Abstract

Sojourners of all types experience culture shock, and may also experience the equally strong “reverse culture” or “re-entry” shock, with implications that may include negatively impacting relationships with family and friends back home. Japanese sojourners have been said to be “marked” by their overseas experience as a result of their cultural identity as well as the unique nature of Japanese society. Japanese student sojourners, moreover, often have challenges that go beyond non-student sojourners, such as challenges with the target language in the host culture, and other interpersonal skills that add to an already tough assimilation. The present study is the second in a multi-stage research project that focused on young Japanese student sojourners pre-departure expectations of culture shock, re-entry shock, how their family and friends are likely to view them upon return, and the sojourner’s frequency of communication with their family and friends. Strong correlations did not support the study’s hypotheses that students expecting less contact with their social support networks while abroad also expect these same networks to view them very differently upon their return.

Introduction

Adapting to a new culture is hard enough, but reentering one’s own culture can be equally challenging, if not psychologically damaging. Although researchers continue to produce a growing body of work on “culture shock,” and the reaction to going back home, known as “re-entry” or “reverse culture shock,” there is insufficient scholarly work on the latter phenomenon on populations from Asia. Whether a sojourner is abroad due to traveling, working, studying, migrating, or living full time, anytime they return home, and in most cases they do, they are likely to experience re-entry shock. Research focusing on Japanese returnees has confirmed that most, if not nearly all people coming back home to Japan, suffer “some sort of culture shock upon re-entry” (Sorimachi, 1994, p. 1; also see Enloe & Lewin, 1987; Kidder, 1992). While there has been an increase in this type of research specifically concerning Japanese who live abroad and eventually return home (e.g., Chapman & Davis, 2006; Davis & Chapman, 2007; Diggs & Murphy, 1991; Enloe, 1986; Furukawa & Shibayama, 1994; Gudykunst, Nishida, & Chua, 1987; Hoshino, 1982; Kurotani, 2005; Nippoda, 2002; Okazaki-Luff, 1991; Sorimachi, 1994; Tamura & Furnham, 1993), much work still needs to be done.

The Japanese Ministry of Education (or MEXT) confirms that in recent years there have been
nearly 80,000 Japanese citizens studying abroad in 33 “major countries” (see “Outline of the student exchange system in Japan,” 2005), with the majority in North America, followed by Asia and Europe (also see Nippoda, 2002). There has been no slow down in the number of Japanese traveling or studying abroad, and in many cases there has been an increase in foreign exchange programs across all levels of Japanese education (the vast majority of both public and private universities in Japan have one or more exchange programs). Given this, let alone the number of people going abroad for business and leisure, such research on culture shock, and the potentially equal effects of re-entry shock, has permeated the popular press in Japan since the bubble economy of the 1980s (e.g., “A Mix of Admiration,” 1987; “Educating Child Returnees,” 1983; “Japan in America,” 1988; Shibasaki, 1990; The “Salaryman” blues, 1988). Moreover, using language that clearly labels returnees to Japan negatively, other stories have come under headlines as “They Ignore me at School,” “Returnees’ Plight: Educated Abroad, Rejected at Home,” and “Strangers in Their Own Country — the Misfit Returnees,” among many others (cited in Enloe & Lewin, 1987, p. 224).

With such widespread engagement in extra-cultural experiences, the questions of cultural preparation, cultural adjustment, and cultural re-adjustment become significant and meaningful phenomena to research and understand. The present study is another step in a longitudinal study (see Chapman & Davis, 2006; Davis & Chapman, 2007) that focuses on the re-adjustment phenomena by analyzing the role social support systems play in cultural adjustment to the host culture, as well as to readjustment when they go back to their “home” culture. Specifically, this study focuses on relationships between Japanese students expectations of culture shock, re-entry shock, and the frequency of communication with their home culture social support systems. Such expectations are measured by feedback student sojourners reported prior to their departure for overseas study. Given this focus, this research paper will first summarize the concepts of culture shock and its relative, re-entry shock, followed by a review of those cultural elements specific to Japan that are more likely to affect an individual’s sojourn experience as well as their return and reintegration success, (though readers are advised to consult the original body of work on these topics for more thorough and detailed discussions. (See Chapman & Davis, 2006; Davis & Chapman, 2007). Next, the present study’s methodology, analyses and results are given, including a discussion of these results and their implications. Lastly, thoughts and ideas are offered for taking the next steps in this important line of research.

**The Concepts of Culture Shock & Re-entry Shock**

When people enter a foreign culture, be it for living, working, studying, or simply vacating, briefly, for several months or years, or even the rest of their life, how they see reality is challenged. Research has commonly labeled this condition as “culture shock.” This is generally seen as the more pronounced emotional and physical reactions to the disorientation most people experience when they move into a culture different from their own, and such culture shock “can prevent sojourners from adequately adapting to their host culture. This can complicate the already difficult transition from a home culture to a host culture” (Chapman & Davis, 2006, p. 87). It usually occurs early in one’s entry into a new culture and continues until the sojourner has had time to develop a new set of “behavioral assumptions that help him or her to understand and predict the social behavior of the local natives” (Bock, 1970, p. 314).
Bochner (1982) notes that culture shock can result in strain due to making psychological adaptations; a sense of loss in regard to friends, or social status; being rejected by and/or rejecting members of the new host culture; being confused about one’s role or own self-identity; surprise, anxiety, and possibly revulsion after becoming aware of various cultural differences; and even feelings of helplessness due to not being able to cope with one’s new host culture. Other symptoms can include homesickness, loneliness, disorientation, frustration, and paranoia (Dodd, 1995), and in extreme cases, physical side effects and mild to chronic mental disorders, addiction to alcohol or drugs, criminal behavior and regressive or stunted personality development may develop (Kohls, 1984; Wallace, 1961).

On the other hand, “re-entry” shock (also called “reverse” or “repatriation” shock) is when a person comes back to his/her home culture and is forced to readapt after a prolonged stay abroad, and can also be equally, if not more, psychologically stressful (see Martin, 1986; Sussman, 2002). Such feelings of expecting to come home without any type of negative emotional or physical reaction is daunting for many returnees and they can experience reverse homesickness, wanting to get away again, and even having negative feelings against family and friends (Davis, Desiere, Naughton, Payne & Valianos, 2001). Because their time abroad gave them more freedom and independence, coming home can make returnees feel “boxed” into a place that restricts their mental growth. Tamura and Furnham (1993) sum it up well, noting that returnees gain a feeling of dislocation, and a feeling that they are sticking out. They suffer from loneliness and a notion that they have lost part of their identity. The stages of re-entry shock are nearly as delineated as those of culture shock. It begins while still abroad, and is called leave-taking, which is the early process of disengaging from the host culture while still engaged in it (Quarles, 2000). This is followed by the “honeymoon,” (the second stage) where excitement and relief occur from first being back home in familiar surroundings, with family and old friends around you (see Dodd, 1995). There is a significant difference from the euphoria in the second stage and the returnees’ feelings in stage three: people close to the sojourner have either lost interest, or never had an interest in hearing stories about a life abroad that they are unable to relate to. Lastly, there is the fourth stage, with seemingly no time limit. Here, the returnee slowly readjusts to “home life.” During this phase, the “shock” of returning has worn off, only to be replaced by the understanding of the home culture in relation to the host culture. It is that understanding of life now through the experiences of both home and host cultures that make re-entry so different for each individual sojourner. Notes Chapman and Davis, “re-entry shock is not usually felt until the returning sojourner has lost his or her ‘being special’ status” (2006, p. 90).

“Unique” Experiences with Culture Shock: Being a Sojourner from Japan

Japan has been seen as one of the most homogenous countries in the world (Bochner, 1982). Nippoda (2002) furthers this idea, saying “Japan is largely uniculural and [as a result] Japanese people are not used to other cultures” (p. 1). The idea of “being Japanese,” with the perceived uniqueness stemming from being an island culture, and the homogeneity of the population, has led to a Japanese self-concept, or shared national character, that has resulted in a rich body of literature going back to the end of World War II (cf. Chapman & Davis, 2006). It is the aim of this ongoing research to add that growing body of research on that unique culture, focusing on how to reduce culture shock and re-entry shock in Japanese student sojourners.

Multiple studies on Japanese populations living abroad show that most felt language was the major
problem when acclimating to a new culture (see Diggs & Murphy, 1991; Nippoda, 2002; and Yashima, 1995), including the need to express oneself (Kawabata, Kune & Uehara, 1989), which is not only limited to verbal expression but also to non-verbal “extroversion” (Yashima, 1995; Yashima & Viswat, 1991, 1993). Such concerns with personal expression include the attitudes toward what people see as the appropriate thing to do in social situations. As noted in earlier research, Japanese are “widely seen as a polite, if not humble, culture that is reserved in its display of public affection and physical contact, the Japanese may appear to be especially affected by culture shock” (Chapman & Davis, 2006, p. 87).

Japanese have been described as having dysfunctional communication when not acting “correctly” in a host culture (Okazaki-Luff, 1991), having an excessive concern with doing the “right thing” in social situations (Reischauer, 1988); and misunderstanding the importance of physical aspects within western culture (including when it is appropriate to touch others, using interpersonal space, the right “level of politeness,” etc.), where Japanese are far more “low-contact” than western counterparts (Furnham & Bochner, 1986). Further research confirmed “isolation” in a population of Japanese housewives in the U.S. where there was a hesitation on the part of Japanese to build social relationships with other women because they don’t know the other person’s social status (see Kurotani, 2005; and “The Salaryman Blues,” May 9, 1988).

Concerns such as these do not describe all the potential trouble Japanese people may have when going on a sojourn, and a subset of younger Japanese may have additional things to deal with: student sojourners. Generally speaking, there are two primary reasons for most young Japanese studying abroad: a) the desire to improve English language skills, or b) life experience and the hope of changing their perspective on life (Nippoda, 2002). After the target language itself (English in most cases, since most research is done on Japanese sojourners to Western countries), Japanese students most often cite social and interpersonal skills as a main concern when studying abroad (see Yashima, 1995), which is not surprising given that non-students share the same concern (mentioned earlier). Besides the challenges from language differences, Nippoda (2002) sums up other culture-specific factors affecting students’ adaptation to other cultures (focusing on Japanese students): differences in communication styles, pressure to perform well, and the insecure status of being students. Whereas such differences in communicative styles were noted earlier, social pressure from Japan can also negatively affect a sojourners’ experience. Shame, to the Japanese, is not internalized, but comes from the community, as a result of someone not living up to cultural norms (see DeVos, 1985). Whereas Japan is seen as a collectivistic society, members generally try to live up to others’ needs and expectations. In extreme cases, a person who fails to meet her/his own personal goals, is a failure to the entire family, at least in the eyes of their community. For overseas sojourners, the pressure of not meeting course goals, the level of language desired or any requirements set out by the “sponsor” of one’s sojourn, can have a strong impact on the ability to adapt successfully to the new culture. Insecurity as a student is also suggested as a potential cause of friction with student sojourners (Nippoda, 2002) because, unlike people abroad on business, students don’t usually have the support of a large organization from home looking after them (such as the support of a company for business sojourners, etc.).

Overall, then, the reader may be led to believe that with all the possible problems of living abroad, and the effects of culture shock experienced by Japanese, that such problems outweigh the benefits. Fortunately for the myriad of exchange programs that continue to expand, most research shows a vast majority of sojourners have rewarding experiences abroad. Whether it be Japanese families (Diggs &
Murphy, 1991; Enloe & Lewis, 1987), or student returnees (as well as their parents and teachers), parties reported mostly positive experiences. In the case of students, both the students’ teachers’ and their parents’ fears were exaggerated (Goodman, 1990), and their overall expectations of the sojourn met (see Tamura & Furnham, 1993). Given these mostly “successful” sojourns (which could be described as a trip where the sojourner did not return home earlier than scheduled), it does not mean that the actual process of coming home and re-adapting is without stress. Returning for Japanese student sojourners means a potentially new set of challenges, collectively referred to as “reverse” or “re-entry” shock, may await them.

### Coming Home: Potential Re-entry Problems Unique to Japanese Sojourners

The first stage of this longitudinal research detailed many of the detrimental effects that non-student Japanese are prone to experience when returning home and may, in fact, be more problematic for Japanese than other nationalities (Chapman & Davis, 2006). In brief these include not being seen as “real Japanese” due to their foreign experience (Kidder, 1992). They have also been described as having been negatively tainted by the foreign culture and can’t “fit in” to the Japanese social systems (Tamura & Furnham, 1993). Returnees to Japan may also find themselves experiencing “depression about the meaning of being Japanese” and the problems of society welcoming them back in as the normal member they once were (Enloe & Lewin, 1987, p. 225). Coming from a group-based culture, living abroad gives Japanese individuals the chance to enjoy more freedom and to be free from oppression, especially women. “Living abroad gives Japanese the chance to tend to individual needs, making readjustment back to collectivistic Japan that much more challenging” (Chapman & Davis, 2006, p.91). These readjustments included the daily routines of Japanese life, the homogenous behavior resulting from the social rules, and the social customs themselves.

When focusing on student returnees to Japan, however, a whole different set of potential problems exists. For Japanese children, it was shown that the single biggest parental concern from their overseas sojourn was the child’s sense of cultural identity (e.g., Enloe & Lewin, 1987; Farkas, 1984, as cited in Diggs & Murphy, 1991; see also Kidder, 1992 and White, 1988). For older students, whether they travel with the family or pursue a study-abroad or cultural exchange program through school, the problems are more succinct: language and personal communication or “expressiveness.” This includes the combined concern of not having a sufficient ability to communicate in the target language (the host-culture language), but when returning home they may feel that they were not able to maintain a high enough level of Japanese while they were abroad. Tamura and Furnham (1993) note that those students with overseas experience may be at a disadvantage in going onto university back in Japan. It has been said that besides the language sojourners learn when abroad, “student returnees must keep up a sufficient level of Japanese, if not for academic purposes, then for simple reintegration into their Japanese-speaking environment. For those students managing to maintain a sufficiently high level of Japanese vocabulary and grammar, what they cannot practice abroad, however, is keigo, or the polite and respectful speech required in many different social settings in Japan” (Chapman & Davis, 2002, p.94). Enloe and Lewin (1987) confirm this idea, saying returning Japanese students’ language ability “can be a handicap, more than offsetting the supposed benefits that accrue from knowing a second language” (p.225).

For younger students, part of re-adapting is being accepted, or “reaccepted,” back into one’s peer
Researching on Japanese college student returnees who spent anywhere from one to ten years outside of Japan, Kidder (1992) noted that there are “requirements for being Japanese” that must be met before a returnee is welcome back into one’s group of friends. People who have spent time abroad “risk being seen as someone who has lost their Japanese purity.” Part of this is learning a foreign language while abroad, a potential infringement on their “Japaneseness.” In Japan, the benefits of learning a second language (in most cases English) must be weighed against the costs. Returnees seem to know this, since research shows that many young Japanese returnees try to hide their English ability. The author’s previous study (Chapman & Davis, 2006) labeled this aspect of readapting back into Japanese society the “cost” of learning English abroad. Enloe and Lewin (1987) lend further support to this “cost,” saying that “being able to read a foreign language allows the Japanese to gain access to foreign knowledge, while being discouraged from learning to speak it prevents a Japanese from becoming ‘corrupted’ through too much intercourse with ‘outsiders’” (p. 243). Besides this, there is also the added burden of not losing the newly acquired language once back in Japan. Returnees, after spending considerable time and energy focusing on the target language (usually English), have the added challenge of maintaining that level of English ability upon return to Japan. “With some teachers treating returnees as outcasts, and students in many cases not surrounding themselves with other English-speaking people, the potential for squandering the increased proficiency in a foreign language grows” (Chapman & Davis, 2006, p. 93). Coming home, then, means following up on their own language, and also working to keep and build on the advancements they made in the target language abroad, as if there were not already enough barriers to overcome when re-adapting.

Regardless of why the student feels challenged coming home, previous work confirms that most student returnees do experience difficulty in readjustment (Sorimachi, 1994; Enloe and Lewin, 1987). They can be bullied or ostracized (Farkas, 1984, as cited in Diggs & Murphy, 1991), and the teacher may see returnee students “as thorns in the side of the native group” of students in class (Hoshino, 1982, p.110). Other research has added that people coming back to Japan are somehow “marked.” Japanese society is full of “beliefs about Japanese uniqueness that place people from other cultures on the outside.” and the dilemma “is whether to maintain or trim the new aspects [markings] of themselves” acquired while abroad (Kidder, 1992, p. 384). If they don’t “leave behind” those new aspects, they risk being labeled “non-Japanese” as a result of one’s physical, behavioral or interpersonal “markings.” Such physical “markings” can be simple physical characteristics such as the length of one’s hair, which is often controlled by junior and senior high schools in Japan, or a part of the body that is newly pierced. (Shibasaki, 1990, p.4). Behavioral markings were seen in higher levels of confidence, the student’s gait, or how s/he walked, as well as the increased amount of eye contact used when speaking to others. Interpersonal styles that identified a Japanese as a returnee included their amount of “directness” when speaking and expressing personal feelings and emotions (Kidder, 1992). Enloe and Lewin (1987) confirmed this notion, saying students’ acquisition of foreign behavior patterns alienates them from their peers and teachers (p.225). Coupled with the “cost” of learning a new language as well as this “foreign behavior,” Enloe and Lewin (1987) go so far as to suggest that the student returnee is a source of disharmony within the Japanese school system due to “different” behavioral and communicative skills (i.e. being more extroverted, expressive and “westernized”). Given the long list of factors that could negatively affect a student sojourners return to Japan, this research hopes to add to the limited work on reducing re-entry shock by looking at how
communication with home support networks could reduce both culture shock and its relative, re-entry shock.

**Relationships between Culture Shock, Re-entry Shock and Contact with Support Networks at Home**

Previous research has suggested that simply keeping in touch with friends and family at home through cyber chat rooms or e-mail is an effective way of coping with culture shock (St. John, 2000). Additionally, research confirmed that sojourners who meet regularly with support services are less likely to be overwhelmed by culture shock than those who do not see a support service (Gaw, 2000). Noted earlier, this research is intended as ongoing work on a population of Japanese student sojourners by the same authors focusing on relationships between culture shock, re-entry shock and the amount of contact with sojourners social support networks in their home country (Chapman & Davis, 2006; Davis & Chapman, 2007). Before adding to this growing body of research, a summary of the work which began this multi-stage project is merited. That research was driven by the suggestion that there exists a link to the amount of both culture shock and re-entry shock experienced, and the amount of communication the sojourner maintains with her/his “support group” back home.

**Sojourner Adjustment to the Host Culture**

Chapman and Davis (2006) surveyed 47 Japanese students at one private high school, one small private university, and one mid-sized public university in Western Japan. As for “initial” culture shock, sojourners said that their first week abroad was much more “shocking” than time near the end of the sojourn, with 36.2% saying it was very or extremely intense, while 70.2% said little or not at all intense during the last week. Among them, 15% of sojourners making adjustments to live in the host country said it was very or extremely difficult, but overall Japanese sojourners reported little difficulty in adjusting. Of the necessary adjustments that needed to be made, the vast majority of write-in answers (over 70%) noted either language and/or communication problems, with common complaints being “it’s difficult to explain my feelings,” “I can’t use my words to speak” and “I can’t catch the real feelings of the people.” This adds to the body of research that confirms language/communication and interpersonal skills as the biggest obstacles in adjusting to a host culture where the language differs from that of the home culture.

During their time abroad, sojourners kept in touch with their social support networks at home, though families were contacted more often than friends (mean, 1.06 times per week for families, most often by phone; .85 times per week for friends, most often by email). This increased preference for using email with friends over family may be due to parents seeing computers as less user-friendly, and relying on the easier and more direct phone call (regardless of cost), as well as the immediate and vocal feedback they get through phone calls. On the other hand, most, if not all teens and 20-somethings seem comfortable using email.

**Sojourner “Readjustment” Back to the Home Culture**

In line with other research on Japanese returnees (e.g., Enloe & Lewin, 1986), Chapman and Davis (2006) found that readjusting to life in Japan was fairly unproblematic, though not completely trouble-
free: 55.3% said very or extremely easy, while only 6.4% said very or extremely difficult to readapt (with no significant differences between males and females in terms of their re-entry shock, indicating that sex does not seem to be a factor when readjusting to home life). Factors student sojourners said made their adjustment back home relatively easy generally fell into one of three areas: returning “back to my usual routine,” being surrounded by friends and family (family life) again, including having Japanese food, and using Japanese language again, though the language was simultaneously seen as problematic by some of the returnees. Many write-in answers (nearly 20%) cited the difficulty of being reacquainted with Japanese kanji characters. It seems that the Japanese language is a bit of a two-way sword: sojourners go abroad to learn English, only to come home and feel “welcome” using their native tongue again, but worried that they may have “lost” some of their language while away. As to communication and personality traits, only one student cited “communication with my family” as being problematic, but other returnees saw Japanese people as “closed-minded,” “strict,” and their own culture as one that “follows a code” of unwritten rules and behaviors in their daily life.

Relationships & Communication with Home Social Support Networks

With the ubiquity of internet cafes and computer-based communication options available today, there seems little, if any, reason why sojourners don’t maintain frequent communication with those left behind. Yet, whenever a sojourner leaves his/her home culture, there is a reduction in contact with “home.” Regardless of “blanket” emails that may be copied and sent off to long list of “email contacts” in order to keep people informed of one’s safety and the latest adventures abroad, the lack of “face-to-face contact may result in a lowered quality of communication as well as lead to misinterpretations. This physical distance is often a precursor to increases in the emotional distance between parties” (Chapman & Davis, 2006, p.95). Adds Kohls (1984), increased feelings of being alone, for both the sojourner and those family and friends “left behind,” create a sense of isolation. A sojourn, then can affect the type of relationship between the sojourner and people in her/his home culture. Changes in relationships, as Martin (1986) notes, are directly related to the particular type of relationship.

Previous research has suggested that romantic relationships and other friendships can deteriorate, while relationships between sojourners and their parents tend to improve during the sojourner’s time abroad, (Kauffmann, Martin & Weaver, 1992). Martin (1986) also researched sojourner relationships with siblings and found that such relationships usually have the least level of change. In fact, almost 20% of participants in Martin’s study felt that their relationships with their friends had changed negatively, compared with only 2% who felt their family relationships had changed negatively. As to possible reasons for this, Chapman and Davis (2006) suggested that returnees who viewed friends as not as interested as they expected in their sojourn experiences can feel upset at this lack of interest, possibly increasing their feelings of loneliness and negativity toward the relationship. When comparing friendships to romantic relationships, Martin (1986) also notes that romantic relationships and casual friendships have a greater potential to change negatively than do people with close but not romantic friendships.

Although not focusing on romantic relationships, the study by Chapman and Davis (2006) did study differences between relationships among friends and family. That work found that upon returning home, regarding any changes in interpersonal relationships with family and friends, participants believed that their families found a much higher level of perceived change in the returnee (23.4% said...
their families viewed them as very or extremely different) than did friends (only 10.7% believed friends viewed them as very or extremely different), which countered other research (e.g., Martin, 1986) showing friendships are more likely to be affected by a sojourn than family relationships. While statistical analysis did not show any significant relationships between initial culture shock (“How difficult was it to adjust to your host culture?”) and social network contact (“How many times a week did you communicate with family and friends at home?”) there was a statistically significant correlation between participants’ contact with family members and their contact with friends. Those results suggest that individuals who maintain high or low contact with their family network also maintain high or low contact with their friend network, and vice versa. Essentially, a “social network” exists of both family and friends at home (Chapman & Davis, 2006). In fact, adds Chapman and Davis “maintaining contact with their collective social network is an almost perfectly zero correlation with initial culture [shock], which is highly unusual, suggesting that social network contact is not a meaningful or valuable predictor variable for initial culture shock (2006, p.99). It must be stated that these individuals are also interacting less with their host culture, thereby reducing their “abroad experience,” but such results are in line with previous research on U.S. participants (e.g., Davis, et al, 2001): that the more contact a sojourner has with a home social network, the less culture shock s/he experiences. (Chapman & Davis, 2006; also see St. John, 2000; and Gaw, 2000)

As to the age of the sojourners and any relationship to their ability to readapt into Japan easily, there was a strong positive correlation between the age and re-entry difficulty, such that as age went up (i.e., individual participants were older) so did the difficulty they had reintegrating into the Japanese culture. The significant relationship between age and re-entry difficulty could be seen as lending credibility to academic programs that sponsor and/or promote cultural sojourns by students at an earlier age. As Chapman and Davis (2006) note “it appears that younger individuals are more permeable in their cultural views and perspectives, and may appreciate, if not incorporate, cultural diversity (i.e., different ways of doing things) better than older individuals” (p.100). Other factors can help sojourners acclimate to their new host culture. Besides having frequent communication with one’s existing social networks (whether it be family or friends), if the sojourner meets and befriends someone who carefully introduces him/her into the host culture, then that sojourner could encounter fewer problems than if they were left to “find their own way,” research that is further supported by Bochner (2003).

Being the focus of this and ongoing work, then, is the topic of whether sojourners who have higher levels of communication with their home support network are less likely to suffer reverse culture shock when going back home. Related to this as well is the question of if the sojourner is to become fully engaged in the new host culture through high levels of communication with people in that culture, does s/he need to go through the process of breaking free from the existing social network at home? Is the sojourner “missing out” on something in the host culture by keeping links with his/her home culture that are too close? Chapman and Davis (2006) argue that this is an important element of adaptation to new cultures, which, conversely, “may actually set individuals up for increased re-entry shock, as they have more fully integrated another cultural system into their daily lives, and must extricate themselves from that new cultural perspective in order to reintegrate back with their home culture upon returning there” (p.101). In short then, is the question of whether higher communication with home social networks minimizes re-entry shock. In a study using U.S. participants, Davis, et al (2001)

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found that those individuals who experienced stronger *initial* culture shock experienced stronger *re-entry* shock as well, and the opposite was also true (i.e., those sojourners who experienced weaker initial culture shock reported weaker re-entry shock). Chapman and Davis (2006) explain:

The two experiences are somehow linked, and it was argued that individuals experiencing initial culture shock were interacting with their host culture to a stronger degree than those not experiencing culture shock. As part of the adjustment to this systematic shock, they adapted to the host cultural system, thereby setting themselves up for a stronger re-entry shock upon their return to their home culture (p.101).

As to whether sojourners who have higher levels of communication with their home support network are less likely to suffer reverse culture shock when going back home, Chapman and Davis (2006) could not directly support that hypothesis, and the reason was seen in “the variable of how one’s friends viewed the participant upon return to the home culture, and the fact that this variable was positively correlated to a significant level with how many times per week the participant communicated with her/his friends in the home culture” (p.101). That is, how the sojourners’ friends saw him/her was also significantly correlated to how difficult the sojourner’s re-entry back home was, suggesting that friends play a powerful role in his/her reintegration back into Japanese society. In fact, it is quite possibly a more powerful role than the sojourners’ family members have. Also, frequent weekly communication with the sojourners’ network of friends showed significant positive relationships with how different the sojourners’ friends viewed them when they returned to Japan. Although contrary to expectations that more communication would lead to less disparity, the opposite rang true: the more contact per week with friends, the more friends saw the person as different compared to before the trip.

Results from this first stage of research suggest strong relationships between variables relating to participant’s age, how their friends view them upon returning home, and the length of their time abroad. Chapman & Davis (2006) showed differences in readjustment from family and friends, with communication with friends being significantly correlated with ease of readjustment back into Japanese culture, even though higher communication was associated with higher levels of perceived difference in the individual from pre-sojourn to post-sojourn. This work is also seen as confirming that such experiences are not limited to western populations; they apply to Japanese student populations as well. As such, in order to add to this understanding in a Japanese population, the present study aims to add to our knowledge of differences between ones’ communication with friends vs. family home support networks in relation to culture and re-entry shock, focusing on expectations from sojourners who are planning to go abroad.

**Summary**

A substantial amount of research shows most people going for an overseas sojourn experience some type of culture shock. Upon return, a growing body of research also confirms, most returnees experience potentially strong effects re-assimilating, a type of re-entry shock. With one effect of re-entry shock being the negative impact it may have on relationships with family and friends back home (cf. Chapman & Davis, 2006), further work needs to look into relationships between the amount of contact with networks at home, and any culture shock or re-entry shock sojourners may experience.
is clear that the returnee is not the only one who is affected upon returning home, and any "markings" that the unique experience of being a Japanese sojourner bring with them from abroad could lead to a deterioration of some relationships back home. The present study then, looks at links between the amount of culture shock and re-entry shock sojourners expect to experience, and the amount of communication the sojourner expects to maintain with her/his support group back home. The differences in expected communication with groups (such as family compared to friends) may have a strong effect on how they expect to view those people back at home, as well as how they expect to be viewed by the same people. To test these ideas, the following hypotheses are proffered.

**Hypotheses**

H1: Students who expect to have less contact with their social support networks are more likely to expect to experience differences upon returning to their home country.

H2: Students who expect a higher level of frequency of contact with their social support networks are more likely to expect to experience difficulty adjusting to their host culture.

H3: Students who expect a higher frequency of contact with their social support networks are more likely to expect to experience higher initial levels of homesickness.

**Methodology**

**Survey Instrument:**

Data for this project were collected from 40 Japanese students at one small private university and one mid-sized public university in Western Japan. The survey was administered during the student’s class time, and was written in Japanese (after having been translated and cross-translated from the English version by two native Japanese speakers, both fluent in the English language). For editing purposes, a combined Japanese-English version of the survey can be found as the Appendix. The survey consisted of a combination of mostly Likert-type questions, but also included ranking and fill-in scale questions, nominal questions, as well as qualitative open-ended questions. The questions all pertained to both the students’ expected experiences in their upcoming time living abroad, as well as their expected experiences upon returning home.

**Participants:**

The participant demographics show that there was a wide discrepancy in the sex of participants. With 40 subjects providing usable data for this study, there were 36 females (90%) and only 4 males (10%). The subjects’ age ranged from 18 to 22, with an average of 19.85 years. All participants were enrolled in a 4-year university and the range of months spent abroad was from 1 to 10 months, with the average time living abroad being 3.25 months. As to the time of year spent abroad, 20 subjects (50%) went abroad during the summer break, 13 in the autumn semester (32.5%), and 7 over the course of both the summer and autumn periods (17.5%). These sojourns took place mostly in the U.K. (n=13, 32.5%), the U.S. (n=10, 25%) or Canada (n=10, 25%). Other participants went to Australia (n=4, 10%) and South Korea (n=3, 7.5%). Unlike a previous study by the same author (see Chapman & Davis, 2006; Davis & Chapman, 2007), it must be noted that none of the participants study abroad
programs were required as part of their school curriculum. All of them took their sojourn voluntarily.

Analysis

The data analysis was conducted using a Statistical Package for Social Science (SPSS), version 12.0. Simple descriptive analyses (e.g., frequencies, measures of central tendency and distribution, range) provide clear demographic segmentation of the participant pool. Consistent with analyses by Davis et al (2001) on a similar study, a PPMCC (i.e., correlational) matrix was used to explore relationships between scaled variables having high correlations with each other. Additionally, this analysis provides a clear indication of which variables are central to the data collection, and which are peripheral, setting up future analyses that may require such knowledge (e.g., multiple regression).

Quantitative Results & Discussion

While the three hypotheses were not directly supported, several correlates should be discussed to better understand the relationships between student sojourner expectations and adjustment to both the host as well as their home culture. The question of how different sojourners expect the host culture to be was not significantly related to any communication/contact variables in the present study, but was highly correlated with several other expectation variables. Specific correlations with this variable include how difficult sojourners expect adjustment to the host culture to be ($r = .470, p = .002, n = 40$). While not a strong correlate, the relationship between these two variables suggests that if a sojourner has little expectation of culture shock while abroad, then s/he will simultaneously expect there to be minimal adjustment to the host culture. In short, less build-up of differences in a new country results in less shock and the accompanying necessary adjustment to it. Conversely, when going abroad many student sojourners may have built up impressions of a very different host culture. For example, besides the target language (English for over 92% of students in this research), there are the accompanying differences in behavioral and interpersonal styles between Japanese and westerners, as well as the different ways of thinking and more obvious differences such as food and home life. Such “built up” expectations could result in a sojourner either being well-prepared and ready for stemming any potential shock, or for those expecting shock but coming unprepared, having to make necessary adjustments.

Another correlation can be found between sojourner expectations of how different they expect the host culture to be and how different they expect their home culture to be ($r = .406, p = .009, n = 40$). This correlate may represent a consistency in the sojourners’ expectations. The earlier correlate suggested people who expect minimal culture shock also expect minimal adjustment. By extension, this correlate suggests that sojourners who expect the host culture to be different will, in turn, see their home culture as different upon return. It’s a type of equality of expectations. How can a sojourner expect to experience different “sights and sounds” abroad and not expect to see their own culture different as a result of their overseas experience. Surely most people would agree that an extended stay overseas in a country of different customs and traditions, especially in one where the sojourner is not fluent in the host language, could affect one’s perspective. Students may find themselves asking “where do I belong in this culture?” Sojourners who realize such differences, then, would bring the
“new” experiences back home with them. Such new ways of thinking could be used to reevaluate their own culture (qualitative results discussed later in this paper confirm that the sojourn did, in fact, cause several students to see Japan in a new way, differently or “objectively” compared to the rest of the world.) This difference in how they see Japan may or may not be what they expected when they returned home. Research on reverse culture shock has suggested that when sojourners return, they are often “isolated” because they have experiences that non-sojourner friends and family can’t relate to. That effect of reverse culture shock may actually further the impact of how different it really was being abroad.

The next two correlates have to do with the sojourners’ expectations of how people in their social support networks at home will view them upon return. A moderate correlation is seen between the variable of how different the sojourners expect the host culture to be and how different they expect family to view them upon return \( (r = .484, p = .002, n = 40) \). Similarly, there is a correlation between how different sojourners expect the host culture to be and how different they expect their friends to view them upon return. \( (r = .404, p = .010, n = 40) \). There are a few reasons why these correlates (although moderate) were found. For Japanese sojourning students in particular, it could be said that there are significantly different types of relationships with their family than with their friends (something that could conceivably be argued for many hierarchal Asian cultures). Compared to western countries, relationships with families in Japan may be at a more “formal” level or structure than relationships with friends. That is, when looking at relationships with senior family members (parents, grandparents, and elder siblings) there is a hierarchy in both interpersonal communication style as well as in language (discussed earlier, keigo is hierarchal Japanese language used by people to denote status and rank in relationships). Part of the “formality” of familial relationships may include expectations not on the part of the sojourner, but by senior members of his/her family, the very people who likely provided the opportunity to sojourn overseas. Due to such expectations from the family, coming back home the sojourner may expect the family to see him/her as being more different than would his/her group of friends. Similarly, the sojourner may feel that out of respect for senior members of the family, they are obligated to fulfill expectations of the family. That is, if they weren’t in someway affected by their sojourn, the family may think their sojourn should not have been made. After all, if mom and dad (or the grandparents) put up the funds for the overseas trip, they would like to see some tangible benefits from the experience in the form of a “changed” or at least more “educated” returnee. The simple but direct question from a parent could easily alter how the student sojourner is seen upon coming home: “You can’t speak English [or Korean] better after staying overseas for so long? Why not?”

Expectations from friends, on the other hand, are less since there is a much more informal relationship between the sojourner and his/her friends. Due to their more casual relationship, they are less likely to expect significant change in the returnee than are family members because there were few, if any, expectations going in. The possible exception to this may from classmates who may be expectant of a returnee to be more fluent in the target-language if the overseas stay was an extended one. The lack of higher expectations coming back to friends in this study could be due to the short time abroad (although the average time spent abroad was just over 3 months, the majority of students were abroad for about one month).

Additionally, the variable of how difficult sojourners expect adjustment to host culture to be was
correlated with two variables: how different sojourners expect their family to view them upon return (r = .345, p = .029, n = 40), as well as how different they expect their friends to view them upon return (r = .364, p = .021, n = 40). These correlations (which both deal with the expectations of people back home) could explain two styles of sojourner expectations. The first is that as the sojourners’ level of expected adjustment to the host culture goes up, so will the expectation in how different their family and friends will see them when they come back home. Mentioned earlier, when a student travels abroad and expects culture shock or a difficult adjustment, perhaps due to a new educational environment or heavy submersion into the target language (English in most cases in this study, though 7.5% of subjects went to study Korean), upon returning they are also likely to expect their social support network at home to see them as being affected by the sojourn. Conversely, those subjects who have little if any expectation of difficulty when adapting to the host culture are less inclined to expect their friends and family to view them differently when coming home. It was suggested earlier that built up expectations in differences in the host culture (leading to possible culture shock) may lead to a build up in expected differences back home (leading to reverse culture shock), whereas and the lack of expected differences led to fewer expected adjustments. After all, students who expected big differences and feel they were strongly affected by the sojourn may want their friends and family to notice the “new me” upon return. As previous research has shown, however, one of the effects of reverse culture shock is that the returnee, however much s/he was affected by the sojourn, may only be the center of attention for a short time.

Finally, the number of times per week sojourners expected to communicate with family was significantly correlated with how many times per week they expected to communicate with friends (r = .762, p < .001, n = 40). Given the ease of technology these days, with most if not all student sojourners proficient in email and real-time chat software, it is not surprising that students would be communicating equally with both their family and friend network back home. One easy form of communicating to one’s home when abroad is to write up a short story or “what’s new here” message and send off copies to a long list of contacts they have stored in their email address book (much like people send out Christmas newsletters to a large group of friends, family and/or co-workers, etc.) during the holiday season. These are commonly called “blanket emails” and make communicating recent events while abroad easy for the sojourner. Combining groups of family members and friends together into one large social network insures nearly even distribution of the sojourners’ experience to those back home.

While these results do offer some strong to moderate correlations, these correlations did not support the study’s hypotheses that students expecting less contact with their social support networks while abroad also expect these same networks to view them very differently upon their return. To further understand sojourns, however, the survey asked some open-ended questions that shed light on how sojourners foresaw both their journey, as well as their return.

**Qualitative Results & Discussion**

Included in the survey were some open-ended questions that asked subjects what they expect to be the biggest challenges to a) adapting to their new “host culture” as well as b) what they expect will be the biggest challenges re-adapting when they return to their “home culture.” Two interrelated
questions asked why they were interested in going abroad, as well as what they felt were the greatest benefits to studying abroad. As such, this part of the paper briefly reviews the relevant responses.

**Adapting to the Host Culture**

One question focusing on a central theme of this research, adapting to the new “host” culture, asked: “What do you expect to be the greatest challenges you will face in adapting to the host culture?” When studying the answers to this question, the researcher found it both logical and quite simple to categorize the large number of replies (90% of subjects gave written responses) into one of four types of experiences: language differences, differences in interpersonal and/or social skills, lifestyle differences (including life with the host family as well as social customs and laws of the country), and, lastly, differences in perspective. It should be noted that since subjects often wrote more than one reply, those replies may have been separated into different areas by the researcher. For example, communication with my host family is viewed as a challenge with both language and life with the host family. In line with previous research (cf. Nippoda, 2002, Yashima, 1995), nearly half of the replies stated that using English, obstacles in learning the language or communicating with foreigners as their primary concern. This was followed by over 60% of subjects who believe that challenges in daily life could hinder their adaption to the host culture, with the largest concerns given being the “different food culture” and “different daily styles.”

The other area of concern the author found logically related falls under “differences in personal perspective,” and could be argued to affect not how sojourners “fit in,” though that is clearly a large concern, but rather with how they “see” the host culture they are in and how open they should be to other ways of thinking. Concerns in this area about how to adapt to the new culture were given by just over 20% of subjects, and included the need to “change my thinking to adapt,” “experience different points of view (or different cultures),” and the need to “understand and accept/respect other cultures (with and) without comparing it to Japan.” The author believes that the self-awareness on the part of sojourners needing to open their minds up to the new culture is an important first step toward accepting all the potential rewards that an overseas experience can offer them!

Given the sojourner feeling found in these replies, a discussion on how they fit into previously known research must be given. After the target language itself (English in most cases, but 7.5% of sojourners in this study did go to Korea for the Korean language), Japanese students most often cite social and interpersonal skills as a big concern when studying abroad (as confirmed by Furnham & Bochner, 1986; Okazaki-Luff, 1991). Responses to this survey convey a similar worry, with over 25% expressing concern over “fitting in” in both verbal and nonverbal ways. Replies included concern over “learning how to express myself accurately” and “learning how to behave in different contexts and conversations.” In more internalized behavior, one subject wrote that s/he worried about “learning how to initiate a positive attitude” though it is unclear if that is a mental attitude or perspective, or in her mode of verbal communication. Yashima (1995) found that many Japanese students who viewed their time abroad as difficult or problematic (i.e., they found it hard to “fit in” or had difficulty making friends easily) most often blamed their lack of English communication skills almost as much as their behavioral and social skills, something replies from sojourners in this study confirms. Such communication is not only limited to verbal expression but also to non-verbal “extroversion” (Yashima, 1995; Yashima & Viswat, 1991, 1993). This includes the personal attitudes toward
communication that people see as the “right thing to do” in social situations, or as one subject noted “knowing when to laugh” in conversations. Also being open and “frank” was seen as vital by being able to “express feelings of satisfaction and dissatisfaction openly rather than hiding them” (Yashima, 1995, pp.99-100). Knowing the right combination of both verbal and nonverbal behaviors, not an easy task for anyone let alone a sojourner living in a new culture with limited time and language abilities, can greatly improve the quality of life during the sojourn.

Re-adapting Back to the Home Culture

Focusing directly on one of the central tenets in this research, the next question asked “What do you expect to be the greatest challenges you will face in readapting to your home culture?” While this question had a 70% response rate, it should be noted that of the 40 subjects who gave data for this research, 20 (or 50%) were only planning to study abroad for one month, a fact that may explain why this write-in rate is the lowest. Furthermore, going abroad for only one month may see that time abroad as too short so they “don’t foresee any problem coming back” (which is exactly what three subjects noted). Given this, the areas of “re-adaptation” subjects were concerned with have been categorized into four areas: adaptation to language and communication, cultural differences, interpersonal and/or behavioral adjustments, and daily lifestyle/environmental adjustments.

From these four areas, the greatest concern from subjects was with daily lifestyle and environmental adjustments (39%). These were generally defined as adjustments to one’s environment and factors out of the control of the sojourner, as opposed to behavioral differences the sojourner has some ability to adjust (see below). Examples included adaptations to jet lag, food, “lifestyle differences” and “how to live at home again.” Previous research had shown that of reported readjustment problems, the biggest aspect of reverse culture shock for Japanese regarded the number of implicit rules which control daily behavior. As respondents in previous research confirm, it was tough returning to “a tight and homogeneous society. I had the feeling I had to behave like others did and I was afraid that I stood out” (Enloe & Lewin, 1987, p.234); and Japanese society and lifestyle is too “strict,” where people must always “follow a code” of unwritten rules and behaviors in their daily life (Chapman & Davis, 2006, p.100). Storti (1997) adds returnees may even resent what they see as limits on their freedom, though subjects in this study failed to report anything that “extreme.” Related to this, a somewhat small number (25%) of subjects reported concerns with interpersonal or behavioral adjustments. Sojourners worried about “getting along with friends in Japanese,” “catching up on what I missed,” dealing with “the envy of someone being abroad” “coming back from being spoiled while abroad,” “overcoming a “lost” feeling in order to come back to reality” and “maintaining what I learned abroad once I go back home.” Interestingly, the two areas that showed the least concern when readapting to their home culture were the language (“I worry about using Japanese”) and cultural differences, such as “I may notice the flaws in Japanese society” or “differences in values” (slightly under 15% in the case of both areas). As mentioned earlier, it is quite likely that with half of the sojourners planning their overseas stay for only one month, there would hardly be enough time to feel significant cultural differences, therefore, having little if any “readjustment” to deal with back home.

Not directly related to the central premises of culture shock or reverse culture shock in this paper, two interrelated questions, nevertheless, sought more feedback about the simplest of questions: why were sojourners interested in going abroad and what do they believe are the greatest benefits of doing
so. Replies were abundant (over 90% of subjects replied) and fall into one of four broad groupings: language and communication, live abroad and get cultural/life experience, self-help or self-improvement, and gain new perspectives on Japan.

Nippoda (2002) mentioned there are two primary reasons for most young Japanese studying abroad, the first one being the desire to improve English language skills. Answers in this body of data support that, with 38 out of 40 subjects responding to this question, nearly half of the responses indicated the chance to “brush up my English,” “get experience using English,” or “communicate with foreigners/native-speakers,” answers that were also given to the question of why they were interested in going abroad in the first place. As Nippoda (2002) mentions, the second most popular reason for wanting to study abroad is to gain more “life experience,” or “cultural experience” or following the hope of changing one’s perspective on life. Survey results show nearly half of the respondents saying they were going abroad for such a “real world experience,” such as getting “something I can’t experience in Japan,” “experience something that may change me,” or the reply most often given: “increase my interest in other cultures.”

While the strong desire to live abroad as a reason for students to be abroad may fit this description, the author found a different set of responses that fit into what he calls self-help and/or self-improvement, marked by desires to change something inside the character of the individual sojourner. Over 34% of subjects wrote replies including “I want to be independent,” “I want to grow my mind,” “I want to feel responsibility as a foreigner when I am abroad,” “I hope to improve my self-confidence,” “I want to see what I can do in my life after this experience” or “I want to work abroad someday.” Lastly, a small number of subjects (6.5%) had the hope of seeing their home culture from a new point of view, saying they want to “re-understand other cultures as well as my own,” “see Japan objectively after coming home” and “see Japanese character from the perspective of a foreigner.”

Caveats

It was previously mentioned that this work is the second in a multi-stage body of work by the author, and in order to benefit any future work in this area by him, or by any other scholars, some limitations deserve mentioning. First, as noted earlier, of the 40 subjects who gave data for this research, 20 (or 50%) of them were only planning to study abroad for one month, a fact that may explain why so little readjustment was foreseen upon returning to their home country. After all, for many young people, a 4-week break away from home may seem like just an extended vacation, albeit one where some studying is required! Furthermore, with 90% of the subjects in this work being female, a more equal distribution of the sexes may yield differences in experiences with culture shock, re-entry shock and amount of communication with home support networks (although previous work has yet to find such sex differences, see Chapman & Davis, 2006). Collecting data from a larger data pool would help overcome both of these deficiencies. Also, data for this study were collected in Hiroshima, a mid-size city in western Japan, far from the two main “hubs” of Japan that have a far greater number of foreigners living in them: the greater Tokyo and Osaka metropolitan areas. Collecting data from Japanese in those areas would likely yield different expectations of culture and re-entry shock, as people living there are more likely to have had more contact, or at least been exposed to non-Japanese, thereby possibly affecting their impressions and opinions of foreigners even prior to departing Japan.


Key words: Japanese student sojourners, culture shock, re-entry shock, re-adaptation, social support networks, home networks

Note

The author would like to extend gratitude to the following scholars whose efforts to translate the English measure into Japanese made this study possible: Jun Sasaki (Assoc. Professor at Hijiyama University, Hiroshima) and Yuji Nakazato (Assoc. Professor at Hijiyama University, Hiroshima).

Damon E. Chapman, M.A. (言語文化学科国際コミュニケーションコース)
(2007.10.31 受理)
Appendix: Questionnaire (Combined English/Japanese Version)

FOR INDIVIDUALS WHO PLAN TO STUDY ABROAD

Thank you for participating in this research study. The study is being supervised by Damon E. Chapman, Associate Professor at Hijiyama University and Daniel Cochece Davis, Assistant Professor at Marist College, New York (U.S.A.). The purpose of this survey is to examine how people deal with differences between cultures. It asks people who have studied abroad how they feel about their experiences before they go abroad. Your participation is completely voluntary and you are free to skip over any question you feel unable/or unwilling to answer by simply writing “no answer”. The results of this study will appear in a scholarly publication. However, all participants’ responses will be kept anonymous, and your honesty and participation are appreciated.

1. What is your sex? Male Female
2. What is your age? ___________ years
3. Why are you interested in studying abroad? (please explain briefly)
4. How long do you plan to study abroad? ___________ months
5. During which semester and year do you plan to study abroad? (e.g. Autumn, 2007)
6. In which country do you plan to study abroad?
7. How different do you expect your host culture to be compared to your home culture? (circle one)
   1. extremely similar
   2. neutral
   3. extremely different
8. How difficult do you expect it to be to adjust to your host culture?
   1. not difficult
   2. neutral
   3. extremely difficult
9. What do you expect to be the greatest challenges you will face in adapting to the host culture? (please explain briefly)
10. How many times a week do you expect to communicate with family at home? ________
   1週間に何度、自国の家族と連絡を取ると予想していますか。

11. How many times a week do you expect to communicate with friends at home? ________
   1週間に何度、自国の友達と連絡を取ると予想していますか。

12. What do you expect your main method of communication to be with your family?
   (i.e., phone, e-mail, etc.)
   家族と連絡を取る際、どのような通信手段を利用すると予想していますか。

13. What do you expect your main method of communication to be with your friends?
   (i.e., phone, e-mail, etc.)
   友達と連絡を取る際、どのような通信手段を利用すると予想していますか。

14. Rank in order, from most used to least used, the main method of communicating you expect to do with your family. (1 to 6) 留学中に家族と連絡を取るために最も使用される方法を(1)とし以下の6つの方法に順位をつけください。(1から6まで)
   ______ Phone/電話
   ______ E-mail: PC or phone e-mail (SMS, etc.) / E-mail (PC) /携帯電話E-mail（SMS, etc.）
   ______ Letters/手紙
   ______ PC-Based Voice Mail and/or PC Telephone (e.g. Skype)
   インターネット回線経由のボイスメールもしくはSkypeなど
   ______ Internet Chat Software (e.g. Yahoo Messenger, MSN Messenger, etc.)
   インターネットチャットソフト（例：Yahoo Messenger, MSN Messengerなど）
   ______ Other (please list) ______ / その他（簡単に説明してください）：__________

15. Rank in order, from most used to least used, the main method of communicating you expect to do with your friends. (1 to 6) 留学中に友達と連絡を取るために最も使用される方法を(1)とし以下の6つの方法に順位をつけください。(1から6まで)
   ______ Phone/電話
   ______ E-mail: PC or phone e-mail (SMS, etc.) / E-mail (PC) /携帯電話E-mail（SMS, etc.）
   ______ Letters/手紙
   ______ PC-Based Voice Mail and/or PC Telephone (e.g. Skype)
   インターネット回線経由のボイスメールもしくはSkypeなど
   ______ Internet Chat Software (e.g. Yahoo Messenger, MSN Messenger, etc.)
   インターネットチャットソフト（例：Yahoo Messenger, MSN Messengerなど）
   ______ Other (please list) ______ / その他（簡単に説明してください）：__________

16. How intense do you expect your feelings of homesickness to be during your first week away? (circle one)
   留学した最初の1週間はどのくらい強いホームシックにかかっていると予想していますか。
   (〇をつけて下さい)
   ______ not intense  ______ neutral  ______ extremely intense
   なし 中間  たいへん強い

   Damon E. Chapman
17. How intense do you expect your feelings of homesickness to be during your last week away? (circle one)

How intense do you expect your feelings of homesickness to be during your last week away? (circle one)

(〇をつけて下さい)

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18. How differently do you expect to view your home culture upon your return home? (circle one)

帰国際、自国の文化がどの程度変わって見えると予想していますか。（〇をつけて下さい）

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19. How different do you expect your family to view you upon your return? (circle one)

帰国後、家族はあなたがどの程度変わったと感じると予想していますか。（〇をつけて下さい）

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20. How different do you expect your friends to view you upon your return? (circle one)

帰国後、友達はあなたがどの程度変わったと感じると予想していますか。（〇をつけて下さい）

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21. What do you expect will be the greatest challenges in readapting to your home culture? (please explain briefly)

What do you expect will be the greatest challenges in readapting to your home culture? (please explain briefly)

(please explain briefly) 自国の文化に再び適応するに当たり、何が一番大きな障壁になると予想していますか。（簡単に説明してください）

22. What do you believe are the greatest benefits of studying abroad? (please explain briefly)

What do you believe are the greatest benefits of studying abroad? (please explain briefly)

(please explain briefly) 留学することの一番大きな利点は何ですか。（簡単に説明してください）

Thank you very much for cooperating with this research. ご協力ありがとうございました。