1 participated in the spring and fall semester interviews; three students from Group 2 participated in the spring semester interviews.

The interviews were semi-structured, with questions targeted to acquire information about changes brought forth by the study abroad experience and readjusting to life at home (see Appendix E for complete list of questions). The questions elicited information about relationships with family and friends influenced by the reentry experience and how the students were incorporating the experience abroad and what coping strategies they faced with situations at

home, as well as the perceived impact of the study abroad experience on their future careers. The second interview (see Appendix F for complete list of questions) revisited how the participants were feeling about their reentry after the workshop in terms of relationships with family and friends, and if they noticed any difference after participating in the workshops.

All interviews were transcribed verbatim by me and then verified for accuracy. The audiotapes and transcriptions are being kept under lock and key in Dr. Gyda Swaney's research laboratory at the Skaggs Building, Room 305, of The University of Montana – Missoula (main campus). Only my doctoral committee and I have had access to the data. The computers were password protected. Upon completion of the analysis, all audio recordings will be erased and destroyed. There was a total of one hour of recordings for the interviews with Group 1 participants and one hour and 19 minutes of recordings for the interviews with Group 2 participants.

Analysis

I used NVivo, a software that supports qualitative methods of research, in my dissertation to help me collect, organize and analyze the content of the interviews and workshops. The transcripts of four workshops and seven interviews were uploaded into the program, for a total of eight hours and 19 minutes of transcribed data. The transcripts from Group 1 were kept apart from Group 2 transcripts. The analysis followed a grounded theory approach (Creswell, 2007) where I organized the data in files for the experiences of the participants in the workshops and interviews, and then generated an explanation of the process through open coding and axial coding, and memo writing.

Open coding (Creswell, 2007) was the first step of analysis where the initial themes emerged. Once this initial coding was produced, themes or categories emerged according to the

case study; at this time, I looked for the pattern of the initial codes based on the research questions and the phenomenon of reentry shock.

From the open coding patterns observed, I returned to the data for axial coding, looking for what was causing the occurrences of the codes, what strategies were being used to respond to the reentry shock, and what context related to the phenomenon (Creswell, 2007). The final stage of analysis was the selective coding (Creswell, 2007) where overarching themes were developed and their connection with the reentry shock phenomenon was considered.

During the process of analysis, I often reviewed the coding and the data to verify the categories. The qualitative process is an iterative process where the researcher goes through the data, and back, and back again, in search of the themes and categories that emerge, for the story that the data is telling. Lindlof and Taylor (2002) emphasized the reflection process during the analysis – that is, writing asides, commentaries and memos during the analytic process (henceforth called memo writing). The researcher should write analytic pieces about the events or issues that arise in the data to enrich the layered approach of analysis and keep track of what data emerged as well as the researcher's thought processes on the interpretations of the data.

Lastly, I took notice of negative cases. The negative cases were instances that emerged from the data that contradicted the data. In those cases, I went back to the information gathered and looked for explanations or revised the code (Lindlof & Taylor, 2002).

Initial qualitative analysis. All transcripts for Group 1 were read line-by-line; relevant sections of the text received an initial code. The transcripts were read in the order they were acquired, i.e., workshop one (Time 1), interview one (Time 2), workshop two (Time 3), and interview two (Time 4). After this first open coding, the list of codes was printed and laid side by

side. I read all the codes and looked for a pattern. I then renamed the codes with axial coding that reflected the context of the selected utterances.

With the axial codes identified for Group 1, I used NVivo to group together all the utterances under one code in each of the different times of collected data, and then re-read all the selected portions of text to check if they did indeed fit into the category. The code list was printed again and I looked for patterns that crossed over the four times. That led to the identification of six overarching themes for all data of Group 1. As such, the selected themes were created with the appropriate subthemes, which included instances of negative cases. The negative cases were carefully checked for relevance and an explanation was deduced for the occurrence (more information on this in the discussion section).

The analysis for Group 2 followed the same pattern: An initial open coding was created through line-by-line reading of the transcripts in the order they were collected, i.e., workshop one (Time 1), interviews (Time 2), and workshop two (Time 3). A printout of the lists of codes was analyzed for patterns and axial coding was developed. The printout of the axial coding for Group 2 provided the information for the selective codes of overarching themes and subthemes and identification of the negative cases. The themes found in Group 2 matched those found in Group 1 (see detailed discussion in the discussion section).

Theorizing phase. Upon final coding, I started to ponder on the relationships and meanings of the themes that emerged from the data. First, I re-read the theories for counseling returning students (see Review of Literature section) and reviewed each theme and subtheme with the three-pronged approach in mind, that is, to identify the responses to changes in the environment and others (external), the responses in changes in the self (internal), and the coping mechanism/strategies developed.

Then I turned my attention to the research questions and looked into how the data answered the question of how a reentry support program helped students integrate the study abroad experience into their academic careers. I printed out the contents of each theme/subtheme and all the utterances of the participants that were attached to those themes/subthemes. I read them again, looking for the meanings of the quotes, as well as revisiting field notes, NVivo memos and notes on the margins of the printed transcripts.

Memo-writing. As alluded to above, part of the process of analysis included memo-writing; which consisted of field notes, NVivo memos, notes on margins of the transcripts, code lists, and jotted down notes on interpretations. Also in the memo-writing process, I had discussions with my committee members regarding the analysis, which helped me think out loud on the different aspects of the themes and the connections between them and my research questions. Such brainstorming sections provided a forum for abstraction and awareness of connections essential for the validity and transferability of the analysis performed.

Findings

My study finds six overarching themes common for both student groups. It draws from participants in the workshop recounting their study abroad experience (Study Abroad issues) to make sense of their reentry, then brings their experiences from that time to the reentry period (Reentry issues). My study has language components in its design; therefore, language issues that become more salient during the analysis are grouped separately when appropriate (Language issues), and coping issues, both during the study abroad and reentry, are identified during the interactions (Coping issues). The individual interviews explore more of the career issues that the participants identify as relating to the study abroad experience and their reentry (Career issues). Finally, the participants discuss the impact of the workshop in their reentry process (Workshop issues).

The following pages present the findings of each group separately. The order of the overarching themes is hierarchical, with study abroad theme leading to the reentry theme, which leads to the issues of language, coping and careers. Lastly, the theme for workshop rounds up the thoughts of the participants' experience in participating in the study. Each theme has either quotes that represent several utterances by all participants in the group or specific and significant quotes from one or more participants. At times, the interaction between participants illustrates the sharing of knowledge or knowledge building and is reported in the format of dialogues, including laughter. Finally, the names of the countries are substituted by the region of the world in order to give context but protect the identity of the participants. Subthemes are identified when appropriate.

Group 1

There are four student participants in Group 1. Their codenames are F1, F2, F3 and M1, where F denotes female and M denotes male; all participants met and interacted during one workshop in the beginning of the semester and one at the end of the semester. Two participants, F1 and F2 participated in two interviews each, one between the two workshops and one in the following semester after the completion of the workshops.

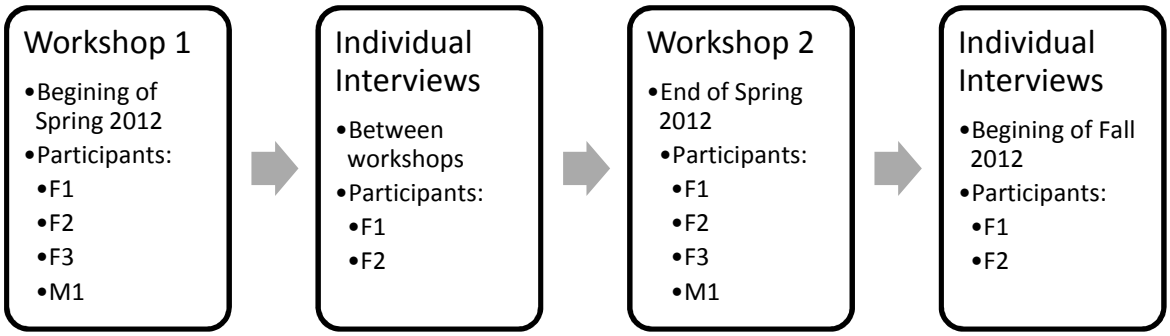

Figure 2. Each box depicts the four activities where individuals in Group 1 met with the researcher, from the first workshop during Spring Semester 2012 to the last interview during Fall Semester 2012.

Study Abroad issues. The experience of studying abroad is the origin of reentry; therefore, it is an integral part of the reentry phenomenon. In the following transcript excerpts, the participants describe what the experience was like for them in terms of how they were changed by the study abroad experience, how they negotiated their time abroad regarding long-distance relationships, and how they used the Internet. They also share how they perceive the different cultures they encountered.

Study abroad, changes in self. The study abroad experience brings changes to the participant's identity. Some of the ways they described those changes are "I was going out a lot

more than I had before, . . . I think going abroad help[ed] me be more outgoing" and "learned how to adapt to another culture" (F3). I ask if they were more flexible dealing with other people two female participants agree, while one expands on it by adding that "in all of my classes I had to do group presentations so, definitely [had to] learn to work with their brand [of] how they do school, just a little bit different over there" (F3) and another that "the fact that you were on your own, challenging yourself on your daily life, you come back being a lot more social" (F1).

> A male participant described the influence of the study abroad experience on him as
>
> I found myself caring less. The guy I lived with (was in conflict with his mother) would sit down and he wanted to eat and get out of the house as fast as possible. So he shoveled food into his mouth, it was like eating next to a pig, and that is a serious pet peeve of mine, [to] listen to people chew loudly with their mouths open. Those types of things I literally just had to let go and just stop caring. I got really good at it. . . . . My patience level has gone way up. (M1)

Two female participants report that they went abroad while in a long-term relationship, but one "broke up with [her] boyfriend" and feared what it would be like coming back. However she says, "it hasn't actually been that bad" (F3). Another female participant describes how she liked the chance to be exposed to "a different political environment and then also be able to look in on my own country['s] government system from the outside. I feel a lot more strongly rooted in my own personal views politically and socially" (F2). Additionally, a third female participant states that it helped her "be more comfortable in a different culture" (F1).

Study Abroad, perceptions of culture. The study abroad experience also provides the participants with opportunities to perceive culture in different ways, such as oculesics (eye gazing norms):

It's not rude to stare at people in (South American country) for extended periods of time, like excessively, and specially because my hair stood out so much, people would almost run into things, turning around to stare at me. (F2)

(A male participant voices agreement.)

I felt like everyone was being so rude, and I brought it to my host mom and talk[ed] to her about it and she is like, 'Oh, no, that's okay here, people just do that; we had a lot of our exchange students that felt like that was not okay, but that's completely alright in the culture'. (F2)

When I ask them about smells (olfatics), participants share how they see the different cultures regarding different odors and cultural practices:

As far as smells, interestingly enough, I never came across any strong cheese in [the] South American country, the cheese they do have is really sort of bland and plain, and when I got back I remember just thinking like the cheese, not necessarily stunk but had this really strong smell that I hadn't noticed before. That was interesting. (F2)

What about perfume? (me)

(laughs) Or lack thereof . . . (M1)

Yeah? (me)

(laughter by all in agreement)

Did you find yourself wondering about that or? (me)

People don't get so into their fragrances as they do down there, you wouldn't be surprised to see a guy with 20 different colognes in his bathroom or something down there. (M1)

> Yeah, but along with that, like, you never give someone a hug in [the] South American country. Personally [they] smell awful so, that's different, than in the United States, I guess. (F2)

> It was too hot in [that] Central American country for fragrances . . . but overall it was just so hot that you would sweat it out. (F1)

Study Abroad, long-distance relationships. The participants used online tools: "I Skyped with my parents on the weekends" (F3) and "I Skyped my parents every week and on Facebook I was able to see what my friends were doing, . . . keep up with what was going on" (F1). A male participant relates how he "kept a photo blog when I was down there so a lot of people already had an idea [about what happened there]" (M1).

A female participant not only maintained relationships with family and friends: "I really didn't feel like there was that much that went on that I missed because I kept up with it at Facebook, and kept in touch with my family and close friends through Skype," and kept a long-distance romantic relationship by "having conversations over Skype" (F2).

Study Abroad, long-distance relationships, Internet disconnect. The Internet can disconnect the study abroad participants from the host culture while keeping students connected with home. One female participant notes: "I know when I had a bunch of down time in my house in (name of city) I was watching movies online, and the Internet was a huge source of staying connected to American culture"(F1); it also proved a source of disconnection with host culture as explained by a female participant:

> I do think it was a bit of a hindrance, because it was so easy to contact home. A couple of negative things came from that. First, I was expected to contact home very often because it was so easy and it was free and it was accessible 24 hours a day, and so my parents

were really on my case all the time, and that was sort of a hassle. And the second thing is, when you get lonely and homesick and Facebook is right there. I think it's really easy to stick yourself to this little virtual [place]. There were Sundays that I sat on Facebook just refreshing the page for two or three hours, and that's three hours that I could be out and exploring [that] South American country. So I feel it was easy to use that technology as a crutch and not have to sort of deal with issues of adjusting and get out there and do more things. (F2)

Reentry issues. The participants shared six major issues they experienced during their reentry that were coded under Reentry issues. They talk about reentry in positive and negative terms; the participants also informed me of their perception of culture upon reentry, with attention to gender roles and changes in the self that resulted from their reentry. Then, the participants talk about social dynamics issues that include friendships and being "photoshopped" into their friends' lives, as well as changes in the role of electronics at home. Lastly, they share nonverbal aspects of reentry.

Reentry issues, positive. Reentry is also seen as positive, and participants ascribe positive values to it; for example, reentry "was sort of just another transition," "I was expecting it to be so different and then it felt like nothing had changed at all" (F2), and "I didn't find home that much different for me" (F3). However, for a male participant, in the return "I almost had better friendships when I got back because of being away" as it was "easier to reconnect with them," partly also because he "felt much more accepted coming home – I'm not a weirdo anymore. It was nice" (M1).

In two occasions, a female participant describes her return as filled with anxiety but that did not actualize into anything out of the ordinary. During the workshop, she describes:

> I was pretty anxious by the end of my trip actually, because I was traveling around by myself through Central America and I was feeling unsafe often, so when I got back and I got off the plane it was so great but I saw my family and I hug them and I started crying [be]cause I was finally safe. (F1)

Likewise, during the individual interview she again describes anxiety with a positive outcome:

> For me the hardest moment was, I didn't get to see my friends until Christmas was over, so I drove to Missoula for New Years, and my friends were happy to see me, but I just had this nervousness, of feeling so outside everything they've been through the whole semester. I got there and we had a great night, got caught up and everything, but there was an anxiety before that, just feeling so out of the loop. We just talked for a bit and after that it felt like nothing had changed really. (F1)

Reentry issues, negative. Participants describe several negative aspects of reentry. Some relate to academics as the loss of free time. All participants describe being busy and having trouble studying: "I definitely feel a lot busier," "I'm definitely feeling the pressure of being super busy again . . . felt some adjustment to college . . . I have trouble studying," "I have a lot of classes" and "loss of free time, class wise"; and at home there is "a considerably harder education." Some of the negative issues relate to minor frustration with language as one female participant observes "people look at you funny when you are stumbling trying to come up with a word, and then it sounds really stupid to say I don't know the word in English because you should know the word in English" (F2).

A male participant also reports feeling loneliness and dating problems because:

I was gone and some of my friends have moved on with their careers, and left the university. I was better off when I was at home but since I've come back to the UM [I] definitely have that at times, definitely, the loneliness, and then subsequent, I've more of the dating problems too, [be]cause I feel like I'm at a different frequency right now, and that's kind of making things difficult. (M1).

Participants also feel they have lost "some illusions, like my idea of poverty changed a lot" and lost connections with people who they knew before the study abroad experience

I lost some connections with some people that I was close with before I left, because obviously people's lives move on and go in different directions, [they] don't just stop doing things because you weren't here so, I feel I probably lost a few connections with some people, but I also, met some great new people when I came back. (F2)

Yes, that's kind of what I feel too. (F3)

Sometimes [it's] frustrating when you're trying to reconnect with those people and people are just so busy. (F2)

Adding to these lost connections with friends is the fact that, as a female participant describes, "they just can't really relate to the experience" which makes her "feel a little sad and a little lonely," and she is aggravated: "It just been hard to drop back into life, because . . . it was hard, me having changed personally so much, to just drop right back into the same routine that I had before all that change happened" (F2).

A male participant starts describing his annoyance with home culture and compatriots upon his return, which leads to a series of dialogues on that topic during the first workshop that are transcribed here in chronological order:

I am continually reminded of cultural vacuum in our society that's been replaced with nonsense, [a] washing over our cultural past. I feel so detached, [place of birth in the U.S.]. There's very little distinguishing traits in my cultural heritage. I watch television and I look at restaurants like Applebees that try to superimpose an American cultural heritage on us, on the people, so I find it just really unsatisfying. It doesn't feel real necessarily, coming back here. It's bizarre. (M1)

Later in the conversation, he adds:

I really find that a lot of people could very easily shut their mouth a lot more often. A lot of people would be better off for it. That [has] certainly become very apparent since I've gotten back. (M1)

Additionally, they discuss:

People being wasteful really bothers me. (F1)

(F2 and M1 make noise of agreement.)

I moved in with some friends [and] they didn't have any recycling going on, so I started doing that. People [are] just consuming a lot and that was something that, in [that] Central American country, there isn't recycling or anything but there's a lot of people who weren't very well off and the idea that we need so much, when some people have so little just, it kind of . . . (F1)

Yeah. (F2)

So many people driving their own vehicle too. A single person in a huge truck, you know, driving really fast, to get somewhere they don't really need to go. That's definitely been noticeable, the whole consumption thing. I notice the trash and all that

and it's kind of alarming sometimes. You come back into this country where we consume so much [more] than anybody else is very apparent. (M1)

One thing that I noticed was just being wasteful of the time. I think before I left I was a much bigger homebody, where I was totally fine to just sit inside watching TV all day long, and now when people want to do that, it's like, there's so many things that we can do. (F1)

(Others agree.)

People being entirely wasteful with time, sort of gets me a little bit. (F1)

Further into the first workshop, two participants note:

I didn't ever feel uh that culturally accepted in [that] South American country . . . I found myself kind of rejecting [American cultural values] especially when I got home because I was able to see it for where it was manifested in the United States as far as materialism. When I came back here, as far as an identity goes, I find or found myself trying less and less to identify with an American culture, just because I see the flaws in it. I can't relate to people in [that] South American country, [and] I am part time relating now to American values. I don't get a lot of affirmation from the outside of who I am, cause I don't need to express that. (M1)

I felt when I initially came back, really resistant to a lot of any kind of American values, like how our gun culture, how much you can depend on that, and resistant to this kind of general things. I wouldn't say I've learned to kind of become more acceptive of those things it's just that I'm more aware of them. (F3)

A female participant ends this thread of conversations with:

> Definitely the wastefulness bothers me a lot more now after being in [that] South American country and seeing just how important every bit of everything is to a family, and then seeing just huge food waste and clothes waste. So just wastefulness definitely has become a huge annoyance to me. (F2)

The participants also discuss how "limited transportation" upon return – compared with the ease of "tak[ing] the train, flying" and going places during the weekends, or even having always someplace to go with someone – created frustration and negative feelings once they came back. Added to the lack of having "someone to go do something with" is the fact that "people got used to me not being here, [and] forget that you're back" (F2). However, that female participant feels better once she realizes that was happening instead of "no one want[ing] to be your friend anymore" (F2).

Participants also note things they miss from the countries they have lived in.

> There was street foods, street vendors, and I miss that you can just walk by and you smell meat cooking, and you don't really get that much here; there is the occasional hot dog stand, but overall you don't smell food on the street. (F1)

> Definitely. I miss the quality of the produce you get down there, because the food doesn't travel very far, as opposed to here; it travels a long way in a refrigerated truck and it doesn't taste half as good as it does when it's down there. That's probably one thing that I would miss, for sure. (M1)

> Definitely miss the freshness of the food, it all just comes from right within the country or countries close by. (F3)

Reentry issues, perceptions of culture. Participants also talk about different ways they perceive the differences between home and host cultures now that they have returned home. For example, a female participant sees different rules for appropriate dress code:

> I don't dress up very much, I just wear a pair of jeans and t-shirt. But there, in [that] Central American country, actually, if you're [in] the middle upper class, most people, even if you don't have a plain dress, [look] very professional all the time. So I would walk to the gas station near my house in my sweats and you look like a crazy person. (F1)

Other social dynamics that are perceived as differences between the cultures revolve around dancing and spontaneous activities: "Dancing is such a big part of anything that you go do with your friends where I was, and there's really just no place to go do it here," and "jumping on a bus, and going to a town, a beach or something . . . and spend the weekend." Participants also perceive a difference in how time and money are negotiated in the cultures: "It is definitely a cultural perspective, taking time to live life [there] instead of just working till you die [here]. It's a harsh reality I've come to realize since I've been back" and "parents literally can't spend enough time with their children because they have to work so much to make ends meet" (M1). A female participant adds, "I was actually talking to my mom on the phone, we were talking about my cousin's graduation, what's he going to do after college, basically high school, college, career" and how for the participant, "I hope you know that won't be me . . . It really shocked her [mother]." However, the participant "always assumed that I [would] travel around, work at a job, live somewhere at random, and enjoy my life." A male participant agrees that the female participant's mother's perspective is shared by some other girls in his class in the U.S., as he asked them, "If you didn't have to work? Didn't have to pay to go to college, would you still go? They said no, so the point for them is to go to college to make more money. It's a common thing

in this country" (M1), which leads him to say, "Punctuality was a big one for me, you know, a strong sense of the clock, it's culture. It's very cultural here – time is money thing." Lastly, he shares his insights with how different societies have developed and progressed:

> I was just finding myself, especially with the classes I'm taking this semester, reflecting a lot on society, and [having] been able to observe society, and, watching the [different] way the world's progressed, reading about it, definitely [has] been really pervasive in my life. [I'm] constantly being reminded of the differences and the results, especially, you know, going [there] and seeing the way they developed economically and here, that's a big thing for me. (M1)

Reentry issues, perceptions of culture, gender roles. There is a special mention of gender roles, from behaviors in the social scene, i.e. gatherings and traveling:

> When we go out to bars, whatever, all the guys would just talk to each other in a circle, I mean, having blond hair in Central American was kind of a challenge – all these Central American guys are trying to be all, kind of machismo, or whatever. They wanna talk to you because you look different everybody else looks the same-ish, like. There isn't the variety we have in America. (F1)

Later on the conversation:

> South America country [I went to is] definitely is a very sort of male oriented culture as far as this overinflated sense of chivalry. So I found that women weren't really expected to or suggested to do things on their own. I remember, I went to a week long trip to another South American country with four other international students who were also women and we were asked multiple times in [there], 'where are your men, where are the men who are supposed to be protecting you. You're traveling by yourselves, five

women, don't you know that's dangerous?' And we honestly haven't given that a single thought when we planned the trip but that was all that anybody who came across us thought about – where are your men? That was kind of interesting. (F2)

It was the same for me, being treated as helpless a lot, and that was very frustrating [be]cause I'm pretty independent; it's almost like such a sense of women being inferior all the time. I had the same thing, people asking, 'You're not married? You're really not married? Like you're 21, you're not married yet?' And my students would talk about my boyfriend and I don't have a boyfriend, 'What?' They didn't even understand how that was something that was possible. And just the way they see women. They assume they can do whatever and they're in control all the time, super annoying. (F1)

Which translates into a relief upon the return to be able to "talk to a guy and have it be platonic and have it be fine and not be like, if I give you five seconds to talk that that's automatic this serious thing; it was nice to feel more respected in a lot of ways." There also are reactions to males in the U.S. tainted by the experiences while abroad:

I think the most rebellious things instilled in me are still like the gender roles, which is kind of annoying, Last night I went to th[at] concert, and I was playing pool at the XX and some drunk guy came and was like, 'Hey honey, shoot it, shoot it right here' and I'm pulling him aside and I told him 'I appreciate that you are trying to help me but I also understand that you see a young college woman and therefore think that she doesn't know what she is doing and so you can just tell her what to do, and I don't think that's okay, I get that you're trying to be helpful but you wouldn't do this to a guy your own age – he would tell you go screw yourself, you know. I really don't appreciate that.' And

he was just like . . . I mean I'm just so sensitive to that now, and I rebel against it. It's just such a sore spot still. (F1)

Lastly, a male participant shares that "South American men really, really care how they look in public. Yhey groom I guess you would call it metrosexual, and I never really got on board with that and I'm really not on board with that now obviously."

Reentry issues, change in the self. Participants inform me about the changes they have incorporated into their lives due to the study abroad experience. The students in this group also changed in regards to being outgoing "I'm constantly wanting to do a lot of different things, [to] be involved in a lot of different things" and "be social," and "[study abroad] made me feel more resourceful, . . . more confidence in [my] abilities," "I had to adapt [so] I feel a little bit more confident that I could live [any]where," "think outside the box," "respect other's ideas" and "becoming more independent." Additionally, a male participant emphasizes a "cross-cultural perspective, . . . I've been hanging out with this kid from Kirgizstan, [and] the questions that I ask seem to be more relevant than they may've been before I studied abroad," and a female participant says she is "more aware of them [different perspectives]," as well as being "much more patient, much more tolerant" (F3).

They also report how their priorities have shifted in the following dialogue:

I definitely found, since I've come back, how much I care about a lot of different things, is definitely gone down, I think my priorities have shifted to a lot of other places, instead of, you know, what I now see relatively trivial stuff [that] happens on a daily basis. (M1)

We have this sort of running joke in South American about when people were complaining about things that didn't matter . . . 'Oh, there's a first world problem for

you.' I really noticed that this applies a lot since I've come back, just people complaining about a lot of first world problems that to me seem like silly things. Whereas to people here who've never had that experience, you can understand where it would be something that, might be a devastating problem, the worst thing that's happened to them all month, but . . . seeing how other people live, where those luxuries are never an option, it definitely changes how you think. And I think that, my reactions to those situations have gotten negative feedback from some of my friends here. (F2)

Participants find that they are now making connections with people from "different backgrounds" while still struggling "that I just came home to a very different sort of set of people" as well as "having changed a lot in my thinking while I was gone and my life plans have changed a lot." It is also a challenge "keeping a long-distance relationship" and "having to piece [it] back together."

Reentry issues, social dynamics. In this subtheme, participants deal with how friends have changed on coming back: "Everyone was actually much too busy to hang out" and how they "want more than the people around" them as the study abroad helped them "broaden [their] horizons . . . expand [their] view." At the same time, two female participants reported that their relationship with their parents "matured into more [between] adults, instead of them trying to parent me" and "more equality, them seeing me as an adult and as an independent person."

Reentry issues, social dynamics, difficulty relating to friends. There is also poignant accounts of family and friendships' dynamics upon reentry where their friends cannot relate to what they went through, as seen in this dialogue:

Everyone wanted to ask[questions]. First of all you can't sum up the semester in anything but a couple of adjectives, like, it was great, it was fun. If you try, and I don't, I

think one time I tried to explain, and you just see them tune out, [be]cause unless they've been there they can't really relate. Especially with my relatives, cause they're Montanans and never left the country. Over Christmas, they were like, 'oh we want to hear about Central American' and [I] try to tell them and they didn't have anything to draw upon, when you trying to describe the experience. (F1)

I felt the same way. Everyone wants you to tell them, briefly, about your experience. If you try to go into a little bit more detail they totally can't relate, can't pay attention. (F2)

I went to a world market thing and they had a lot of food items that they sold in Europe that I hadn't seen in a while and I was really excited about it and my other friends didn't understand why I was getting so excited. (F3)

They just can't really relate to the experience so then are not really the best people to share with after all. (F1)

I reference the trip a lot and, some one will be talking about something and I would, 'Oh yeah, something like that happened when I was in South American.' But it seems that as soon as I bring up something like that that people don't get it. I always feel like people are going to be annoyed if I keep bringing it up. (F2)

They also share how friends have moved on: "I was gone and some of my friends have moved on with their careers, and left the university." They also talk about the difficulty of reentry as "it is a struggle to reassert yourself back into your old life. I never had to work so hard to sort of reestablish myself . . . because people just got used to me not being here." There are also changes in how their friends' lives were when they came back:

> All my friends either broke up and had rocky, off and on relationships, or the couple switched partners. It was weird because it was all within our friend group. That was definitely strange to see, to hear who is with who when I got back. (F1)

> I guess not too much changed in that regard while I was gone, but it seemed like as soon as I got back things started to change really fast. Probably just coincidence – but, people breaking up relationships. I had friends who were living together and broke their lease and moved out, changed apartments, and my dad, all of a sudden, decided to change his career and move out of state, and it was just like all these things happened super fast when I got back. (F2)

Reentry issues, social dynamics, photoshopped. In regards to social dynamics, there was an interesting phenomenon a female participant reports where she was "photoshopped" into her friend's lives where friends believed the participant was a participant in their activities in the period she was abroad.

> One of the things I thought was kind of funny is, when I got back, I found that people, if something had happened while [I was away], they were like 'Oh, you remember when we did this.' It was almost like they photoshopped me into some memories and they thought I had been there. . . . It's almost like I was never gone, just the way that . . . for people there isn't this thing this huge chunk of time, like when they say, 'Oh, what class did you take last semester, with that teacher?' '[You] mean the semester before last semester?' It's like the time is, I don't know, erased pretty much.

Reentry issues, nonverbal. Participants describe the impact of changes that relate to nonverbal communication. Regarding haptics (touch), a female participant reports that "I probably touch people even less now, just because I tried so hard to be aware that that's

something that was okay in South American country and not here," while another is "way more touchy-feely when my friends come over – I'll kiss them on the cheek," and this is a change that she likes because "touching people releases endorphins [and] I think it is fun to be close with your friends."

However, for a male participant, trying to conform to greeting rules in the U.S. is "weird":

> I have friends down there, and it was a hug when you see them, and it was a hug when you say goodbye. Here people are just really into their own space a lot of times, especially guys here, I mean, like handshake is about it. I definitely kind of miss it cause it definitely feels so formal, like shake an acquaintances hand, and I still shake one of my best friend's hand [but] it doesn't quite feel right a lot of the times, so that's been weird.

They also talk about proxemics (space) "I have a much different concept now of personal space . . . I liked how people were a lot closer [there] . . . and people noticed;" and oculesics (eye gaze), as a male participant shares "I definitely got used to making eye contact now . . . I found myself getting a measure of the personality, if they are unable to really maintain eye contact," and a female participant shares that "I have to remember [not] to stare at that person, that's not nice." Participants also discuss sharing public transportation, where people display territoriality, "On a 20-hour bus ride, I was tired and wanted to turn off. The person next to me [wanted to] be social [and talk]. Americans don't really talk to each other that much on the plane" whereas "I got on a plane in Texas and the person next to me just puts their headphones in."

Lastly, there are environmental changes that bother the participants when they return:

> It was a volcano [what I thought was a mountain] and I wanted mountains, I am very much a Montana girl and I love being surrounded by [it]. (F1)

So was it a relief coming . . . (me)

Yes, I mean, obviously it was beautiful in Central American but I was in the city a lot of the time. You can't see anything, there's no vegetation really, and so I was relieved. (F1)

Yeah, I definitely missed the mountains and fresh water, like lakes and rivers and stuff. I just never thought that it would feel weird to me to not be close to the ocean [be]cause I never lived close to the ocean but, in South American I was a 20-minute walk to the ocean at all times, and so it definitely feels weird now to not have the option to get to the water that fast. (F2)

In Europe, I wasn't surrounded by mountains. We do have some, and then of course you go to the highlands and you have mountains, and then I lived in a desert [home state] and the mountains, so I didn't particularly miss Montana or another state, particularly. I do kind of miss living by the sea. I don't miss the humidity at all but I do kind of miss seeing those kind of images of the sea being right there. (F3)

Language issues. Language issue is still a part of the reentry. However, as specific questions are asked during the workshops, certain aspects of it are coded separately. The next five subthemes relate to verbal communication and usage. Most of the examples in this section are in the form of dialogues to showcase either a particular that is over or a subconscious one.

Language issues, code-switching. Code-switching describes an instance of utilizing a foreign word in an English sentence as the participant cannot find a similar one.

(Say Spanish word.) (laughs). (M1)

There [are] words, that are like pop-culture words that usually have something to do with the music culture, or like. There's a word in [that] South American country, that is kind of a catch-all word for anything that you don't like . . . (F2)

Flighty (laughs) (M1)

Yeah, gangster or . . . (F2)

Flighty? (me)

Flighty, that was the word they used (M1)

That was the word I've had the most trouble with. (F2)

(Male participant laughs.)

Because you use it so much in [that] South American country, and I can't, I still can't figure out a word in English to [match it]. (F2)

They can't figure out a word. (M1)

Do you want to use it? (me)

I want to use it all the time! (F2)

(All participants laugh.)

Then people look at you funny when you are stumbling trying to come up with a word, and then it sounds really stupid to say 'Oh, I don't know the word in English' because, English, you should know the word in English. (F2)

Language issues, context. Language context, however, shows how the participants have become aware of the difference between high and low context.

They don't have the high and low context, being in [an specific] East Asia country is low and here is high, you say what you mean. I had some difficulty really getting back into that. . . . I found myself communicating very indirectly a lot of times too; definitely, not

necessarily saying everything someone may want to hear. I just find myself speaking a lot lower key in a lot of different things, not saying as much as I necessarily would [before]. (M1)

They also realize that words and experiences in a cultural setting shape how they are able to speak and connect words with experiences, as well as the emergence of new slang while they were away.

There were different speech mannerisms. I was unfamiliar with new expressions. Mostly, not being able to express things that I experienced or learned abroad, because you tend to learn new words in the host language. That's the word that you associate with the experience and you don't know how to translate it back to your language. It's frustrating. (F2)

My mom is an elementary school teacher and I taught [a] Spanish lesson for her kids and I was finding myself speaking Spanish fast and English slow. I was teaching them a phrase or whatever and then they would be like 'Wait, what, can you repeat that?' I realized what I was doing was that, when I was teaching English to Spanish students, I was [speaking] English slowly to them, so then I was still doing that when I was teaching American kids Spanish. It was a weird reversal. I was speaking slower, cause, and . . . the . . . word . . . for . . . red . . . is . . . rojo. (F1)

College and university over there are completely different things, so even trying to explain to them over there [that] college and university are the same thing in the United States and they are like, it is? And over there they don't say school or university they say uni, at the uni, and I started to say that and my American friends were, 'You're saying uni!' (F3)

There was definitely some new slang going on when I got back that [was] kind of bothered me. It like sounds so silly. I shouldn't say that, but yeah that was the only new thing that I really noticed that was different. (F2)

I used some old slang that my friends and I used to find funny and use before, and one of my friends literally told me, 'You're out of date.' (F1)

Language issues, function. Language has also been identified as having a function in society and the use of it in describing or making sense of the world around you is evident in the return; in these excerpts, a female and a male participants display the new awareness:

I think that I was going to miss it, [be]cause language is what I do a little bit, I do miss that when I have friends who speak Spanish, speak French. I will speak it with them just to keep it up and that was a big thing that I miss – it was getting good. Speaking another language is really fun. It's communicating with people you couldn't otherwise. (F1)

Later in the conversation:

Obviously you know, culturally [and] ethnically diverse work force could mean a lot of different things, I guess I'm nitpicking the word structure. . . . I had some difficulty really getting back into that, you know, I find myself hyper sensitive towards individual words and stuff, simple questions, because you have a variety of meanings that you might be able to derive from whatever word that they are saying, that's been kind of different for me, coming back and being a little too sensitive to what people are saying, in that regard. (M1)

Language issues, 2nd Language influence on 1st, no influence. Language learned has no influence on 1st language; there is only better understanding of the 2nd language for the participants in this group.

> With the accents, I think it's more when, for the Spanish speakers, or another language, when you grow up speaking Spanish, or when I'm in my Spanish class, I can hear like this kid studied in South American, this kid studied in Europe, I can hear more their second language as opposed to the. . . (F1)

> I definitely had teachers in class, in my Spanish class stop me mid-sentence and you studied in [this] South American country didn't you? They can just tell, it didn't have an impact in my English speaking but it definitely had an impact on my Spanish. (F2)

Language issues, prosody. Prosody describes how participants lose a little bit of their sense of tempo and rhythm in their own language, which affects the understanding of grammatical functions, as well as paralanguage that accent or underscore a particular message (sarcasm).

> I wouldn't say nonverbal, probably the accent, everything they said sounded like a question, it was just a statement and my roommates [and I], we would kind of comment how, the American woman's boyfriend is visiting and he said [what?]. It made everything sound like it was a question, and we would just find ourselves speaking like that too. . . . But then I would find, my inflection going up slightly when I was talking to my parents – they were kind of noticing too. (F3)

> Yeah for me, I'm used to my own home environment, and I didn't see it change that much, but I do have one friend that speaks pretty evenly, all the time, and she comments on things and then I totally misunderstand what she is saying. I have to get

used to her talking in an even tone; it's weird, because it's like when you are not around that inflection as much, and a certain person's way of speaking [you] can forget. I have, only with her with the way that she talks. Most people are pretty obvious with what they mean. (F1)

I noticed, I don't know if it was just that region of South American or if it was all of South American or Latin America, but they didn't really understand or use sarcasm there. It just kind of went right over their heads if you said something sarcastic, so I think that I got so unused to hearing it. When I came home, sarcasm here is so prevalent that I was, kind of, taken aback from that and I totally missed the meaning, because I was just wasn't used to hearing it, people being sarcastic. (F2)

Coping issues. This section represents how the participants express their coping strategies. There are eight strategies used for coping in Group 1. These strategies deal with individual ways of coping, coping with the help of others and coping with the separation from the experience.

Coping issues, compartmentalizing. Coping through compartmentalizing is where participants cope in a negative way, that is, separate the experience from life. A male participant states "I definitely found myself internalizing the majority of it, for sure, and just moving on and that's kind of the sense that I've carried on." A female student affirms a positive way of compartmentalizing – integrating it into life at home:

Especially at this point, I feel like, you learn some things and they get ingrained in you but, at this point, it's kind of all meshed together and you don't notice what you took from your abroad experience and what is just you. (F1)

Coping issues, decluttering. Decluttering is part of coping with the experience of living with limited means and items, so participants find themselves downsizing and rethinking their possessions and consumerism upon the return. The following dialogue between participants showcase their need for decluttering as part of coping with the changes they went through during study abroad that manifest upon reentry.

> The consumerism thing that you were talking [about] before was something that I've become hyper aware of now (a male participant makes noise of agreement) [be]cause I came back and, for a while, it was just with my parents and my sister. Everything [my dad] [talked to] me about was 'I just bought this new beer', [or] 'just got this new [something],' 'We are trying out these new tomatoes' and 'We've got this new arm chair.' He was updating me on purchases. (F1)
>
> Yeah, that was something that really caught me off guard when I came back was – how much stuff people have, me included. I mean, I opened up the storage shed [where] I'd put all my stuff before I left, [and] I don't even remember having all of this stuff. [Be]cause when I left I didn't even check luggage. I took one carry on suitcase with me, and that was all the stuff that I had while I was there and realizing that – you survived six months on one suitcase – kind of made me think. [I'm] really hyper aware of how much people rely on things and they think, 'Oh, I can't do this without this specific thing or I need this brand of deodorant.' Well, no you don't. (F2)
>
> (Laughter from all participants in agreement/bonding.)
>
> You'll probably survive without it and that's kind of hard to vocalize, that it bothers you, too, because it's kind of hypocritical, like for the first almost 21 years of my life I was one of those people that heavily relied on those things. (F2)

And no one likes to be criti[cal], too, so if you point those things out there's no way to say it without the general meaning being you consume too much stuff. So people are kind of attuned with that automatically . . . (F1)

Yeah, it wouldn't seem like it's such a touchy subject but it really is, [be]cause nobody want[s] to embody that sort of materialistic and vapid person, but I think that's a cultural trait. (F2)

It's the elephant in the room. (M1)

Yeah. (F2)

Yeah. (F3)

It's true. (F1)

And no one wants to say that they are doing their part to help and they are not part of the problem, but it's like an open problem. (F2)

My coping way with that when I went home was, as somebody traveling abroad you do live out of a suitcase and you figure out that you can do that. So I had so much stuff that I was going crazy in my room. I literally went through my whole room and either threw away or donated half of my room. (me)

I did that, too. (F1)

That's what I did. (F2)

I put a lot of things in bags for goodwill. (F3)

(Laughter by all participants in agreement.)

That's sort of what I went through with my storage; I started with everything that I didn't even remember that I owned, that I'm sure I hung onto for years and years and years, and anything that I look at [and went] 'What was this?' I got rid of it, and then

anything that I hadn't used in the last year, I just got rid of that – ended up with like a third of this stuff. That was a bit of a relief. (F2)

I didn't have too much stuff. I still don't, but,even [then] I still had a room with a bunch of clothes I hadn't worn in ages and didn't fit anymore and things like that, so any clothes, like any old pre-teen novels, that I haven't read in forever, I took to [the] Goodwill, sold books back to Hastings, got rid of everything that I could. (F1)

Coping issues, decompressing. Participants describe ways to relieve some of the stress, calm down and regroup from the experience by talking with family: "My parents were constantly asking me questions, so I was able to unload everything onto them" and "I was relating a lot of snippets of my trip to random friends at random points. That's kind of how I unloaded my entire abroad experience."

The dialogue in the previous section also shows how part of the decluttering process was a form of decompressing when they agree that they donated a lot of items upon their return. Another form of decompressing is travelling before returning (as seen in the next dialogue). Some participants already have such coping strategies as their home state is a different state from the university they attend.

I actually [had] seen my family first and being with them before coming to back to Montana to go to school, [it] helped a lot. (F3)

I went on a vacation instead of a transition that made it a lot easier. It's almost zero obligations, you know, for six weeks. I can't imagine dropping back into the UM immediately after getting back. I think that makes a big difference, having down time. I mean I, my home is in (another state) so, whenever I do come back from winter break it's always like, you know, friendships kind of change a little bit, so it wasn't like

anything different, massively different, from when I was away in another country and then coming back. (M1)

I think the biggest thing for this group is we had some of [the] winter session to adjust, and I hung out with my family. [It] took a while to get used to being home again. (F1)

I haven't seen my family since January [be]cause they live in (another state), so I just talk with them over the phone and stuff. (F3)

Coping issues, finding balance. Coping through finding balance is another coping strategy where participants find a balance between what they learned abroad and their lives at home; for example, they find a medium for the different cultural greetings: "I started shaking hands just to have something to do when we meet somebody . . . I know that I can't kiss them on the cheek when I just met them" or refrain from "the habit of kissing people on the cheek . . . but I think I broke the habit by now" and "It took me a while to get back in the habit of not staring at people, but, like the face kissing, it kind of fazed out."

The participants report finding balance between their different activities to "hang out with friends and . . . balance that with school," and even take care of their health "I'm gonna run the Missoula Marathon, so training . . . helps with the stress and regulating sleep, . . . try [and] stay healthy." They also discuss their global identity, that is, an identity that encompasses home experiences and abroad experiences, after I introduce terms for shifts in identity.

I think the hybrid one, [be]cause there is definitely a duality to it. But I feel like there are things when I was there that I remembered about home, that I realized we were really great, and things that I identified with [there] and then vice versa. (F1)

I think the same thing. It would be hard to say that there is nothing about being home that I really relish and love about being home, but there is also a lot that I really identify with when I was away. And [I] felt like that was something that really became part of my own identity. (F2)

Later, during an interview:

I'm throwing a fundraiser for my students tomorrow. I just realized that was also a big help with reentry, I think, [as] I wanted to get involved I needed to help the kids that I taught English when I was a volunteer there. So tomorrow I'm having a party and a donation drive where all the proceeds go to the school. (F1)

Oh nice, that is helping you put those experiences together? (me)

Yeah, it makes me feel more connected to the best part of my experience. I think so. (F1)

A female participant also realizes that she is fine being present in the here and now,

I guess lately I've been feeling nostalgic about (South American country) and trying to figure out when I can go back, and if it's feasible. I'm fine being here but I've been thinking about when I can go next. (F2)

Coping issues, keeping busy. Participants are now used to being busy in the foreign countries and they report having developed strategies to also find ways to be busy at home. As two female participants point out "I try to take on a lot of new things [be]cause [of] being abroad and learning to say yes to a lot of different opportunities," and

It hasn't been that big of a deal because I have been so busy trying to get used to being (laughter) back and doing all the things that I was used to doing while I was away. . . . I seriously overcommitted, as far as responsibilities this semester, so I'm usually too busy

to realize that I'm bored. I go to class, in between classes I'm observing at an elementary school and then I go back to class, then I go to work and then I do homework. By that time it's usually time to go to bed, so, I really don't have too much downtime to notice it.

Coping issues, memory. Coping among these participants is also demonstrated by committing the experience to memory. They commit the experience to memory and fondly remember it, with the awareness that the experience can be repeated in the future. In one interview, a participant shares:

> It feels like I never left in a way. Like travel abroad is a far memory. (F1)
>
> And how does that make you feel? (me)
>
> I feel okay about it [be]cause its not the last time I'm go[ing to] travel. There'll be lots of experiences like that, but it is weird to feel almost like it happened to somebody else. (F1)

Another participant shares in a different interview:

> I guess lately I've been feeling pretty, nostalgic about [that country]. (F2)

Coping issues, long-distance relationships. Maintaining online long-distance relationships here is the same coping strategy that has been used for the period abroad as participants share: "I Skyped my parents every week and . . . then on Facebook I was able to see what my friends were doing" and "I was able to keep in touch with my family and my close friends through Skype." Now, after the return, the computer mediated long-distance relationship is still used: "I used Skype a few times to talk to some of the friends I made abroad" and "I'm definitely in contact with my host family through Facebook and emailing."

Coping issues, social dynamics. In the reentry issues theme the participants share how they struggle with some social dynamics. In this subtheme, coping in terms of social dynamics can be seen as participants find people who understand and share the experience, as two female

participants state. One notes: “It’s been nice to meet some new people [upon return] who share a lot of [the] same experiences.” Another discusses having contact with friends “who speak Spanish, speak French. I will speak it with them just to keep it up.”

Coping issues, social dynamics, right time and right story. Another way participants cope with social dynamics is by finding the right time to share the experience and choosing the right story to share, thus avoiding frustration. A male participant shares: “I unloaded my entire abroad experience on my friends and family by picking individuals and individual situation[s]” with “the more revealing, how I changed stories, [told] to people who actually care.” Participants also show agreement on this coping strategy in the following dialogue.

> I can have those conversations [of] how travel changed me, the deeper stuff, with people that have also just traveled, pretty easily. (M1 makes agreement noise.) And I’ve got a lot of friends that traveled quite a bit. So, with those people we always end up having that [deep] kind of conversation, which is nice. (F1)
>
> Yes, it definitely feels better when someone wants to listen and hear all about your experiences. (F2)
>
> It makes it more special to talk to someone who has studied abroad, and even in the same place also, [be]cause they can kind of understand. (F3)
>
> I think the best thing that I found was, if someone [said], ‘Hey how was your trip?’[I answer] ‘Oh it was so great, I got so many stories which I’m sure I’ll tell you as they come up.’ (F1)
>
> Sort of, wait for them to ask you? Specific things? (me)
>
> Yeah. (F2)

> And if something comes up about, like, school, [I share] 'Oh, one time when I was in class . . . ,' so then you can [share] just when it's relevant [and] the stories come up type things. (F1)

Career issues. During the interviews, the participants reflect on how their expectations for the study abroad experience might affect their future careers. The two female participants who were interviewed state that "I want to be a translator right now, so it helped my language abilities" (F1) and "since I'd like to be a Spanish teacher, it obviously gave me a huge leg up in becoming fluent" (F2). They also recognize that the experience "helped [me] being comfortable in a different culture" and they are "able to link that language to a culture and set of customs and tradition." However, one female participant feels she didn't "come back completely fluent" because she wasn't "as immersed as I wanted to be" (F1).

The other female participant feels that the experience will "help [her be] more marketable in job [market] as well as being able to travel and communicate with all sorts of people," which would help her "starting my career . . . [as] the connections I did in South America also open up doors for possibly going back [there]" (F2).

Workshop issues. Group 1 provides information about how the workshop has helped them, what they want others in their position to know, as well as how they use the workshop to help cope with the reentry. During the second individual interviews, the participants identify the difference in their reentry with others who they knew were going through reentry but did not participate in a Reentry workshop.

Workshop issues, workshop. Participants describe the workshop helping them find balance in the reentry process as a female participant notes:

> After the last workshop I remember thinking that I hadn't realized how much my study abroad experience was still affecting me. I thought, after Christmas break [was] over, I was back in the swing of it; I'm good to go. But asking more specific questions in this workshop and then of myself, I guess I can see effects still affecting me, so, they put me a little more in tune with the way I was affected. . . . If anything it just kind of facilitated me processing how I felt about coming back, and things that I wouldn't have thought about on my own. (F1)

They also agree that I asked questions that "were really important, but [she] never would have thought of," or "something that I had thought about subconsciously and would never put into words." A female participant feels that, after the workshop, "It's slowly been getting easier and easier to be back, nothing has really changed drastically," and she feels that "It's been interesting to hear what other people have to say about reentry . . . and see how it fits with your own experience and how it doesn't."

The participants also share some advice they would like other students who will return to know: "The person reentering [has] to stay in tune with yourself" and "their relations and loved ones [need] to keep an open mind" because people "change all the time throughout their lives" and not just because of the study abroad experience. One participant also advises people to "be assertive, and [instead of] waiting for people to reach out, take the initiative." Another would have liked to have "known more that it is a struggle to reassert yourself back into your old life . . . because people just got used to me not being here" and "[it] would have felt better about it if I had realized that was going to happen." She agrees that students need to "reassert themselves in their old team, their old relationships."

Workshop issues, coping. The participants report the workshop helped them find strategies to cope with different aspects of reentry, including becoming aware of their gender role issues:

> I guess what we discussed made me, at the time, realize more what I was doing because of study abroad, like, the way I interact with guys at bars and associate them with machismo. I'd get annoyed more than I would've before studying abroad. I feel because we talked about it, I now recognize why I reacted that way.

They also described feeling validation about how they are feeling: "I feel frustration with it, but when you talk to other people who have the same feeling, it kind of calms you down a bit," which helps them "feel justified in the way [I'm] feeling" and "I've accepted that, for the time being, my life is here and I need to focus on that."

Workshop issues, difference. The participants who met with the researcher in the semester following the workshops report seeing other study abroad students going through reentry and identify the difference between them and workshop participants going through their reentry conscious of the process and being able to move past the reentry shock.

> I have a roommate that studied abroad [in] the spring semester while we were having the workshop. She just got back and I feel I noticed she [would] have like swings in energy and she'd be tired and sleep all day, sometimes be a little aggressive. She'd tried to get back in step again and [is] struggling with it. I think there is a difference between, just going about it without being conscious of it and going about it while also talking about it. [Be]cause if you're angry and you can't really think of why or you're tired all the time and can't think of why, it's different [than] when you're like 'Oh this is just a part of it, it will pass.' (F1)

> I think other people that I know are still very much stuck in last fall. [They're] stuck in the experience and aren't really moving on or really coping with being back at all. They're trying very hard to keep in contact with the same people and are constantly talking about going back for spring break, [but] that didn't work. [So now they're] 'okay, we're going back in the summer,' and that didn't [work]. I guess [they are] trying to re-live it. So I think the workshop definitely helped with accepting the reentry process and being back, that it was a great time and now it's time to be here. (F2)

Group 2

There are four student participants in Group 2. Their codenames are F1, F2, F3 and F4, where F denotes female; all participants met and interacted during one workshop at the beginning of the semester and one at the end of the semester. Three participants, F1, F3 and F4 participated in one interview each, between the two workshops. They did not participate in the second interview because they were all seniors and would not be in the University [in] the following semester.

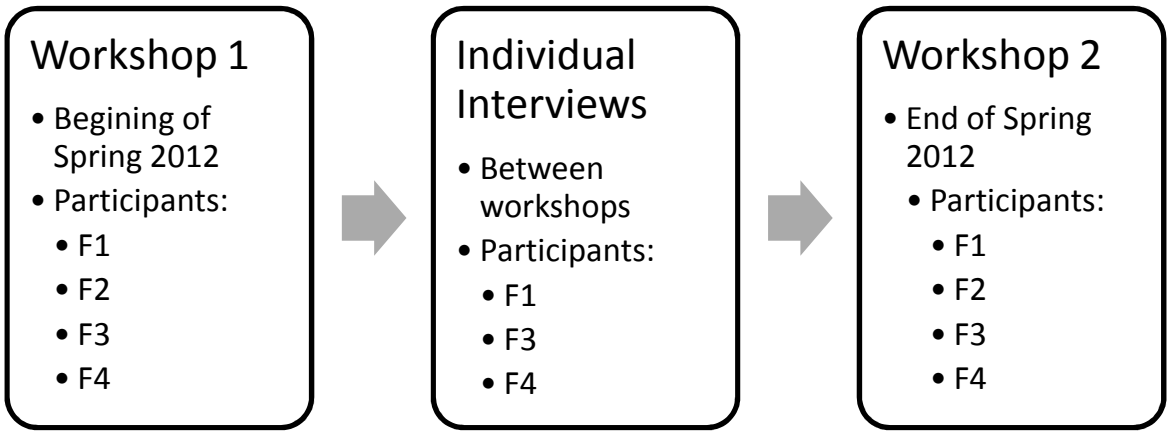

Figure 3. Each box depicts the three activities where individuals in Group 2 met with the researcher, from the first workshop during the beginning of Spring Semester 2012 to the last workshop during the end of Spring Semester 2012.

The same six overarching themes seen in the previous section are repeated for Group 2: Study Abroad issues, Reentry issues, Language issues, Coping issues, Career issues, and Workshop issues. Each theme has appropriate subthemes attached to it, in order to further indicate the nuances of the findings that might be different from Group 1; these differences are addressed in the discussion section. In this section, each theme and subtheme has some text excerpts from the transcripts that exemplify the findings.

Study Abroad issues. As mentioned in Group 1, the study abroad experience is the starting point for reentry. Group 2 also describes their experiences while in the other country to give context to the reentry phenomenon. The participants describe how they changed or not during the months away, as well as how they negotiate long-distance relationships, and the role of the Internet during that time. They also describe their perception of the foreign culture while they were in the foreign country, as well as how they share the experience of being abroad with others.

Study Abroad issues, changes in self. Study abroad experiences involved changes in the self that happen in that period. A female participant reports that she "felt much more independent, like I had already started a new life, outside of university" (F4), while another shows an awareness of how different experiences have different impacts on an individual:

> I think studying abroad is really different than just traveling, because you really are living there. You get to experience the school system, which is totally different in some cases, and go to classes alongside students who have lived there their entire life. You don't really see this student population as much if you are just traveling through. So I think it is a good way to experience culture. (F1)

Among the changes, they describe that they "really became more comfortable adapting to new situations, and really eager to meet new people, find out their stories" as well as have had different dating experiences:

> I had very different dating experiences over there than I had here. The European culture, I've mentioned in the group interview, [has an] openness with, not necessarily openness with sex, but in the U.S., at college, you're supposed to 'yeah, go ahead and have sex,' but then, Europe, really is just okay. So I think that [is] interesting, seeing the different societal attitudes towards college students and what was permissible.

Another female participant reports a loss of independence due to gender role expectations in the other culture and safety issues:

> I think for me I had a really hard time in terms of how much independence I had when I was abroad, [be]cause I felt I couldn't do certain activities there, that I could do here, like going for runs. It was just weird to see a girl going through a neighborhood by herself, a white girl especially. (F1)

Study Abroad issues, change in self, depersonalization. On the negative side, two female participants talk about feeling detached from certain situations while abroad (depersonalization), after I introduced the concept.

> I'm looking into this aspect of psychological symptoms called depersonalization, which means that you have this recurring feeling of being detached from your mental processes and your body. Did you feel that when you came back? (me)
>
> I felt that when I was there. (F3)

A little later, another participant added:

> When I was leaving, my very last day, a lot of people leaving on the same day, so all of our friends were in one place, and I was leaving at five in the morning to the airport. I was completely unattached to the situation – it was really bizarre, but I didn't process it until I was on the plane and then it was so incredibly sad. (F1)

Study Abroad issues, change in self, no change, negative case. This subtheme is a negative case, that is, an exception to the other utterances in the Study Abroad issues, and it will be addressed in the discussion section. One participant reports not feeling or expecting emotional changes from the experience due to a pre-made decision that the experience would "be a lark."

> I did find [the college study abroad experience] to be very different from a high school experience. In high school, [I] was with a family. Going abroad in college was just like when I came here; it's just like going to college. It's just like The University of Montana but in Europe. So I didn't expect that it would be emotionally life changing, and it wasn't really. I mean, it was fantastic, but since I already ha[d] that cathartic abroad experience in high school, for me, in Europe was more just a lark; it was fun. (F3)

Study Abroad issues, perceptions of culture. Participants also share how others perceived them while abroad; a female participant recounts how people in the host country perceived Americans

> 'Are all American like this?' [they would ask] I don't know, I can't answer that for you . . . . One thing they thought, every time they saw a slightly over-weight girl who was, Caucasian and walking around campus, they thought 'oh, that must be the American.' (F1)

Particular in this group is that all participants describe the international reaction to Bin Laden's death:

My English friends just turned to me one day and [asked] 'so how does it feel about having your president kill this guy, just murder him?' [She had not heard the news before the interaction] and I [asked] 'what happened?' You know, that was one of the things – they kind of bashed Obama. [She answered them] 'It's just like catching Hitler, kind of – someone who's done a lot of wrong – and I was just kind of talking like that. I didn't say it was justified, but I didn't say it was not justified. And they were like 'well, fair enough.' (F4)

Yeah, I do remember that coming up. I can't remember what their response was down there, but I remember [thinking] it's kind of ridiculous that people are celebrating in the streets because somebody died or was killed. I think that was my response when they asked, 'Oh, what do you think about this?' (F1)

That was hard for me, too. (F2)

I don't remember anyone asking there. I remember people being really drunk one night and like shouting about it, but there was a lot of shouting in (other European country) in general when people were drunk. (F3)

I had one girl [who] was just really upset, she's like 'that's no way that's justified.' I didn't really feel like arguing with her, but that was also because I didn't have, I didn't really stop to think about it myself. (F4)

Study Abroad, perceptions of culture, gender roles. The participants describe the study abroad experience in terms of the different cultural gender roles they encountered during the time away. Descriptions range from a female participant response of "[there's] a lot of, in [that] European country – machismo, [the] womanizing aspect of men," to detailed descriptions of different gender expectations between cultures:

> For me it was more interactions with strangers where [the] machismo attitude would come out. Interacting with strangers was always a little bit of 'Oh, you're this American girl. What are you doing down here?' I feel more comfortable talking to a strange man here than I would have down there. (F1)

> It's not weird in [that] East Asia country, if you're a girl and you're taking part in a stranger to stranger interaction, like [with] someone who [is] homeless, in need of help; it doesn't mean the girl is not nice [when she doesn't help]; it just means that she's taking the precaution of protecting herself by not putting herself out there. (F4)

Later during the same workshop:

> I don't really know if I totally understand the relationships between genders even to this day in Central American, because there is a lot of womanizing going on. (F1)

> Yeah, I feel, it was very strange in [that] European country, [be]cause there's, both a very liberated sort of empowering side to the society where gender equality is just accepted, but then also a lot of male aggression that doesn't necessarily play out in a physical way but just more of a an emotional, . . . that was just, like I felt physically safer there but more uncomfortable. (F3)

Study Abroad issues, long-distance relationships. Participants share the study abroad experience through online tools, such as a female participant who "did a really good job at keeping everyone updated because [she] had a blog" which helped her:

> I had shared a lot of the experiences. A lot of the really exciting times when I was studying abroad had been shared already with photos. So I feel like people had a good idea how my life was like down there and so I didn't have to explain everything to them.

She also explains how “one of the scariest things for me was feeling that people would forget about me and just think ‘oh she’s gone’ [and not] even give me a second thought.” However, she found that “there is such a strong online community, [and] I would talk to someone from home everyday if I was sitting around on my computer.” Another female participant “emailed and Facebooked with other people,” and also states that she used regular mail to keep in contact; “one of my best friends and I wrote letters back and forth.”

Study Abroad issues, long-distance relationships, Internet connection and disconnect. In addition to being able to share the experience online, the Internet also served as a connection with home culture, as a female participant states: “One of the things people don’t talk about in the exchanges is that you do watch TV. I think most people don’t want to admit that you watch TV on exchange, because you’re supposed to be out experiencing the culture” (F3). Another participant talks about how the Internet can disconnect the student with life in the host culture:

> I brought my computer when I studied abroad and, in some ways, I wish that I hadn’t, because I did have connection to Internet from my dorm room and I think that I spent some time . . . when other students were studying or something in the evenings, and nobody was really around doing anything, I’d be in my room doing my blog or talking to people from home. I guess it kind of disconnected me more from Central America when I was there. But then, that made people at home remember that I was abroad and I could see how they were doing. (F1)

Study Abroad issues, shared experience. Particular for this group is the fact that they share the experience of going abroad with others; this group explains that they had friends or significant others visit them during the study abroad experience, which created opportunities for them to share the experience.

My boyfriend had come down and visited me. That was really nice. He was there for almost two weeks and by the end of it we had rented a car and were able to go wherever we wanted . . . (F1)

My very best friend came and visited me in [there] and that was fun too. And my mom and grandma actually came as well later and it's really, really great to be able to show someone around and finally explain your life [there]. (F3)

My best friend ended up coming [there] for a while. (F4)

Reentry issues. Group 2 also describes positive and negative aspects of reentry. In the negative aspects, the participants talk about comparisons between reentries, perceptions of culture, depersonalization, and derealization. There is also the social dynamics that changed, especially among friends, and issues of nonverbal communication.

Reentry issues, positive. The students see their reentry home in terms of it being a positive experience. Participants ascribe positive values to the reentry from "speaking English [again] was very nice. You don't have to think about it before you say anything" to "[It] was nice to come home and be able to convey, emotionally, what I was feeling, [be]cause it was kind of hard to find words in Spanish," and more:

I know how to act in Missoula, in pretty much every single situation, so that [was a] relief of subconscious[ly] to know how much is acceptable. (F3)

Coming back and knowing how to act, or how people are going to react, just being able to read the situation very well. (F2)

I think it was the same for me. . . . It was just nice to be comfortable again. (F1)

Another positive side of reentry is expressed by a female participant as "coming back was really exciting for me because I felt like I had all this independence again" and "I didn't really

appreciate how much independence we have here, especially as women . . . I was really excited to be home and feel that again" (F1), and another female participant relishes in the fact that, contrary to the European country she was in where "the only produce is grown in green houses or imported up," at home there are "fresh fruit and veggies."

Another female participant describes how the return home led her to feel safer because she knows how to act or react to things in the home country, but at the same time she felt less likely to be hurt in the host country:

> In [that] European country, [there is a] kind [of] male aggression that doesn't necessarily play out in a physical way but just more of an emotional, and it has to do with [how] I felt physically safer there but more uncomfortable. (F3)
>
> As opposed to here? How do you feel? (me)
>
> Right, whereas [here I] know what people's reactions are . . . I think it's kind of maybe a false sense of security because I'm American – I can deal with things that come up here. Whereas [in] that country, feeling like a foreigner, I felt less capable of taking care, or not taking care of myself but just knowing what situation I was in; but I had more faith, and I think this is, it was okay to have this faith – that I was also less likely to be hurt or attacked because of the culture there. (F3)

Two other participants also express a sense of appreciation of home culture upon return, as made explicit in the following dialogue:

> All the irks that I had there, like the small things, I brought it back to American culture, and I'm like: 'Oh, see, you hold the door for people,' 'See, people that ride bikes, they know what to do and they follow the direction that the rest of the country is riding their bikes,' and '[they know] how to go up the stairs and people don't crash' and 'We

look up when we walk – We don't try to pay attention to just ourselves when people walk around us. See, see!' (F4)

I appreciated a lot of things in the United States while I was abroad that now I take them for granted again, and I was thinking, going over what those were, one was going on runs by myself, one was having everything opened on Sundays, and open at store hours that are posted and that everything is really clear. (F1)

And being open when they say they are going to be. (F3)

Yes! And just not getting lost, knowing exactly where I'm going in Missoula, exactly what side of the road the bicycles are supposed to go on. (F1)

Other positive aspects of reentry were due to a relief to "be back in a more functional system in terms of university administration, and how easy it was to register for classes," and, feeling that "everybody was really excited to see me and . . . I felt I could share the experience, not perfectly, but everyone was asking me questions about it" and having a good reentry because of closure at the host country:

I think that I almost made the transition more when I was in (other Central American country), saying goodbye to everyone . . . so I think that actually helped me transition better. . . . I did the transition before I came back to the U.S. It was like I was living in two places at once almost; I was starting to say goodbye to one country and started to think more and more about coming home. (F1)

Reentry issues, negative. There are also negative feelings during the reentry, which start with just a feeling of reentry being more difficult than culture shock. One participant reports: "I heard that it was more difficult than the culture shock, but I didn't want to think it would be that

difficult. But, it was extremely difficult, way more." There are more detailed accounts of how those difficulties manifested themselves:

> I felt like the first week was kind of hard in terms of not having to act certain ways. (F1)

> I still feel like I have a little bit of culture shock when I'm at the grocery stores, with just how big things are, and portions, but I really miss my friends and the environment. It was a lot easier to get around [and] it was nice to take walks, and the [ocean] was nice. (F4)

A female participant reports a negative view of reentry tied to her sense of time (chronemics):

> For me, maybe, I would say just the dependency on time, or just the fast pace of the U.S. compared to (European country) [be]cause the [culture] is very, just slow going. When you meet someone, say you're gonna meet one time but its really gonna be like an hour down the road, never on time for anything. And here everyone is just 'I have to do this, this, this and this,' and like fit it in this time zone, or this time constraint, and it was just really hard for me . . . 'you guys can chill out!' . . . 'It's okay if you are ten minutes late, don't worry.' But that was probably the hardest part for me. (F2)

Other participants retell problems of returning to the academic requirements of American universities, where they are now "busy" and "it's hard when you fall out of it and you have to come back to it, it's not easy, a lot more expectations to be professional, with the basics like MLA format." The adjustment to college included study habits:

> I really don't know. I mean, I feel like, before I used to be the kind of person who would study for days, and I had no problem sitting down for that and studying for a long time,

> and, I'd go in and be really nervous. But I guess [in] my study abroad experience I really had to – I was more flexible to do anything, like adapting to anything, and one of them was the study habit situation. I changed my study habits and it was just kind of group memorization just to pass the class and then kind of learn it on the outside environment. And I apply that now, I guess what I'm trying to say overall is that, maybe my study habits have matured a little, in term of being more confident and taking less time to study the same amount of material just as efficiently. (F4)

Two female participants struggle with being sick upon their return. One reports: "I was just really sick, which was probably why I had so much reentry shock" and "it ended up being my tonsils." She goes on to say that she had surgery to remove them in December, almost six months after her return home. Another participant tells how she "got MRSA when I was down there, and I didn't know what it was, I just thought it was [the] flu. So I went to the doctor [in the U.S.] and they were like 'oh, you have a staph infection,'"

Another struggle with adjusting back home is the fact that some of the students would think about the experience "every day." One student reports "what [she] would be doing right now if [she] was there," or wishing to "go out on adventures like I used to be able to," referring to the weekend trips to "anywhere" that often happens while abroad. Participants also miss the friends made abroad:

> I miss a lot of my friends, . . . I didn't really realize that I really miss that interaction all the time. That was kind of hard. (F2)

> Yeah, I always think about friends. I would love to have my friends from Central American come up for a visit here, because I think it would be really interesting to see

them in this context almost, and how they would react. I think just being apart from that whole social group that I just built up. (F1)

(Others make noise of agreement.)

And all of a sudden it's gone, and, I think that's really hard. (F1)

And kind of just being inaccessible. You can't really just (another participant agrees) fly to Central American to see them – it's hard. (F2)

Right, and then a lot of the study abroad students are, [able to] all get together and they all have this page on Facebook where we all chat to each other back and forth and, they're always going to see each other on the weekends (laughs). 'I'm here; come this direction,' [be]cause I won't be able to go visit for a while. There's definitely grief from those relationships that were kind of lost. (F1)

During an individual interview, a participant shares:

I gave a presentation about Central America last week, to a high school, which was really fun, [but] it was really kind of hard. It made me really want to go back and it made me miss all my friends even more because I had a bunch of slides where they were all on it. [And] I think staying in contact with the other students down there is a little bit tricky because of time differences and just scheduling, like I've been trying to talk to one of my friends for a really long time and we haven't been able to get together to do that. So I think almost staying in contact with friends has been the hardest thing for me. (F1)

During another interview, a second female participant notes:

My closer friends are in East Asia and that's probably influencing how much I want to go back too, especially to that area. So I think it's influenced how much I miss being there

> and. . . . miss people and I miss the lifestyle, and, I don't know, I feel a lot closer to the people there than here. There's a lot more shared interests. (F4)

Participants not only miss friends, but some of the changes that happened to them abroad and were possible there, like missing the acquired independence "I felt much more independent, like I had already started a new life, outside the university;" or feelings of regret for the loss of language "my French is not as it once was" and "I lost the Spanish [vocabulary]." Another loss relating to health is loss of appetite:

> I think it was just, things smelled differently here, the food, [there was] different-sauces and spices and things. They smell good but I didn't want to eat them necessarily, like, burgers smelled really good, cause they are real Angus or whatever, but I didn't want to eat them because I knew it was greasy compared to what I had been eating, like soy beans and tofu. When I eat them, they felt hard to digest, just felt really heavy. (F4)

> Produce is not as appealing to me here, because produce was so amazing in Europe. I had the best tomatoes of my life compared to here. Some of the stuff [here] is just gross and unappealing. (F2)

Lastly, a participant sums up the feelings of awkwardness in some situations at home: "so bizarre, like I didn't know how to interact and there were all really close friends . . . I feel really awkward [and] I don't know how to behave in these situations," which was "so funny, because I felt awkward the entire time I was studying abroad, [so] it was weird to come back home and feel that, too" (F1).

Reentry issues, negative, comparisons. Particular to one female participant is the fact that she is comparing her experience with another's. Such comparison is creating negative feelings towards reentry and making it difficult to readjust.

> One things that made me really sad was hearing about one of my friends [who] went to Europe for a year. We met right after I got back and I was talking with him about saying goodbye and the transition period. I was having a hard time and he was talking about how strong his connections were with everybody over there, [be]cause he was there for a full year, and his French is amazing and I got really jealous (laughs). It was, it was not helpful. It was great because I was able to talk to him, but, that one part that he was, 'oh yeah, I talk to them like every week.' And I want to do that, too, but it just hasn't been that way for me. I think that [conversation] was not helpful; it made me really sad. It made me really miss my friends because I knew I wouldn't be able to see them or talk to them as much, so I think that it was hard to hear. (F1)

Reentry issues, negative, depersonalization. One female participant relates to the definition of the psychological symptom of depersonalization, that is, a persistent feeling of being detached from her mental processes or body during reentry.

> I didn't answer, but the depersonalization, I felt like that still kind of happens. I forget a lot of things as a result of that. I can't, I really can't remember what I['ve] just done, and I feel like, I really have to stop sometimes if I'm in a really long conversation, and I say, 'what are we talking about?' I really can't even begin to imagine what we are talking about. I mean I kind of have to piece it together myself [because] I don't want to be rude. (F4)

Reentry issues, negative, derealization. And all female participants relate to the psychological symptom of derealization and report having an altered perception of the external world. The following is the dialogue that takes place when I introduce the term.

> I feel like this is the trip. (F4)

(Participants laugh not knowing if she is joking.)

Okay. (me)

I don't know. I feel like I'm here for just, after maybe one more semester, and I'll be back, I don't know, cause everything that's happening there. I definitely, I mean, I still kind of wake up and see the ceiling and, it's a different texture but because they are both white, I still wake up and until I sit up and see the surrounding I think I'm in East Asia. And there's times where I go to class and, I know I'm in the business building right now, Montana, but, still I'm expecting to walk outside and be in there. (F4)

I've had a lot of vivid dreams, or dreams about Europe and then I'll wake up and the sun will be shining through my window, completely confusing mornings [thinks it is the European country]. (F2)

What gets me is when I see people who I think I recognize from there. (F3)

Oh yeah. (F1)

I see them a lot. (F2)

It happens all the time. (F3)

I did that my first few weeks here. I actually picked – it must have been subconsciously – but I had picked out people who specifically were, looked like all the different people I hung out with: 'Oh, that person looks like XY from Germany, that person I swear looks like AB, that person looks just like YZ from England.' I didn't realize that I missed them that much. (F4)

Reentry issues, negative, host country identification. Lastly, one participant reports a negative feeling towards reentry due to her strong identification with host culture as opposed to home culture.

I want to live in East Asia country now. All my friends are there. I felt it was a lot easier to set the lifestyle there; rent is probably cheaper. I don't know, in term of my family, I mean, that state [where they live] is so similar to East Asian life style, I didn't feel like I had to choose between them, but, here [Montana] versus there, I really miss it [there]. (F4)

Reentry issues, perceptions of culture. During the workshops, participants are able to express how their perceptions of the different cultures they experienced in comparison with American culture became evident during reentry. One difference that was recognized by three female participants is an "island mentality," and this recognition plays out in the dialogue bellow when all three start to talk about the concept and try to define it.

I felt like isolated homogenous society. (F3)

Yeah. (F1)

[Be]cause I was on an island, too. (F3)

Yeah. (F1)

The same, too, like desire to keep things the same. (F3)

Yeah. (F1)

To keep it very European. (F3)

Kind of like a fear of the other, almost. (F1)

Yeah. (F3)

I saw a lot of close mindedness which was weird because it's (Europe). I was expecting, I mean, there were also open attitudes about certain things but. . . (F3)

Yeah. (F1)

Yeah, it was. It's selective in East Asia – I mean, they want everything American and western for professional fields, but culturally they are just like, 'no, let us do it this way.' It feels like my home state. (F4)

Yeah, it's true. (F1)

That's interesting that all, that the three of us were all on islands. (F3)

Yeah. (F4)

During an interview, a female participant shares:

I feel like there is certain island mentality where they are a little bit weary of people passing through because it happens so often, there's people constantly moving around and its just this mix of people, and there's racial tensions and different disagreements between different cities and things of that sort and so it can be a bit hostile, even towards tourists. . . . I think I learned a lot in terms of that and just knowing how far you can almost push the cultural norms and push those boundaries before you [it's] unsafe almost. I knew it was going to be different but I just didn't know exactly how, coming from America, we do have this sense of independence, like, I have the right to do whatever I want, whenever I want to and no one can tell me what to do, I have that freedom and that's not true in a lot of countries. (F1)

An aspect of a female participant self-identity made evident during reentry is the understanding of how the differences perceived in other cultures influenced her identity but it is not carried over to interactions at home:

I curiously found myself, when I was abroad, being more patriotic, feeling more proud of the country, of the U.S. than when I'm here, and part of that is defending it. It is interesting what happens when your cultural beliefs aren't in line with everyone else,

[be]cause here I'm crazy liberal and not patriotic really at all, but then abroad when everyone else is bashing your country. . .(F3)

Perceiving those differences in the cultures also helps another female participant to develop some appreciation to things at home.

I feel like I can pick out things that I appreciate and things that I don't, which I wasn't necessarily able to do before I left. (F2)

There are two nonverbal aspects of culture that is made evident in the return that mix both an awareness of change in the self (next topic) and the perception of culture; I choose to include them here, however, because the participant's awareness to olfatics and emblems (gestures that accompany/replace verbal action) is closely related to the difference between cultures.

In all honesty cigarette smell reminds me of Europe. (F2)

(Participants laugh, unsure of her meaning.)

I find it comforting, even though I don't smoke, (she laughs, almost embarrassed) but, it's comforting to me. (pause) Every time we'd like, watch the clubs, anything, everyone was always smoking. (F2)

Always smoking. (F1)

They smoked like chimneys there, so it was a big part of lifestyle. (F2)

During the second workshop, a female participant shares:

There [are] some aspects that I do feel a lot more comfortable with there, [and] other aspects that are closer to universal aspects, for example, diet versus government. I don't necessarily feel more comfortable with how their government is being run, but something more universal, like the different diets, all around the world, I feel a lot more

> comfortable with the (East Asian) diet. Maybe how they go about expressing just basic feelings, universal signs perhaps. I guess for America, maybe like, this is good, this is crap [movements with hands]. But, is a thumbs up really universal versus like an x for no? A circle for good? I guess that I identify with that one more. I've gotten a lot more responses for (makes movement of x and circle) than yeah (makes move for thumbs up). (F4)

Upon their return, the participants realize the different aspects of culture they appreciate at home: "I have been watching American culture with a new perspective," and "I really appreciate how much independence we have here, especially as women in the United States," and this is "a really amazing place [be]cause you can basically follow your dreams." There is also appreciation for the host culture: "I really appreciated that they are not so dependent [on technology]" and "they spend a lot of time saying goodbye to every single person in the room, versus here, you just kind of walk out the door," and "people taking aesthetic pleasure out of small things like sitting down and really, really taking the time to appreciate the moment."

Reentry issues, perceptions of culture, negative case. One female participant reports that "the European country culture is not drastically different from here, especially in (city) and Missoula, there are a lot of similarities."

Reentry issues, perceptions of culture, gender roles. Group 2 describes the different gender roles among societies in more detail. There is a feeling of appreciation in the home country for gender-determined actions acquired in the host country:

> I feel like my manners were appreciated more, I mean, not just general manners but, in East Asia I knew that if I'm out with a group of friends, if that girl is not serving other people than I'm the next girl that should be filling the guys' drinks, whether [it] is

water or alcohol. Basically women are taking care of that. They're not expected to, but it's, I don't know, they're just supposed to. And so I come back here and I do stuff like that, when I'm hanging out with people and there's guys in the group and I do something they're like, 'wow, that's great – you're really being a woman – make a sandwich or something.' It's a joke, but I also see it as appreciating. I don't do it as much out of gender expectation, but just to be polite, but it's really noticed here, that's what I'm trying to say, I guess. (F4)

There also is a feeling of the difference of gender expectations upon the return and feeling more comfortable with those roles at home:

There's a lot of machismo, womanizing aspect of men [in that] European country. It almost became more obvious to me once I got back to the U.S., because at that moment I was more culturally accepted. [They're] pretty sexist in comparison [to] our standards here, but it wasn't made known [to me] until I got back. (F2)

For me it was more interactions with strangers where [the] machismo attitude would come out. Interacting with strangers was always a little bit 'Oh, you're this American girl. What are you doing down here?' I feel more comfortable talking to a strange man here than I would have down there. (F1)

It's not weird in East Asia if you're a girl and you're taking part in a stranger to stranger interaction, like [with] someone who [is] homeless, in need of help. It doesn't mean the girl is not nice [when she doesn't help], it just means that she's taking the precaution of protecting herself by not putting herself out there; versus here, you can see a girl helping a homeless person and be like 'Oh, she's helping someone.' (F4)

During the second workshop, a female participant shares:

> When I came back home, I was really excited to be here and it was an independence thing for me. . . . how much we have here . . . as women. I think just being comfortable and knowing what to expect, in any situation, makes a big difference. (F1)

Reentry issues, change in self. Participants report several changes in their sense of self. In terms of personal changes in the self, they report becoming more empathic: "empathy for the frustration or excitement that people are going through, " "experiencing and dealing with foreign bureaucracy," being "more flexible and tolerant," "more patience, more relaxed, not so tight," and that they "had to learn to be patient." A female participant describe her changes as:

> I think it kind of affirmed my open mindedness and flexibility, because I was pretty laid back before I went there and the culture down there is very laid back as well, but I think I was really surprised by how closed minded people were, and I started to kind of see it after I was talking to some older people, older Central American people, as kind of like an island mentality, which was interesting. (F1)

They miss how the other cultures negotiate their greeting rituals (kinesics – body movement) and haptics (touch) because "I think it's really nice to acknowledge everyone when you enter a room and when you leave, so that was kind of hard now [that] I'm just back in American culture," but "it still bothers me to leave somewhere without saying goodbye to somebody." A female participant reports she "ran into this [foreign] guy downtown and we just instantly greeted with kisses, [it] just came natural" (F2).

They also report having "lost the fear of moving on, because I did that once with study abroad. You have [new] friends, and then you have to leave and you have to start moving on, but you can still maintain those connections" which "just adds to the confidence, to be able to move

elsewhere and still maintain relationships, but know you are going to be able to make new connections wherever you move."

Participants agree that they have increased human relations skills when I used those terms, and then explain their skills in cross-cultural understanding:

> I feel like my ability to describe things from a non-native English speaker perspective has developed. Before going there or having so much interaction with Asian people, I've only been able to describe things like an American and like an native English speaker would, but now, it's kind of part of my strategy of communicating with other fellow Americans, and also foreign exchange students, where I feel like I have a little bit of their perspective of learning English so can kind of break it down for them in that way. (F4)

Participants have become more aware of others needs: "since I've come back, every now and then, I [run] into somebody who is clearly not from the UM and [is] lost and I [am] helping them out . . . because that would've been so helpful when I was lost on campus in Central America." They also describe how they are "more accepting of people" and "more open to meeting new people and moving out of my house and just moving in with four strangers." Not only are they describing more independence and self-reliance, but also appreciation for developing relationships – "sitting around talking." The following dialogue demonstrates that they recognize the changes in existing relationships:

> I would say, I think going abroad kind of brought me closer to my parents, and it definitely open[ed] up more dialogue between us. I feel like my parents were pretty strict when I was younger and when I went to Europe I was like, I'm going to tell the whole truth, and they get kind of (laughs) . . . freaked them out a little bit but then it kind of just opened more conversation. (F2)

Yeah, I feel like my relationship with them has changed, I mean it continues to grow but not in any particular way related to study abroad. (F3)

Other changes include the wish to "keep traveling" and "leave the United States . . . to get away for a while and experience things." A female participant summarizes her feelings, as well as others' with the statement that "an ideal study abroad allows you to appreciate both your home culture and the host culture, and plan to go elsewhere but also be okay to spending time back in the U.S.," which another participant describes as: "I can adjust to other people and to that kind of awkward first feeling in the country, so making self-adjustment and self-awareness."

A female participant states that she is "hungry for learning more history that's around me" (F4), while another becomes more critical of the kinds of friendships she cultivates: "There are definitely people who I haven't been in nearly as close contact with since I've got back because I just realized that I didn't need them in my life to be happy" (F3).

Lastly, the following dialogue demonstrates how a change in them has also showcase how they perceive culture as they return; it is a difference in oculesics (eye gazing rule):

I guess I noticed, in that European country, lots of people will stare you up and down or whatever. I feel there's a lot of eye contact there, and here people kind of 'I'm not supposed to look at that person' [or] 'That's rude' or what not. So I noticed how people look at each other is a lot different here. (F2)

How does that make you feel? (me)

Sometimes I feel I just stare people down a lot. (F2)

(All participants laugh.)

They probably think I'm really rude, but, that doesn't really bother me. (F2)

Staring was different too. It was different – they didn't realize they were staring at you, I mean, it's obvious, but they would be on a bike and be staring at me, [and] when they pass you, they [would] hit something [be]cause they are staring at you. (F4)

Reentry issues, social dynamics. Participants notice having to adjust to societal norms that used to be routine before, like opening doors:

I was really shocked with social interactions; [for example], there's a group of people streaming through a door and, usually, you want to hold that door for people, and if someone kind of just doesn't do that, we say, 'Oh, maybe they're not paying attention' or 'They thought there's enough people going out [or] that some other person will hold it.' We don't really think, 'Oh that person is rude,' versus like in East Asia – if there's a group of people no one's going to hold the door; they just do it for themselves. It was really weird because I really felt like it's a very prudent culture, everyone's really aware, self-aware of things, but they just choose not to be aware of other people. . . they're really considerate when you're conversing with them and when its been established that you're paying attention to each other, but if you're not, then there is no indirect, or stranger interaction. Like some[one] holding the door for you here; no one does that where I was. But I was really shocked when I got back – 'Someone's holding the door for me!' (F4)

A female participant takes special notice of interaction between genders:

I feel like my manners were appreciated more, I mean, in (East Asia country) . . . if [the other] girl is not serving [the] other people, than I'm the next girl that should be filling the guys' drinks . . . . And so I come back here and I do stuff like that, when I'm hanging out with people and there [are] guys in the group. . . . [And] here, it's just like, 'oh thanks', even if it was a classmate that spilled something and I did something for that,

> and it's just kind of like a relief to know that someone happed to be paying attention and that was nice of them [to do something about it], it registered. For them [in host country] it doesn't register sometimes. [so coming back, if] oh someone is behind me and the door closes quickly . . . five minutes later, 'Oh, I should have held the door'. (F4)

Lastly, one female participant notices that once, at a party, she "felt a little bit an outsider" because it "felt like everyone had grown really close in that semester I've been gone, so I was a little bit a spectator, . . . I'm not in it as much as I used to be" (F3).

Reentry issues, social dynamics, different reentries. A participant describes how a previous reentry was different from the current one, due to the level of social interaction present in her life before each experience, i.e., having close friendships before or not.

> The biggest difference [is] that, I did [a study abroad to] a southern European country [in] my senior year [of high school]. Then, I came back, I had a summer, and then I went to college. I didn't really ha[ve] any good friends in high school. I mean I had my one best friend. We've been best friends since we were four, but we haven't lived in the same town for a long time. Anyway, I didn't feel like I was leaving a friend group, when I went to that country; it was just like, okay, finally I'm done with high school, I'm on my way [abroad], then I'm going to college. Whereas here [in college] I definitely left people who I cared about and then came back and saw how our relationship had changed or morphed while I was gone. So I think that was the biggest difference. When I came from [the first study abroad] I went back to my family home, where in here is like coming back and I have to figure out how to fit myself back into my old life. Whereas when I got back from [that first experience], I was on to make a new life.

Reentry issues, social dynamics, difficulties relating to friends. Participants in Group 2 also observe changes in their friendships upon reentry in terms of friends being too busy: "Everyone is just, I have to do this, this, this and this," and "They didn't have time," or they wanted to hear only about the positive side of the experience:

> And I think sometimes it is hard to talk about the difficulties too, because you want to come back and you want to say, 'oh my gosh this is so fantastic, everything was perfect, I went on so many adventures and met so many great people,' and just talk about how great it was. But people don't really want to hear like, what was really difficult. [For example], I spent a long time alone. And that was kind of hard, but it's like, well I don't want to share that with people. (F1)

All participants agree that it is hard for those who haven't studied abroad to connect with them: "Mine wasn't a story. It was just like, 'Oh it was really dark' and people didn't immediately understand why that would be difficult" and "People who haven't studied abroad really don't understand it," which can "make you feel [like you are] making too big of a deal out of what [you] did." Often there is a perfunctory attitude where "they don't really want to hear about it – they are just asking [like] saying 'Oh, how are you? You studied in (European country)? Great! You're back in the country!'"

The participants share that part of the problem was that "that can be tough if you really want to share your experiences but [can't], it's hard to . . . sum [it] up in one sentence" and "I wanted to talk about it . . . and everyone still had a big interest, so I talked about it a lot." Some experience that "they just wanted me to say it was fun, but they also wanted me to elaborate but not too much," while another participant "felt like I could share the experience, not perfectly, but everyone was asking me questions about it."

There is also an awareness that, as a female participant expresses, “when you’re with someone all the time you are both growing, but you’re aware of how people are growing,” but going abroad “it’s not so close so you don’t know [what is] happening. Then you come back and it just feels new and different” (F3); and, at times, you return and “people were in completely different relationships” and “living arrangements, too.”

Reentry issues, nonverbal. Under the subtheme of *Reentry issues, changes in self* above, there is a dialogue where participants struggle with new oculesics rules (eye gaze). There are also some other specific nonverbal changes relating to kinesics (body movement) and haptics (touch) in terms of greeting rituals that need attention, like in the following dialogue:

> I think for me it was just spending time with people, especially when you just come, to greet friends . . . cause in (European country) you do two kisses on the cheek and when you arrive somewhere and there’s 20 people then you go around every single person and you have to greet them individually. And here it was really hard for me to walk in and just be ‘Hey guys,’ and then sit down, and start chatting or something. Leaving was the same thing. I would have friends come over to the apartment and [then] would just say, ‘Bye I’ll see you tomorrow’ and I’d be like, ‘Wait, not, we have to, like, do something, we need to, give you a hug or something like that.’ (F1)

> I feel it’s less effecting now, that I’ve been back for a while but, right away I was like, hey I miss their greetings, [be]cause there is some of that European lifestyle [and] culture that I really like, more so than the culture here, just like greeting, I think its really nice to acknowledge everyone when you enter a room and acknowledge everyone when you leave. (F2)

> I remember the first day I got back, I really wanted to do, like, two kisses on the cheek with all my friends I guess that's a little rebellious because it, that can be a little scandalous depending on who it is you're kissing, and that was kind of funny. One of my friends was just like, 'oh, you can come up and do that to me anytime,' . . . okay . . . that is weird, so I guess that was a little rebellious, I didn't do it too often. (F1)

Another nonverbal issue regards the environment, where, upon return, a participant is glad to be out of the dark from the northern European country, while another likes to "be back to the cold" and "to the snow and weather, the mountains." It was also different in terms of proxemics (distance people keep from one another), as evident in the dialogue bellow:

> It's nice to have people keep a more respectful distance, or what I consider respectful. (F3)
>
> I'd say the opposite, I really liked the closeness proximity that was in (European country), and, just touching people was, just touching [a] stranger it's totally normal, and in here it's kind of not done at all. (F2)
>
> Do you want to do it? Do you catch yourself doing it? (me)
>
> A little bit. I'm not a super super touchy person, but sometimes . . . (F2)
>
> I think that was the same for me, cause I'm not usually one to initiate, like a hug, when you see somebody. But once somebody reacts to me like, in that way, I'm like, 'oh, my gosh is so great to see you.' (F1)

Lastly, a participant reports a change in her sense of time (chronemics) in social interactions: "There's been time[s] where I was [going to] meet people and I was just on (European country) time. I'll show up two hours late."

Language issues. As mentioned in Group 1, language issue is still a part of the reentry. However, as specific questions are asked during the workshops, certain aspects of it are coded separately. The next five subthemes relate to verbal communication and usage. Most of the examples in this section are in the form of dialogues to showcase either a particular that is over or a subconscious one.

Language issues, code-switching. Code-switching is instances of utilizing a foreign word in an English sentence because the participant cannot find a similar one. A female participant shares regarding the reentry experience that "it's like saudade, but then kind of bitter, happiness that it happened . . . " (F3); while another reports "when I first got back, I was confusing words a little bit . . . I would pick [the word] in French and then use [English] words so people could understand" (F1).

Language issues, context. Participants become aware of the difference between context of the utterance and intent, for example, in conveying banter and wit:

> I think, I mean, I don't know if it was really relief as if it was just nice to be comfortable again. I think I struggled a lot with the language, too, and so being comfortable with the language and being able to respond quickly and saying exactly what I wanted to, that's great! (F1)
>
> Be able to banter again. (F3)
>
> Yes! (F1)
>
> Yeah. (F2)
>
> And being witty. (F3)
>
> (All participants laugh in agreement.)

Like I would try and make a joke down there, and like, no you're supposed to say it like this. (F1)

Yeah. (F3)

I would say, no, no that was a joke. (F1)

Another female participant shares problems with low and high context, that is, how much is conveyed and how much is implied:

Things are a lot more straightforward here. I feel like, if someone is feeling like, they are upset with someone else, in East Asia, they are really passive. It really is irritating, but here is just, they are a lot more, there are some that are kind of passive but still a lot more straightforward. There are a lot more hints versus abroad. (F4)

So how do you feel about it there? (me)

It's confusing when there people [have] something [that] is going on. It doesn't have to be negative, but, maybe they are excited and they want to say something, but they are holding it back. They kind of expect me to ask them, and I wish they would just kind of start talking to me. (F4)

The same participant also shares that some of her speech mannerisms are now attached to nervous behavior:

I think I have been more observant of my behavior. I've noticed that when I get nervous I tend to speak like I'm an Asian person trying to speak English. I don't know why I do that, but, just my mannerisms and how I purse my lips or how I pronounce things. That's my nervous habit now. (F4)

How does that make you feel? (me)

Kind of weird. (F4)

Lastly, a female participant observes she missed some of the new slang words while gone and doesn't know in which context some apply, "Yolo? Anyone heard of that? I don't know what it means" (F3).

Language issues, function. . Language is identified as having a function in society and the use of it in describing or making sense of the culture around you: "When you're speaking a different language, and you have to conduct your life in a different language, it really forces you to think about everything" (F3); or, as another female participant shares: "Spanish language has a lot fewer words than English; it was really hard for me to express excitement . . . a lot of different words that [weren't] in Spanish" so that in returning it was nice "to be able to convey emotionally what I was feeling" (F2).

Language issues, 2nd language influences on 1st, spelling and grammar. Participants in this group describe that "spelling is a little tricky" and "I used to be a good speller [before]." Or in the case of one participant, the second language influence on the first is show in the following dialogue:

> Some of the expressions I still use, I mean I used it yesterday. It's mostly used when I'm like shocked or surprised by something. I forgot to say that my syntax is a little different. Have you guys heard 'engrish,' the term 'engrish?' Maybe is just an Asian thing. (F4)
>
> (All participants laugh, amused.)
>
> [Be]cause they can't say the 'L' so . . . So, basically it's just poor use of syntax or grammar, in the English form. I feel like that comes from me. I'll say 'the' when I really don't need to, or I don't use an 'a' or 'an' which they don't have the equivalent in the East Asian language. (F4)

Language issues, prosody. Prosody describes how one participant has lost a little bit of her sense of pronunciation in English "It's awkward sometimes – I mean, not definition, but like, the pronunciation, and I mean, sometime I say things completely wrong." The participant feels uncomfortable with these issues.

Coping issues. This section represents how the participants express their coping strategies. There are seven strategies used for coping in Group 2. These strategies deal with individual ways of coping, coping with the help of others, and coping with the separation from the experience.

Coping issues, compartmentalizing. One female participant reports a negative coping strategy where she separates the study abroad experience from her life in order to move on.

> I feel like when I got back I wanted to talk about and everyone would like to know about it, right away. Everyone still had a big interest, and I hadn't seen people in like a year. So, talked about it a lot, and now it's kind of, if it comes up in a conversation, great, but definitely I feel like I was very 'let's talk about me.' (F2)
>
> How do you feel about people not having that interest all the time now? (me)
>
> It's kind of hard, [be]cause I feel like a big chunk of my life happened while I was there that's not talked about as much or just, pushed aside. But I'm okay with it, moving on. (F2)

Coping issues, decompress. A positive coping strategy has been to decompress, that is, relieve some of the stress of the return by traveling before returning to the university:

> I traveled for about five weeks after, and so I kind of had that period of just readjustment, just all the new things just sort of crowded out . . . ,so then it wasn't so shocking European country to home, it was European country and then kind of dispersed

over my recent travel. . . . I went to stay with my family for a while, started working, and then when I got back to Missoula in the fall that was when I saw everyone over here so that was kind of gradual re-acclimation. (F3)

A participant talks about the traveling experience during an interview:

> I mean both reentries were good. I think something that really helped me was, in [the first European country] my family came to see me graduate and then, my real family not my host family, and then we traveled for three weeks. I did the same thing after [this study abroad experience] except that I traveled by myself for five weeks, and I think that those traveling periods were super helpful in, helping me transition, because I was able to just take a vacation and relax, and not feel pressure to kind of figure out how to fit this person I've become into the life I left behind. (F3)

While other participants share, they decompress through "talking to other people about the experience" and "through the study abroad office and how I've been helping out with them, talking about the experience."

Additionally, some of the participants who are from out-of-state have already developed mechanisms to cope with experiences away from home, which seems to help them:

> It feels the same [the reentry] as when I go back for, say, Christmas or summer. Maybe not so much summer, but you know, not everyone is there. Everyone has their own plans so you just kind of do your thing and get back on track what you are doing. (F4)

As another participant also shares this sentiment during a separate interview:

> I'm away from my family already when I'm in Missoula and so it wasn't too much different because I don't really go home too much during the semester. But I think that

> my mom probably was worrying a lot more than she would have if I [were] just in Missoula. (F1)

Coping issues, decompressing, with confidant only. Particular in this group, a female participant selects to decompress with one person only, due to the nature of her relationship with that friend, and did not talk with others about the experience until the workshop. At the individual interview she shares:

> For me, I like hearing other people's stories. This is the most talking I've done in a long time, and it's not that I'm shy or that I don't like to talk, it's just that I feel like, I already know everything about me and I know not, not nearly as much about the person sitting across from me. So I will wait around and hear someone else's stories [rather] than tell my own. . . . One of my best friends and I wrote letters back and forth that was really fun. . . . I emailed and Facebooked with other people, but I think that that just really cemented the importance of our bond. That, you know, we matter enough to each other to actually write letters and go to the post office and send something internationally. (F3)

Coping issues, finding balance. Another coping strategy is finding balance by a) focusing on the present, "I think slowly, by the end of the first month I was back I think I was pretty well adjusted to here, in terms of being here instead of living somewhere else" and "I don't think of myself as someone who's back from an exchange anymore. It was something that I did in my life that was fantastic and now I'm here doing this;" b) by coming to terms with themselves as they balance what they learned abroad with being at home, "it finally feels like my old self . . . I started finally feeling myself" and "[it's] given me a new perspective on how important people are to me, but also the realization that not everyone is equally as important to my happiness." And balance with their new global identity:

I'm home, you know, [but] I'm still excited to go elsewhere and to continue traveling but, . . . study abroad allows you to appreciate both your home culture and the host culture, and plan to go elsewhere but also be ok to spending time back in the U.S. (F3)

In a separate interview, another participant shares:

I think that study abroad students usually get the travel bug and wanna go traveling right away, which I definitely have. So, I would say so, I think that generally that's true for most study abroad students. Unless someone had a really horrible experience, I couldn't imagine someone who had lived in another country coming back and not wanting to travel. (F1)

It became part of you? (me)

Yes. Now it's just a matter of deciding what, what region of the world I wanna go visit. (F1)

Coping issues, keeping busy. Two participants share how they keep busy to cope with being home, one so she would not wonder about what she could be doing if she was abroad:

I think that it was really nice to be busy, [be]cause I started work, I went back home to my parent's house in (city in another state) for a couple of days and then came here, and I started work that week and I think it was really good to be busy and not standing around and I wish I was down, next to palm trees still. I was actually doing things and staying active and that usually keeps me pretty happy so, it wasn't too overwhelming. (F1)

Another finds keeping busy a continuation of all the activities she was involved in abroad and as a way to find support systems and to return to what she was used to before the study abroad.

I am still getting involved in activities that I did a lot before I left for Europe, I was [in] a lot of theater and stuff with the arts and I'm just now getting a lot more into that. That's kind of been helping me get through, cause [abroad] I was part of a choir, just like having that family almost was really comforting and so, just kind of looking for another family to belong to, to share interests, which has been good. (F2)

Coping issues, memory. Group 2 gives much more detail regarding committing the experience to memory, and they are also aware of the triggers for such memories. The dialogue bellow illustrates their discussion on the topic.

Not like I wanted to go back, but you just cycle through your memories. (F3)

It is interesting to see what brings up memories from study abroad. (F1)

Yeah. (F3)

Especially since it's been like nine months since I think for all of us have been back. It's like one thing will like trigger you thinking about it again. (F1)

(Others participants make noises of agreement.)

How do you feel when the memories come? When do the memories come now? (me)

Randomly. (F3)

Yeah. (F2)

I feel like, I get, when I get lonely, all the memories come up because one [of] my friends [who also went to East Asian] died. When I feel lonely, in terms of going out with friends, and I'm like, oh my friends are there [abroad], but also there's one person who is gone and now I lost another person, and it's just, I don't know, its happy memories but it's triggered by the sad times, I guess. (F4)

Participants also report that the experience feels “like a dream at this point almost” and makes them “nostalgic.”

Coping issues, long-distance relationships. Group 2 maintains long-distance relationships through sending “postcards and letters” and sending each other “small things that are a dollar or something.” Or through computer mediated tools like “Facebook” and talking with “friends online,” “trying to set up a Skype date,” and “emailing them a lot.”

> It’s been great having Facebook to keep in touch with friends I’ve made, fewer (other European country) friends but more other exchange students. That’s been really nice because they aren’t necessarily so close that I want to talk to them all the time but knowing that I could reach out to them is really great because sometimes I’ll be hit with that wave of, oh I wish I was sitting in, you know, this particular café, hanging out with these certain people in Europe. (F3)

Coping issues, social dynamics. Participants also cope with the experience by maintaining relationships with people who understand the experience or have shared the experience with them

> I feel like I didn’t really have to try to cope with it too much, just because my boyfriend was the one that was there for six months, and, we just [talk] all the time about it and it really helps get it out. . . . We can really confide in each other for that kind of stuff. (F4)

> Just talking too about it. I had a couple of friends who visited me [there] and it was nice to just kind of talk about, like, the fun times we had. (F2)

> My very best friend came and visited me there, and that was fun too. And my mom and grandma actually came as well later and it’s really, really great to be able to

show someone around and finally explain your life [there]. You're sharing this whole new word and I loved that. (F3)

Coping issues, social dynamics, right time and right story. Participants also share finding the right time to disclose something about the experience to someone: "My best friend was there for six months and we just talked together about it, so that keeps me from overriding other people."

It's so hard to wrap it up in two or three sentences. I don't know, I always find this pretty hard. I try to tell a different story, like a really specific time every time somebody asks me, and I change it so I won't get tired of it. This time I went scuba diving, and this time I was having a lot of trouble with French. But, it took me a while to figure that out, cause I was doing the same story. (F1)

I just ended up waiting for people to [be] like, 'Oh my gosh you're back, how was it, how was the food?', and I wait for that specific question and then I answer 'Oh it was great' and I talk about the food. (F4)

I think that's really important talking to other students who studied abroad, because we all want to talk about it; we all had great experiences. (F3)

(All participants make noise of agreement.)

Career issues. During the interviews, three female participants reflect on how their expectations for the study abroad experience could affect their future careers. Participants report acquiring language skills that could help in their careers but also note the drawback of learning a language that is not being sought after by employers at the moment.

Unfortunately, right now I'm applying for jobs in (city in the USA) and everybody is asking for Spanish-speaking abilities, so right now I'm not feeling like its going to

benefit me in terms of French immediately, but maybe later on it will help me get jobs. (F1)

However, they also realize that they have acquired other skills that can help them in their future plans: “I think just learning one language makes the other one so much easier” and “just having studied abroad on your resumé makes them think that you’re more capable of dealing with new and maybe even difficult situations,” as well as “I think it gives you a better open mind about the world and definitely increases the need for flexibility; I think that’s definitely something I learned while abroad.”

In terms of their specific fields of study, all three participants who were interviewed report:

> I think, I mean, just being able to experience studies in a new way, [be]cause I’m in environmental science and we research conservation. It was really fascinating. I studied geology there and also [I] went scuba diving a lot, so experience [of] the ecology of an island because I’ve never lived on an island before and never been to the tropics before either. That was definitely new and different, and it was interesting to see how their research at U.M. facilities were set out and what the programs were like. (F1)

> I’m hoping to be a linguist and work with native languages, revitalizing dying languages. So obviously its really important, or if I do anthropology work, which is my major, that you’re able to connect with people and to have a relativistic view of different cultures, and not approach everything with like, this is how we do it and that’s right, because it might be different, but that doesn’t make it any less valid. So, I see my exchange as giving me the confidence to fit into different cultures, but also the self

awareness [that] I come to this with a lot of prejudices and biases, and even [if] I consider myself a very open minded person, that's tested a lot more [abroad]. (F3)

And the third participant says she expected to "improve my (East Asia language) . . . my proficiency improved and I understand some more concepts, both professionally and casually." She reports she also expanded her network by meeting "a variety of people," including scientists who got her interested in "translat[ing] neuro-science journals." The experience also proved to her that she "could live there longer than a year" and "adjust well to the lifestyle" (F4).

Workshop issues. I ask the participants about their participation in the workshop and the impacts of it in their reentry. They describe what the workshop did for them, how it helps them cope, and they also report on activities related to their reentry that they are involved in through the Study Abroad Office.

Workshop issues, workshop. Participants describe the workshop helping them find balance in the reentry process: "I was able to process it a lot better. I never really gave myself time to stop and think about it." In the following excerpt, the participants reflect on the workshop experience, pointing out the need for sharing the experience with others who are experiencing reentry and that it helps to be asked hard questions about their own reentry.

> There are some not so great, some great [experiences] and it's nice to be able to share that and, I think this is a really unique opportunity because you are focusing on what's hard and you're asking good questions that I wouldn't have thought about I think it's really, I think everybody who's studied abroad should have to do this or some form of it – just like, a day or something. I think it's a little overwhelming when we have study abroad workshops and there's 40 of us, because I don't think you can talk like this with a group that big. (F1)

> Definitely, the sessions, questions came up that I really haven't thought about really, you know, [it] hasn't crossed my mind and it's kind of nice just trying to [play around] with it [the questions]. Yes, talking to other people about the experience has been good, [and asking] the more, I guess, personal questions, [that] are not so robotic of like, 'Oh how's your trip?' Like everyone asks you – real questions I guess. (F2)

> I think she said something, that part of the feeling that you're experiencing reality is by the fact that other people have been feeling the same way. Instead of just answering the reentry questionnaire by yourself, you know, check check check. Okay. (F3)

> Same thing, but in addition to that, I think I have been more observant of my behavior. I've noticed that when I get nervous I tend to speak like I'm an Asian person trying to speak English. (F4)

Group 2 participants find that they enjoy "hearing other people's stories . . . good to hear the hard parts" and that "a lot of people had those same hardships" or "different hardships." The participants also share advice for future study abroad returnees: "you are going to feel uncomfortable for a while, even if it's people you know, even if it's a place you know, . . . just kind of embrace it" and that it might be "kind of really short transition" or "sometimes it takes longer," but that they need to "talk with other people who've been abroad, and/or just find someone [who] they are comfortable with." They also recommend that students "stay busy early on, just talking with friends, and just being active really helps readjusting."

Workshop issues, coping. Participants report that the workshop helped them face the experience and be able to relate to others, as well as show them that they are on the right track.

> Because I thought it would be kind of painful to think about, so I just kind of moved on and was like, 'oh, it's sad that I'm gone, its definitely a hard time to transition,

but if I just keep moving, I won't think about it' and stuff. It's really nice to hear what other people have to say, too, because I know what they've been going through and it's nice to hear people say, 'oh, that didn't change for me. I studied abroad and I still have the same relationship with people here and I changed in this way, but generally I'm still the same person' and it's kind of nice to hear at what level people have changed and how the country has influenced the culture shock and how that's different. (F1)

Good to know. Anything that you'd change on how you are going through reentry since we talked? You found yourself saying 'Oh this is too fast' or 'Yes, I'm on the right track.' What feelings did it evoke for you? (me)

The yeah I'm on the right track. (F4)

Workshop issues, study abroad tables. An additional piece of information obtained in Group 2 pertains to the activities they are involved in with the Study Abroad Office, where they advocate the study abroad experience. At an individual interview, a participant shares:

I am volunteering with study abroad tables, so sort [of] working as an ambassador, or volunteering as an ambassador. I'm incorporated into my tours that I give of campus. I'm a UM advocate so I do, like, orientation and tours. So, I always am really quick to ask, well I'm kinda required to ask what the students' majors are, but I'm always really quick to see if they are interested in studying abroad and kind of advocating that. Seeing that we're trying to get more students to study abroad, and it would be a really good experience. (F4)

While during the second workshop, another participant notes:

It’s not all fun and games, cause that’s one thing too about the study abroad office is that they are going to market study abroad as this really positive experience and in the workshops before you go. They do talk about it being hard but it’s so general. (F1)

Discussions and Conclusions

Discussions

My analysis finds that there are six overarching themes for both groups of students, with some differences in the themes and subthemes. As this is a case study where there are two cases – case one is Group 1 and case two is Group 2 – it makes sense to have variations in the themes and subthemes. It is important to note that both case studies have the same overarching themes, which strengthens these findings, as each group is analyzed separately. In this section, I discuss the differences in the themes and subthemes and provide some insights into how the analysis came about. Table 2 shows a side-by-side comparison of all the themes and subthemes in the overarching theme Study Abroad.

Table 2

Comparison of subthemes for Study Abroad issues in Groups 1 and 2

Study Abroad issues	
Group 1	Group 2
Changes in self	Changes in self
	Depersonalization
	No change (negative case)
Perceptions of culture	Perceptions of culture
	Gender roles
Long-distance relationships	Long-distance relationships
Internet disconnect	
	Internet connection and disconnect
	Shared experience

Note. Group 2 has a different theme under the overarching theme of Study Abroad. However, Group 2 also has additional subthemes under the theme changes in self. Both groups have a different subtheme under Long-distance relationships.

It is noteworthy, in this overarching theme, to look into one theme and two subthemes for Group 2. First, the subtheme *No change* seems to be a contradiction when under the theme of changes in self, thus the label "negative case." The information in this subtheme comes from a female participant who is in her second study abroad experience and overall displays a contradictory high and low awareness of changes in herself throughout the study. A more

detailed discussion on this participant is found in the next section of *Participants' Well-being*. The decision to include this subtheme is first to give a complete picture of the case study, and second because the perception that there has been no change in the participant's sense of self does not mean that there was no change that could have been noticed by those who interact with her. There is not enough information for the subtheme *Depersonalization* for a robust discussion here.

Second, on the theme *Perceptions of culture*, Group 2 utterances are remarkably different from Group 1 simply because of an international incident that occurred during Group 2's time abroad, that is, the death of Bin Laden. Such an event had repercussions all over the news media outlets, which instigated interactions between other study abroad students and host culture individuals and brought to the fore the participants' own American culture and connected them with the actions of the American government. Such interactions were troubling to the participants and that becomes a salient point in their study abroad experience.

Third, and last, Group 2 had family, friends and significant others share part of the study abroad experience with them which later translated into providing them with some additional support for their coping with reentry; this is the different theme between the groups.

Table 3 shows a side-by-side comparison for the overarching theme Reentry issues

Table 3

Comparison of subthemes for Reentry issues in Groups 1 and 2

Reentry issues	
Group 1	Group 2
Positive	Positive
Negative	Negative
	Comparisons
	Depersonalization
	Derealization

(continued)

Table 3

Comparison of subthemes for Reentry issues in Groups 1 and 2

Reentry issues	
Group 1	Group 2
	Host country identification
Perceptions of culture	Perceptions of culture
	Negative case
Gender roles	Gender roles
Changes in self	Changes in self
Social dynamics	Social dynamics
	Different reentries
Difficulty relating to friends	Difficulty relating to friends
Photoshopped	
Nonverbal	Nonverbal

Note. Both groups have the same themes under the overarching theme of Reentry issues. Group 1 has one subtheme that is particular to that group (photoshopped) and Group 2 has four specific subthemes under the theme Negative (comparisons, depersonalization, derealization, and host country identification), a negative case subtheme under the Perceptions of culture theme, and a subtheme Different reentries under Social dynamics.

It is noteworthy in the overarching theme of Reentry issues that Group 1 has a female participant who reports that her friends photoshopped her into their activities while she was studying abroad. It would be an interesting study to look for other occurrences of this among study abroad students. However, in relation to this study, the fact that participants utilized computer-mediated tools, like Facebook and blogs, to maintain in contact with their friends and family while they were abroad might have contributed to the participant's friends notion that she was still among them. The current generation of study abroad students is so connected and interconnected with social media that it might be influencing how they perceive the world and make memories.

Regarding Group 2, there are three themes that have specific subthemes. Under the theme *Negative*, there are four subthemes that emerge from the data. *Comparisons* subtheme refers to a female participant who is struggling with comparing her own reentry with someone else's; moreover, she is sadden by the fact that the other person forged friendships and is maintaining them upon the return, which is something she expected to get out of her own study abroad

experience. This unmet expectation is an added challenge to her reentry, and it influences how she feels about the process.

The subthemes *Depersonalization* and *Derealization* emerge when I introduce the psychological symptoms to the participants; the participants have had trouble reconnecting with their mental processes or have had an altered perception of the external world. There is not enough information to say these are persistent or reoccurring problems in a way to warrant further action. However, the participants are made aware that those symptoms could happen in relation to reentry. In addition, the workshops provide the participants a forum to discuss and become aware of those feelings and help them process the situation.

Finally, the subtheme *Host country identification* under *Negative* informs me that one participant in Group 2 has identified herself more with the host culture than with the home culture. That leads the female participant to have a harder time with reentry, as negative feelings associated with the readjustment period prevent her from feeling comfortable home. Once more, my study provides a place for this participant to become aware of those feelings and process them.

The two remaining subthemes present in Group 2 are *Negative case* under the theme *Perceptions of culture* and *Different reentries* under *Social dynamics*. The same female participant provided the utterances for these subthemes. In the *Negative* case, the participant is dismissive of the changes between the two cultures, which seem to indicate her being in the minimizing phase of reentry shock according to Bennett's Developmental Model of Intercultural Sensitivity (Landis et al., 2004). In the different reentries, the same participant informs me that she struggled more in this reentry than in the previous one because of the different social groups she had prior to studying abroad and trying to reinsert herself into those relationships, which

relates to the negative case regarding her statement that she did not changed in the study abroad experience, but perhaps her group of friends did.

Table 4 refers to Language issues and it shows that the only difference between the groups is regarding the theme second language influence on the first language.

Table 4

Comparison of themes for Language issues in Groups 1 and 2

Language issues	
Group 1	Group 2
Code-switching	Code-switching
Context	Context
Function	Function
2nd lang. influence on 1st lang.(no influence)	
	2nd lang. influence on 1st lang. (spelling and grammar)
Prosody	Prosody

Note. Lang. is the abbreviation of language. Both groups have the same themes under the overarching theme Language issues. The theme 2nd. Lang. influence on 1st has a different meaning in each group as the utterances regarding this theme are different; Group 1 does not see any influence of second language on the first, while Group 2 sees problems with spelling and grammar.

Group 1 did not see influence of the second language in their first language, that is, there was no influence of the language they spoke during the study abroad experience on their English; however, the participants in Group 1 spent one semester abroad and it might not have been enough time for noticeable changes, while Group 2 has two female participants who spent one year abroad and both report changes in spelling and grammar.

Table 5 provides a comparison between the themes and subthemes of the overarching theme Coping issues. During the workshops, participants in Group 1 talk about decluttering their rooms/possessions; the same did not come up with Group 2. It is possible that being back for one month versus the nine months since Group 2 has arrived, makes Group 1 more aware that they feel uncomfortable with having so much and needing to declutter their lives. Regarding the

subtheme *With confidant only* under *Decompressing* in Group 2, the same female participant who has had two reentries and displays both low and high awareness of

Table 5

Comparison of themes and subthemes for Coping issues in Groups 1 and 2

Coping issues	
Group 1	Group 2
Compartmentalizing	Compartmentalizing
Decluttering	
Decompressing	Decompressing
	With confidant only
Finding balance	Finding balance
Keeping busy	Keeping busy
Memory	Memory
Long-distance relationships	Long-distance relationships
Social dynamics	Social dynamics
Right time and right story	Right time and right story

Note. Group 1 has an additional theme under the overarching theme of Coping issues, while Group 2 has an additional subtheme under Decompressing.

changes indicates that she has only confided with a best friend before talking about her reentry during the study. The fact that she has not verbalized what has been going on with her might be responsible for such conflicting information; this indicates that the reentry support program might be, at times, the only venue a student has to discuss changes that occurred during study abroad and reentry.

Finally, Table 6 shows the differences in themes found in Groups 1 and 2 regarding the overarching theme of Workshop issues. It is noteworthy in Group 1 that there was an additional individual interview conducted with two female participants of that group after the summer, which enabled me to ask the question of what the participants saw as a difference between their reentry and the reentry of others who did not go through the workshops, which is the source for the theme *Difference*. It would be interesting for future research to look into this issue more closely.

Table 6

Comparison of themes for Workshop issues in Groups 1 and 2

Workshop issues	
Group 1	Group 2
Workshop	Workshop
Coping	Coping
Difference	
	Study abroad tables

Note. The main themes under the overarching them of Workshop issues are Workshop and Coping. The divergence is in particular activities that are meaningful for one group only.

The theme *Study abroad tables* refers to the Group 2 students' participation as advocates for the Study Abroad Office; although it is an activity that keeps the students connected with the study abroad experience, it does not allow for processing of the negative aspects of reentry or more in-depth awareness of the changes that occur due to both the study abroad and reentry experiences. The student is in charge of tables that have information for future study abroad experiences and there is a subconscious expectation to talk about the positive and wonderful aspects of study abroad programs.

Memo-writing. An intrinsic part of the analysis process in my dissertation is memo-writing, in the form of notes, meetings with my dissertation's committee members, and also with a research team led by Dr. Swaney; all members of the committee and the team had the appropriate ethical training and certificates, as well as being well-versed in the confidentiality and protection of participants.

There are three memos that help shape my dissertation. One is the selection of utterances/quotes, represented by several dialogues in the *Findings* section. Those dialogues are chosen due to the rich description of the utterance in relation to the theme or subtheme, and for the fact that they are verbalizations of what the participants were feeling and willing to acknowledge. There are plenty of instances during the workshops where the participants did not voice an opinion or made noises of agreement; therefore, it is important to acknowledge when

they do so, as those are the instances they want to be heard or feel comfortable in expressing themselves. As such, the dialogues include simple utterances of “yeah” that might read as simple enough, but require that the participants feel comfortable in sharing and even engaging in dialogue with another participant in the study.

The second is the names of the countries where the participants traveled. In order to maintain the confidentiality of the participants, as there were only four participants in each group, I decide not to include the name of the country they went to and to just report the region of the world in which the country was located. However, it soon becomes apparent that the participants in both groups repeatedly use the name of the countries they went to when talking. Participants choose to use the name of the country they traveled to in order to show knowledge, to validate the experience abroad in that specific country, and to help differentiate themselves from the other study abroad students. It also invites agreement from others and prompts others to either find similarities or differences between their respective countries. In the quotes chosen in my dissertation, I tried to balance the flow of the text with the repetition of the region of the world.

The third issue that is important to mention is a change I noticed in how I was addressing the participants in the study. When designing the workshops, part of the language I intended to use was asking how the participants were coping with reentry. It soon became clear that the word “cope” did not evoke what I wanted to convey, as participants insisted they did not “need to cope much” or dismissed the word altogether. I changed to ask them “how do you feel?” and “how does that make you feel?” All participants seem to like that better.

Participants' Well-being. The participants description of their reentry in terms of positive and negative aspects, perceptions of culture, social dynamics, nonverbal changes and changes in self mirror Christofi and Thompson's (2007) bipolar thematic structure where returnees talk about expectation and reality, cultural and physical freedom and restriction, changes and no changes in the self and environment, and being comfortable or not at home. The difference seems to be how the workshop helps them process the experience as it happens and not reflect on it after leaving home. The coping strategies show students finding balance in their lives by accepting and incorporating the experience and their awareness of the experience into their lives.

Students make sense of reentry shock through the lenses of culture shock and how they learned to cope when abroad. They learn both from failing to manage culture shock as well as successes in adapting to another country. A reentry support program/workshop is useful for returnees to exchange information on how others have negotiated culture shock and what they are experiencing in reentry, and as a way to validate their experience abroad, which they do not find easily with their peers.

Part of reentry is not only the adjustment to home but also the processing of the study abroad experience and validation of it while in the home country. This helps make students feel that, although friends and family did not experience it, it is still a formative part of them. Additionally, the workshop makes them realize that part of growing up is learning that individuals do not always share everything, and that expressing verbally what the experience has been like and what they are going through enables them to find better ways to communicate with friends and family about such issues. As the literature suggests, older individuals have an easier time with reentry since they have learned those lessons during the natural progression of their

cognitive development. This sample is unique because the participants are all college students going through emerging adulthood and discovering the vast array of possibilities for their lives in the global context, and not just the national one as their peers experience; they have explored their identities in a broad cross-cultural realm, as well as exploring a taste of adult life by becoming self-reliant and self-sufficient while navigating life in another country.

A commonality that seems to help in the reentry transition is the fact that some students at The University of Montana that go through the Study Abroad program are not natives to Montana. The fact that the university is away from their home state and that they have to do this intra-reentry every time they return home for vacation/holiday helps them develop coping mechanisms to deal with reentry shock from the study abroad experience.

This sample also finds that keeping busy helps in returning to the swing of things at home. This contradicts some literature that explains that part of reentry shock is that things are happening all at once. Most students get used to being busy while abroad, both in academic and cultural activities as well as leisure time to discover the country they are in; thus it seems that transferring that reality home helps them in coping with the reentry.

Another interesting issue for coping is the current use of online tools to mediate long-distance relationships both during the study abroad experience (maintaining contact with home and keeping friends and family appraised of how they are doing/experiencing) and during the reentry (cultivating and maintaining contact with friends/culture from abroad). The use of Facebook, Skype, and photo blogging, which are instant methods of sharing information and keeping people updated seems to shorten the gap between family and friends and the participants. The participants only need to know how to properly manage those tools for their benefit and needs.

The difference between Group 1 and Group 2 is the time they had to process the experience (one month versus nine months prior to the workshops); however, both report similar trends in [the] all six overarching themes, especially how the workshop helped both groups to ponder and process the experience more effectively. Group 2 seemed more at ease in sharing and had thought more about their own reactions to reentry. The fact that Group 2 only had female participants might also have created a better environment for sharing, especially since the issue of gender roles was salient in all of the participants' minds. Group 1 seemed to find more examples of negative aspects of reentry, even when the participants reported they were doing fine.

Group 1 and Group 2 participants also provide a plethora of excerpts that describe nonverbal and verbal communicative issues that include proxemics, haptics, oculesics, kinesics, vocalics, chronemics, prosody, grammar and code-switching. At the same time, the workshops help them understand those issues by asking questions about it and allowing them to process their coping strategies.

Group 1 Participants' Reentry. The theoretical framework that guides the construction of the workshop and methodology also provides information about the individuals' reentry. Three female participants of Group 1 can be said to be in the ethnorelative phase, where they understand the complexities of culture, either by accepting, adapting or integrating the experience into their lives. Although not a part of the analysis, it becomes clear that all three have an intercultural identity and are slowly proactive in their readjustment at home.

A male participant, though, is cause for concern for the researcher, as the reentry seemed to follow a more troubled path, even though the participant professes to be doing fine and to have had a positive reentry experience. He shows evidence of being in the end of the ethnocentric

phase described by Bennett's Developmental Model of Intercultural Sensitivity (Landis et al., 2004), going between the defensive and minimizing stages; he also displays a subtractive identity, not really finding similarities with either home or host cultures, leading to an alienated attitude towards the reentry process.

Group 2 Participants' Reentry. Three female participants of Group 2 can be said to be in the ethnorelative phase, where they understand the complexities of culture, either by accepting, adapting or integrating the experience into their lives. It is also clear that two female participants have an intercultural identity and are being proactive in their readjustment at home; the third female participant has an additive identity where she feels more similar to the host country and has decided on a proactive attitude – but in terms of working towards returning to the host country.

The fourth female participant is a source of concern for the researcher. While she demonstrates an ethnorelative perspective, I could not identify the type of identity shift that occurred because of the reentry experience. This is a second reentry for the participant and she shows a strong awareness of change at times, combined with low awareness of change, interspersed with low need for external validation; this seems to combine into an alienated and rebellious attitude for her coping style.

Conclusions

My qualitative dissertation provides confirming information about the phenomenon of reentry shock as well as new information. It also contains a wealth of excerpts that illustrate the experience in the students' own words and perceptions. There are three areas explored in this conclusion: the answers to the research questions, the nature of reentry, and the limitations and future research opportunities.

Research Answers. The research questions that guided my dissertation were:

1. How does a reentry support program help students during the reentry process?

The reentry workshop shows the students' need for someone to be available to talk with while they process the experience, sharing personal stories and an understanding of the process. The workshop facilitator provides a forum for explanation and interpretation of the feelings during reentry, as well as a safe environment so the participants can be vulnerable and talk about positive and negative feelings without being judged.

The workshop is also a useful tool for study abroad professionals to get a constant update regarding the changes happening in the study abroad experience (i.e., academic challenges, cultural issues, potential personal risks, computer mediated long-distance relationships through Facebook and Skype), what coping strategies are working or not during both culture and reentry shock, and the immediate needs of the students going through the workshop.

It became evident that a drawback from the study abroad activities offered through the Study Abroad Office (Study Abroad ambassador, Study Abroad fairs, reentry debrief) is that the office services and activities do not provide sufficient time or individualized information to help students feel they are heard, or that their individual experiences matter.

Students also remark on the marketing done by the office that, they say, creates a situation they feel under the impression that they have to talk about the positive aspects of reentry only because they feel indebted to the Study Abroad Office for providing them with the opportunity to travel and experience life in another country. There is a natural power imbalance between the students and university that might create obstacles for the student to develop a true rapport and feel safe talking about the issues of reentry they are experiencing.

They also express how the workshop makes the reentry process more real to them, different from talks and/or handouts that might seem more removed from the experience; the workshop also provides potential aspects of reentry they were not consciously aware of, thus helping to make them more observant and critical of their own behaviors.

2. How do the participants integrate the study abroad experience into their academic careers?

Participants integrate the study abroad experience into their careers through personal changes and professional development. Participants report acquiring language skills that would help in their careers, and other skills that can help them in their future plans, such as: flexibility and ability to deal with diversity, confidence in their ability to adapt to other cultures, and knowledge in their field of study.

The changes participants report noticing upon their return home can also be useful to their future work experience as they have become more resourceful, confident, patient, tolerant, independent, flexible and able to see cross-cultural perspectives. These abilities are sought after in the current marketplace, and the workshop allows for them to put those skills into words and understand how to incorporate them into their resumés, i.e., increased human relations skills, ability to work with diverse groups of people, and creative problem solving.

The Nature of Reentry. It is not just reentry shock that students go through when returning home; it is a reentry process, a process that starts with the study abroad experience as an integral of reentry because the changes happening in the reentry period stem from the experiences and changes that happened while abroad. Gaw (2000, p. 83-4) introduces reentry shock as "the process of readjusting, reacculturating, and reassimilating into one's own home culture after living in a different culture for a significant period of time." However, part of the

reentry process is reentry shock, where reentry shock is the sudden awareness that there is a disconnect between the individual's inner cultural being and the social system around him/her; the reentry process encompasses both the shock and the individual striving to find balance between what changed internally and the reality that s/he faces. The idea that a failed reentry is the inability to readjust to home is not necessarily true. There are two results from a negative reentry, that is, a failure to readjust:

a) The individual changes so much and he/she is more comfortable in another country; in this case, it is a natural part of the process to decide to leave the home country, as long as the individual is able to incorporate the skills acquired in the study abroad experience to his/her life;

b) The individual is uncomfortable at home but has not been able to discern who s/he is among those changes or recognize the origin of such feelings; in which case, even the return to the host country or another foreign country will not help the individual cope with the changes or enrich his/her life.

Coping with reentry is finding balance in being in the moment, living in the present, either through employing coping strategies that assign parts of the experience to memory or compartmentalizing them, as long as what is being relegated to those areas is not harmful or disadvantageous to the overall experience. Negotiating the reentry process involves becoming consciously aware of the nuances of behavior, the subconscious decisions and changes, and receiving validation for the experience abroad upon the return.

In order to optimize the Reentry Process, the individual will need to become aware of what is different in him/herself, the environment and his/her choices, then s/he needs to take that information to real life situations and apply the skills gained during the study abroad. The

awareness acquired in a reentry support program is to make informed decisions in how to cope with the situations in real life. Lastly, s/he needs to be able to validate both experiences – the study abroad and the reentry. The reentry needs to be validated in the beginning of awareness and after the implementation of such awareness in real life, that is, with reentry support programs meeting at least twice with the students.

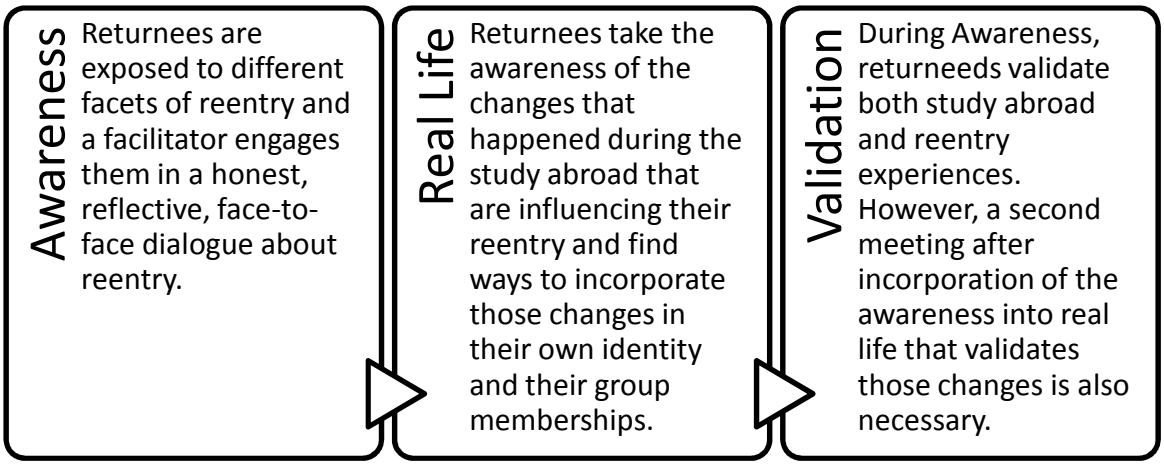

Figure 4. Each box represents a step in optimizing the reentry process. Although validation also occurs in the first box (awareness), the third box is where the validation of the whole reentry process occurs.

Limitations and Future Research. The limitations that can be identified in this research pertain to recruitment and continued access to the students. There was a disproportionate number of female participants to male participants (seven to one), and it was difficult to add an extra commitment to the students' schedules; therefore, appropriate compromises were made, i.e., the workshop was offered on Saturdays, which also limits the number of students willing to volunteer for the workshop. Most students who go abroad are also coming back to their senior

year, and therefore are not available to interact with the researcher after the completion of the workshop to gather data about the impact of the same.

This research also identifies an area for future research; there is not much information about how computer-mediated long-distance relationships with the use of social media as well as new and affordable technological devices are shaping the study abroad experience of current students. It was not a part of the design of this study to question the use of Facebook and Skype in both culture shock and reentry shock, but it became evident that it was a seminal part of both experiences by all participants in this study.

Appendices

Appendix A

Reentry Workshop – Subject Information and Informed Consent

Title: A study of the communicative, linguistic and psychological issues of reentry shock and the role of reentry support programs

Project Director(s):
Raquel Alexandra Arouca, MA, The University of Montana – Missoula, MT
Gyda Swaney, PhD, Department of Psychology, The University of Montana, Missoula, MT.

Purpose:

You are invited to participate in a research study that will deal with the ways students readjust to the home environment after participating in a Study Abroad Program. The focus of this study is to uncover reentry issues upon the student's return from a Study Abroad experience.

Procedures:

If you agree to take part in this research study, you will be asked to answer questions about your experience of returning to the U.S. after studying abroad and how you are coping with the differences in yourself and the world around you. The study will contain students who will talk about their experience with reentry. The Reentry Support Program will take place at a pre-arranged room at the student's university and the sessions will be of one hour every two weeks for 14 weeks.

The session will be audio and video taped. Your initials _____ indicate your permission to audio and video records the sessions. The recordings will be transcribed and may be used in presentations related to this study. No names or other identifying information will be associated with it. Audio recordings will be destroyed following transcription, and no identifying information will be included in the transcriptions. Video recordings will be analyzed by a research team and generate information for the study only. No video recording will be used for presentations of any kind. If the information generated by the video recordings may be used for presentations of any kind, names or other identifying information will not be associated with it. Video recordings will be destroyed following the conclusion of the study.

Payment for Participation:
You will receive a total of $15 for your participation in the sessions, $2 for each of the first sessions and $3 for the last session.

Risks/Discomforts:

Answering the questions may cause you to think about feelings that make you sad or upset. You might feel uncomfortable with other members of the class. Otherwise, there is no anticipated discomfort for those contributing to this study, so risk to participants is minimal. You may stop at any time or not answer questions and even remove yourself from the class when such discomfort makes itself know.

Benefits:

There is no promise that you will receive any benefit from taking part in this study. However, you may help further the research in the area of reentry shock.

Confidentiality:

Your confidentiality will be protected. Each session will be audio and video-recorded. However, audiotapes will only be used in order to ensure accuracy of the information and will be transcribed into text form. The audiotapes and transcriptions will be stored under lock and key at a safe location. Original names will be omitted from the transcriptions and your confidentiality will be protected. Only the primary researcher, the research team and the researcher advisors will have access to the audiotapes and transcriptions. Once the research is finished, the primary researcher will destroy the audiotapes.

Videotapes will only be used to gather information pertinent to the research questions of the study. The videotapes will be stored under lock and key at a safe location. Original names will be omitted from the transcriptions and your confidentiality will be protected. Only the primary researcher, the research team and the researcher advisors will have access to the videotapes and information generated by the analysis of them. Once the research is finished, the primary researcher will destroy the videotapes.

All data collected as part of this project are the property of the researcher. The participants of this study will only have access to the general findings of this study. They will not have access to audiotapes or videotapes, transcriptions, and/or hand notes taken during the Focus Group or analysis of the videotapes.

Compensation for Injury:

Although we do not foresee any risk associated with this study, the following liability statement is required in all University of Montana consent forms.

"In the event that you are injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees, you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such injury, further information may be obtained from the University's Claim representative or University Legal Counsel." (Reviewed by University Legal Counsel. July 6, 1993).

Voluntary Participation/Withdrawal:

Your participation in this study is completely voluntary. You have the right to stop coming to the sessions at any time and withdraw form the study completely. You have the right to skip over any question for any reason (or for no reason) and answer only the questions you feel comfortable answering. You have the right to strike any previous responses from the record at any time during the sessions or after the sessions are completed. Your participation has neither a positive or negative impact on your relationship with the University of Montana – Missoula.

Questions:

You will receive a copy of this signed form to keep for your records. I will keep the other copy for my records. For any further questions regarding this study, please contact the primary researcher at raquel.arouca@umontana.edu or 406-243-6298.

Statement of Consent:

I have read the above information, and have been informed of the risks and benefits involved, and all questions have been answered to my satisfaction. Furthermore, I have been assured that a member of the research team will also answer any future questions I may have. As such, I voluntarily consent to participate in this study.

_____

Printed (Typed) Name of Subject

_____ _____

Subject's Signature Date

Appendix B

Demographic Questionnaire
Personal Information

Name: _____

Age: _____ Years **Gender:** □Male □ Female

Address: _____

Telephone number: _____

Will you be willing to participate in an individual interview (Spring 12) and follow up (Fall 12) about your experience of returning home? □Yes □ No

Please check the box that best describe your Ethnic Origin:

□African-American □Asian or Indian Subcontinent □Caucasian □Hispanic/Latino
□Multi-racial □Native American □Other: _____
Marital Status: □Single □Married □Separated □Divorced □Widowed

Study Abroad Information

Study Abroad Program: _____

Host Country: _____

Term of Exchange (mark all that apply) □Fall 20___ □ Spring 20___ □ Summer 20___

Host Language: _____

Please check the statement bellow that most accurately describes your language ability BEFORE Study Abroad Program:
□ Should have no difficulty studying and conversing in the host language
□ Should be able to manage adequately after a short period of adjustment
□ Should be able to manage adequately after some additional formal training in host language
□ Needs considerable training in the host language

Please check the statement bellow that most accurately describes your language ability AFTER Study Abroad Program:
□ Has no difficulty studying and conversing in the host language
□ Has some difficulty but can manage adequately
□ Has considerable difficulty

Did you go abroad:
□ alone
□ with significant other
□ with friend
□ in a group

How long have you been back (months): _____

Please list previous Study Abroad or foreign living experience:

Country	**Time Spent (months or years)**
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Culture Shock

Did you feel Culture Shock? □Yes □ No

If you experienced Culture Shock, how difficult was it to cope? (Circle one)

No Difficulty	Little Difficulty	Somewhat Difficult	Very Difficult
1	2	3	4

Appendix C

Individual Interview – Subject Information and Informed Consent

Title: A qualitative study of the communicative, linguistic and psychological issues of reentry shock and the role of reentry support programs

Project Director(s):

Raquel Alexandra Arouca, MA, The University of Montana – Missoula, MT
Gyda Swaney, PhD, Department of Psychology, The University of Montana, Missoula, MT.

Purpose:

You are invited to participate in a research study that will deal with the ways students readjust to the home environment after participation in a Study Abroad Program. The focus is on the students' adjustment to family life, friendships and academic and career pursuits after the Study Abroad experience.

Procedures:

If you agree to take part in this research study, you will be asked to answer questions about your experience of returning to the U.S. after studying abroad and how what you learned fits into your future career plans. The study will take place at a pre-arranged room at The University of Montana – Missoula and the session will range from 45 minutes to 2 hours and repeated six months later.

The session will be audio taped. Your initials _____ indicate your permission to audio record the interview. The recordings will be transcribed and may be used in presentations related to this study. No names or other identifying information will be associated with it. Audio recordings will be destroyed following transcription, and no identifying information will be included in the transcriptions.

Payment for Participation:

You will receive $10 for your participation, $5 in each interview.

Risks/Discomforts:

Answering the questions may cause you to think about feelings that make you sad or upset. Otherwise, there is no anticipated discomfort for those contributing to this study, so risk to participants is minimal. You may stop at any time or not answer questions when such discomfort makes itself know.

Benefits:

There is no promise that you will receive any benefit from taking part in this study. However, you may help further the research in the area of reentry shock.

Confidentiality:

Your confidentiality will be protected. Each interview will be tape-recorded. However, audiotapes will only be used in order to ensure accuracy of the information and will be transcribed into text form. The audiotapes and transcriptions will be stored under lock and key at a safe location. Original names will be omitted from the transcriptions and your confidentiality will be protected. Only the primary researcher, the research team and the researcher advisors will

have access to the audiotapes, transcriptions, and interview. Once the research is finished, the primary researcher will destroy the audiotapes.

All data collected as part of this project are the property of the researcher. The participants of this study will only have access to the general findings of this study. They will not have access to audiotapes of interviews, transcribed interviews, and/or hand notes taken during the interview.

Compensation for Injury:

Although we do not foresee any risk associated with this study, the following liability statement is required in all University of Montana consent forms.

"In the event that you are injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees, you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such injury, further information may be obtained from the University's Claim representative or University Legal Counsel." (Reviewed by University Legal Counsel. July 6, 1993).

Voluntary Participation/Withdrawal:

Your participation in this study is completely voluntary. You have the right to stop the interview at any time and withdraw form the study completely. You have the right to skip over any question for any reason (or for no reason) and answer only the questions you feel comfortable answering. You have the right to strike any previous responses from the record at any time during the interview or after the interview is complete. Your participation has neither a positive or negative impact on your relationship with the University of Montana – Missoula.

Questions:

You will receive a copy of this signed form to keep for your records. I will keep the other copy for my records. For any further questions regarding this study, please contact the primary researcher at raquel.arouca@umontana.edu.

Statement of Consent:

I have read the above information, and have been informed of the risks and benefits involved, and all questions have been answered to my satisfaction. Furthermore, I have been assured that a member of the research team will also answer any future questions I may have. As such, I voluntarily consent to participate in this study.

_____

Printed (Typed) Name of Subject

_____ _____

Subject's Signature **Date**

Appendix D

Inventory of Reentry Problems Compiled by the Canadian Bureau for International Education (1988)

1. Loneliness
2. Adjustment to College
3. Career choice
4. Alienation
5. Depression
6. Trouble studying
7. Test anxiety
8. Shyness
9. Personal/ethnic identity conflict
10. General anxiety
11. Academic performance
12. Roommate problems
13. Dating problems
14. Inferiority/superiority feeling
15. Making/keeping friends
16. Sexual relations
17. Conflict with parents
18. Insomnia
19. Speech anxiety
20. Alcohol problems
21. Sexual functioning
22. Drug addiction
23. Change in life style
24. Pressure to conform
25. Proximity with family and friends
26. Daily routine
27. Role stereotypes
28. Different amenities
29. Frustration
30. Dissatisfaction with social rules
31. Different speech mannerisms
32. Different verbal and non verbal codes
33. Unfamiliar with new expressions
34. Political changes
35. Difficulty conciliating education
36. Over or under qualified
37. Non-relevance of studies at home
38. Cannot find work
39. Cannot express what has learned
40. Non-recognition of qualifications
41. High expectations
42. Being perceived as a threat by superiors and colleagues

Appendix E

Individual Interview Guide

1. Why did you decide to study abroad?
2. What effect do you think this experience has/will have in your future career plans?
    a. What effect did you expect it would have?
    b. What about in your personal life?
3. How are you incorporating this experience to your life now?
4. How have others reacted to you during your time away?
    a. How have they reacted now that you are back?
5. Personally, what has been the most challenging aspect of being back?
    a. How are you handling it?
    b. Do people expect you to travel more now?
        i. Do you think the experience traveling demystified things for you?
6. How do you see the role of skype and facebook in your study abroad/reentry experience?

Appendix F

Individual Interview Guide – 2nd Interview

1. Can you describe how you are feeling about being back home now?
    a. Has there been any changes in how you connect with your family since we last talked?
    b. What about with friends?
    c. How are you handling it? (Coping?)
    d. What kind of support do you have?
2. Have you noticed any changes in how you behave in your social/personal interactions since the workshop?
    a. How about other's behaviors, anything bothers you or stop bothering you?
    b. Any nonverbal behaviors, like eye gaze, touching, time orientation?
3. If you have friends/acquaintances who have been abroad and came back, how do you view your reentry compared to theirs?

References

Abbinnett, R. (2003). *Culture & Identity, Critical Theories.* SAGE Publications, London, UK.

Adelman, M. (1988). Cross-cultural adjustment: a theoretical perspective on social support. *International Journal of Intercultural Relations*, 12(3), 183-204.

Adler, N. (1981). Re-entry: Managing Cross-Cultural Transitions. *Group and Organization Studies*, 6, 341-356.

Adler, P. S. (1975). The transitional experience: an alternative view of culture shock. *Journal of Humanistic Psychology*, 15(4), 13-23.

Andersson, S. & Cunningham-Andersson, U. (2004). *Growing up with two languages: a practical guide.* New York: Routledge.

Andreason, A. W. & Kinneer, K. D. (2005). Repatriation adjustment problems and the successful reintegration of expatriates and their families. *Journal of Behavioral and Applied Management*, 6 (3), 109-126.

Argyle, M. (1988). *Bodily communication.* London: Methuen.

Arnett, J.J. (2004). *Emerging Adulthood: The Winding Road from the Late Teens Through the Twenties.* Cary, NC, US: Oxford University Press.

Arthur, N. (2004). ***Counseling international students***: C*lients from around the world.* New York:

Kluwer Academic.

Atkinson, D. & Hackett, G. (1998). *Counseling Diverse Population*. 2nd ed. McGraw-Hill Company, Inc,

Austin, C. (Ed.). (1986). *Cross-cultural Re-Entry: A book of readings.* Abilene, TX: Abilene

Christina University.

Babiker, I.E., Cox, J.C., Miller. (1980). The measurement of cultural distance and its relationship to medical consultations, symptomatology and examination performance of overseas students at Edinburgh University. *Social Psychiatry*, 15, 109-116.

Berardo, K.L.A. (2006). *The U-curve of adjustment: a study in the evolution and evaluation of a 50-year old model.* University of Bedfordshire: thesis manuscript.

Berry, J.W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: an international review*, 46(1), 5-68.

Black, J.S. (1992). Coming Home: the relationship of expatriate expectations with repatriation adjustment and job performance. *Human Relations*, 45(2), 177-192.

Blegen, T. C. (1950). ***Counseling*** *foreign* ***students.*** Washington, D.C.: American Council on Education, Series VI, Student personnel work; no. 15.

Blount, B.G. (1995). *Language, culture, and society: a book of readings*. 2nd ed. Long Grove, IL: Waveland Press, Inc.

Brislin, R. W. & Yoshida, T. (ed.)(1997). *Improving intercultural interactions: modules for cross-cultural training programs.* Thousand Oaks, Calif.: Sage Publications.

Burke, J & Tully, J. The Measurement of Role Identity. *Social Forces*, 55:881-97, 1977.

Canadian Bureau for International Education (1988). *International Student Advisers' Handbook.* Ottawa, Ontario, Canada.

Chamove, A. S., and Soeterik, S. M. (2006). Grief in returning sojourners. *Journal of Social Sciences, 13*(3), 215-220.

Christofi, C. & Thompson, C. L. (2007). You cannot go home again: A phenomenological investigation of returning to the sojourn country after studying abroad. *Journal of*

Counseling and Development, 85, 53-63.

Citron, J.L. (1996). Short-term Study Abroad: Integration, Third Culture Formation, and Re-Entry. NAFSA conference paper, retrieved in 2005 from www.nafsa.org, no longer available.

Cook, V. (Ed.) (2003). *Effects of the Second Language on the First.* Cromwell Press Ltd, Great Britain.

Cox, L.K. (2006). *Going home: perceptions of international students on the efficacy of a reentry workshop.* UMI Microform. Ann Arbor, MI: ProQuest Information and Learning Company.

Crano, S.L. and Crano, W.D. (1993). A measure of adjustment strain in international students. *Journal of Cross-cultural psychology*, 24(3), 267-283.

Creswell, J.W. (2007). *Qualitative Inquiry & Research design: choosing among five approaches*. 2nd Ed. Thousand Oaks, Calif.: Sage Publications.

Davis, F. (1973). *Inside Intuition: what we know about nonverbal communication.* New York: McGraw-Hill.

Deaux , K. & Martin, D. (2003) Interpersonal Networks and Social Categories: Specifying Levels of Context in Identity Process. *Social Psychology Quarterly*, 66, 101-117.

Dennison, G. M. (May, 2010). George M. Dennison Symposium on the Future of Higher Education. iTunes retrieved from Um Lectures at https://onestop.umt.edu/portal/page/portal/OneStop/ITunesU

Droll, J. A., Hayhoe, M. M., Triesch, J. & Sullivan, B. T. (2005). Task Demands Control Acquisition and Storage of Visual Information. *Journal of Experimental Psychology*, vol. 31, no. 6, p. 1416-1438. American Psychology Association.

Dunbar, N. E. & Burgoon, J. K. (2005). Perceptions of power and interactional dominance in interpersonal relationships. *Journal of Social and Personal Relationships*, vol. 22, issue 2, p. 207-233.

Eimer, M & Holmes, A. (2007) Event-related brain potential correlates of emotional face processing. *Neuropsychologia*. vol. 45, p. 15-31. Elsevier Ltd.

Fatt, J. (199). It's not what you say it's how you say it. *Communication World* vol. 16, issue 6, p. 1-4. Retrieved through Ebsco Host Research Database http://web.ebscohost.com.weblib.lib.umt.edu on April 4th, 2007.

Fox, K. The smell report: an overview of facts and findings. *Social Issues Research Centre.* Retrieved from http://www.sirc.org/publik/smellrep.pdf#search=%22smell%20report%22 on April 4th, 2007.

Frenza, M. (1985). *Peer **counseling***. Ann Arbor, Mich.: Educational Resources Information Center, **Counseling** and Personnel Services Clearinghouse.

Furnham, A. & Bochner, S. (1986). *Culture shock: psychological reactions to unfamiliar environments.* New York: Methuen.

Gama, E.M.P. & Pedersen, P. (1977). Readjustment problems of Brazilian returnees from graduate studies in the United States. *International Journal of Intercultural Relations*, 19(1), 46-58.

Gaw, K.F. (2000). Reverse culture shock in students returning from overseas. *International Journal of Intercultural Relations*, 24, 83-104.

Gonzalez, A. & Zimbardo, P.G. (1985). Time in Perspective *Psychology Today*, 19 (3), pp. 21-26.

Guba, E. G. & Lincoln, Y. S. (1989). *Fourth generation evaluation.* Newbury Park, CA: Sage

Publications.

Gullahorn, J. T. & Gullahorn, J. E. (1963). An extension of the U-curve hypothesis. *Journal of Social Issues*, 14, 33-47.

Gumperz, J. *Language in Social Groups.* Stanford, Calif., Stanford University Press, 1971.

Haxby, J. & Gobbini, M. (2007). The perception of emotional and social cues in faces. Editorial. *Neuropsychologia*. vol. 45, p. 1. Elsevier Ltd.

Hinde, R. A. (Ed.). (1972). *Non-verbal Communication.* Cambridge: University Press.

Hofstede, G. (2001). *Culture's Consequences: Comparing values, behaviors, institutions, and organizations across nations.* 2nd Ed. Thousand Oaks, Calif.: Sage Publications.

Institute of International Education (n.d.) Retrieved September 24, 2007 from IIE Network: http://opendoors.iienetwork.org/?p=89252

Isogai, T. Y., Hayashi, Y. & Uno, M. (1999). Identity issues and reentry training. *International Journal of Intercultural Relations*, 23(3), 493-525.

Jacobson, E.H. (1963). Sojourn research: a definition of the field. *The Journal of Social Issues*, 19(3), 123-129.

Jenkings, A. & Johnson, R. (1977). What the Information Analyst Should Know about Body Language. *MIS Quarterly*, pp. 33-47. Minneapolis Minnesota.

Kealey, D.J. (1989). A study of cross-cultural effectiveness: theoretical issues, practical applications. *International Journal of Intercultural Relations*, 13, 387-428.

Kepets, D. (1999). *Reflecting on your study abroad experience and putting it to work.* Annapolis Junction: NAFSA Publications.

Knapp, M. & Hall, J. (2006). *Nonverbal Communication in Human Interaction.* 6th ed. Ontario, Canada: Thomason Wadsworth.

La Brack, B. (1993). The missing linkage: The process of integrating orientation and reentry. In Paige, R. M. (Ed.), *Education for the intercultural experience* (2nd ed.) (pp. 241-275). Yarmouth, ME: Intercultural Press, Inc.

La Brack, B. (2000). The evolution continues: the UOP cross-cultural training course. *SAFETI On-Line Newsletter* Volume 1, Number 1, Fall 1999-Winter 2000.

Landis, D., Bennett, J. M. & Bennett, M. J. (Eds.). (2004). *Handbook of intercultural training* (3rd ed.). Thousand Oaks, Calif.: Sage Publications.

Lavin, A. A. P. (1994). Peregrinations into the Paralanguage of España. *Journal of Popular Culture,* vol. 27 issue 4, p.117-124. Bowling Green, Ohio: Bowling Green State University.

Lee, C. C. (1997). *Multicultural issues in* ***counseling*** **:** *new approaches to diversity.* Alexandria, VA: American **Counseling** Association.

Lindlof, T.R. & Taylor, B.C. (2002). *Qualitative Communication Research Methods*. (2nd Ed). Thousand Oaks, Calif.: Sage Publications.

Lundstedt, S. (1963). An introduction to some evolving problems in cross-cultural research. *The Journal of Social Issues,* 19(3), 1-9.

Lustig, M. W. & Koester, J. (2003) *Intercultural competence: interpersonal communication across cultures*. (4th Ed). Boston, MA: Pearson Education Inc.

Lysgaard, S. (1955). Adjustment in a Foreign Society: Norwegial Fulbright grantees visiting the United States. *International social science bulleting*, 7, 45-51.

Martin, J. N. (1984). The intercultural re-entry; conceptualization and directions for future research. *International Journal of Intercultural Relations, 8*(2), 115-134.

Martin, J. N. (1993). The Intercultural Reentry of Student Sojourners: Recent contributions to

theory, research, and training. Paige, R. M. (Ed.). *Education for the intercultural experience* (2nd ed.) (pp. 301-319). Yarmouth, ME: Intercultural Press, Inc.

Martin, J.N., Bradford, L, & Rohrlich, B. (1995). Comparing predeparture expectations and post-sojourn reports: a longitudinal study of U.S. students abroad. *International Journal of Intercultural Relations*, 19(1), 87-110.

Mattina, A. *Manuscritpt for Intruduction to Linguistics class.* Montana: University of Montana, 2005

NAFSA: Association of International Educators. (2008). Strengthening Study Abroad: recommendations for effective institutional management for presidents, senior administrators, and study abroad professionals. Retrieved from http://www.nafsa.org/IMSA

NAFSA: Association of International Educators. (2009). Public Policy Benefits on Study Abroad. R Retrieved March 17th, 2009 from http://www.nafsa.org/publicpolicy/default.aspx?id=6674

NAFSA: Association of International Educators. (2009a). Background on the Senator Paul Simon Study Abroad Foundation. Retrieved March 17th, 2009 from http://www.nafsa.org/Content.aspx?id=6455

Nicol, J. *One mind, two languages : bilingual language processing.* Malden, MA: Blackwell, 2001.

Oberg, K. (1954). Culture Shock. *Presented to the Women's Club.* Rio de Janeiro: Brazil.

Oldmeadow, J.A., Platow, M.J., Foddy, M. & Anderson, D. (2003). Self-Categorization, Status, and Social Influence. *In Social Psychology Quarterly*, 66:153-65.

Overmier, M. (1995). *Dimensions of Nonverbal communication.* Urbana: Illinois University.

Paige, R. M. (Ed.). (1993). *Education for the intercultural experience* (2nd ed.). Yarmouth, ME: Intercultural Press, Inc.

Paniagua, F. A. (1998). *Assessing and treating culturally diverse clients: a practical guide.* Thousand Oaks, Calif.: Sage.

Petersilia, J. (2003). *When prisoners come home: parole and prisoner reentry.* Oxford, New York: Oxford University Press.

Plante, E. & Beeson, P.M. (2008). *Communication and Communication Disorders: A clinical introduction.* 3rd ed. Boston, MA: Pearson Education, Inc.

Ponterotto, Joseph G (ed). (1995). *Handbook of* ***multicultural counseling***. Thousand Oaks, Calif.:

Sage Publications.

Ray, G.B. & Floyd, K. (2006). Nonverbal Expressions of Liking and Disliking in Initial Interaction: Encoding and Decoding Perspectives. *Southern Communication Journal*, vol. 71, no. 1, p.45-65.

Rogers, J. & Ward, C. (1993). Expectation-experience discrepancies and psychological adjustment during cross-cultural reentry. *International Journal of Intercultural Relations*, 17(2), 185-196.

Romaine, S. (1995). *Bilingualism.* UK: Blackwell Publishing.

Sapir, E. (1921). *Language, an introduction to the study of speech.* New York, Harcourt: Brace and company.

Schmitt, T. & Branscombe, N. (2001). The good, the bad, and the manly: Threats to one's prototypicality and evaluations of fellow in group members. *In Journal of Experimental Social Psychology,* 37:510-17.

Schulz, D. M. (1986) *The Study Of Third Culture Experience In Relation To The Psycho-Social Adjustment Of Returned Church Of Christ Missionary Families*. Ph.D. Dissertation, The University Of Nebraska - Lincoln, Nebraska, Unites States.

Scollon, R & Scollon, S. (2001). *Intercultural communication: a discourse approach.* Blackwell Publishing, Oxford, England.

Shepard, S. (1998). *Managing cross-cultural transition.* Bayside, NY: Aletheia Publications.

Sielsky, L. (1979). Understanding Body Language. *Personnel and Guidance Journal,* pp. 238-242. Alexandria, Virginia.

Stafford, L. (2005) *Maintaining Long-distance and cross-residential relationships.* Mahwah, NJ, Lawrence Erlbaum Associates Publishers.

Storti, C. (2001).*The art of coming home.* Yarmouth, MN, Intercultural Press, Inc.

Stryker, S. (1980). *Symbolic Interactionism.* The Benjamin/Cummings Publishing Company.

Sue, D. W. & Sue D. (2003). ***Counseling*** *the culturally different: Theory and practice.* New York: J. Wiley & Sons.

Sussman, N. M. (2000). The dynamic nature of cultural identity throughout cultural transitions: why home is not so sweet. *Personality and Social Psychology Review, 4*(4), 355-373.

Terneus, S. & Malone, Y. (2004). Proxemics and Kinesics of Adolescents in Dual-gender groups. *Guidance & Counseling,* vol. 19 issue 3, p. 118-123.

Ting-Toomey, S. (1999). *Communicating across cultures*. New York: Guildford Press.

Wang, M. M. (1997). Reentry and Reverse Culture Shock. In Brislin, R. W. & Yoshida, T. (eds.). *Improving intercultural interactions: modules for cross-cultural training programs* (pp. 109-128). Thousand Oaks, Calif.: Sage Publications.

Ward, C, Bochner, S. & Furnham, A. (2001). *The Psychology of Culture Shock.* 2nd ed. East Sussex, Great Britain: Routledge.

Weaver, G. (1987). The process of reentry. *The Advising Quarterly*, 2, 1-7.

Weinreich, U. (1964). *Language in Contact, findings and problems.* Mouton: The Hague.

What's up with culture? (n.d.) On-line Cultural Training resource for Study Abroad. Retrieved March 7th, 2007, from http://www2.pacific.edu/sis/culture/

Wilson, J. (ed.). (1991). *Harrison's Principles of Internal Medicine.* 12th ed., p. 86-7. McGraw-Hill.

Wright, K. (1994). The sniff of legend. *Discover*. Vol 15(5).

Ye, J. (2006), Traditional and Online Support Networks in the Cross-Cultural Adaptation of Chinese International Students in the United States. *Journal of Computer-Mediated Communication*, 11: 863–876.

Yin, R. K. (2009). *Case Study Research: design and methods.* 4th ed. Thousand Oaks, CA: Sage Publications Inc.