

UMN Curriculum Integration Conference, April 15-17th, 2004

“Bringing It Home: Follow Up Courses for Study Abroad Returnees”

Friday, April 16th, 2004, 10:15-11:45 AM

Margit Johnson, Off-Campus Studies Associate Director,

mjohnson@acs.carleton.edu

Carleton College, Northfield, Minnesota

Cross Cultural Studies Concentration 175: I’m a Stranger Here Myself

www.acad.carleton.edu/curricular/CCST

Course description:

Designed for students who are returning from off-campus studies or who have lived abroad, or for anyone who has had the experience of being an outsider, this course will explore theories and models of intercultural competence and intercultural transition. Using the intercultural experiences of the students in class as preliminary evidence, the course will develop a vocabulary and theories about the nature of intercultural contact and then test their usefulness by applying them to the analysis of specific historical and literary evidence.

Course outcomes:

Upon completion of this course, students will be able to:

1. Describe transition theories, intercultural competence, developmental models of intercultural sensitivity and identity development, and homecoming and reentry in an intercultural context.
2. Identify their own cultural values and characteristics, and compare them with others from different cultural backgrounds.
3. Differentiate between stereotypes, generalizations, cultural norms and values, and verbal and non-verbal communication.
4. Analyze the literary evidence in the context of intercultural theories.
5. Apply their understanding of intercultural theories to the literary evidence and to new intercultural interactions in the classroom and the wider community.

Highlights of the course:

1. Practice-to-theory-to-practice pedagogy.
2. Students’ backgrounds and experiences; half of the students are international, the other half are U.S. Americans who have studies abroad, are Third Culture Kids, and/or are first-generation students.
3. Teaching team; 2 instructors with diverse ethnic and academic backgrounds.
4. Intentional intercultural interactions; among students – group discussions, film groups, and projects; and in the community – dinners, interviews, panel discussions, and community-oriented group projects.
5. Primary texts and narratives vary with instructors’ discipline; intercultural theories remain constant.

Additional food for thought:

Yershova, Yelena, Joan DeJaeghere, and Josef Mestenhauer. “Thinking Not as Usual: Adding the Intercultural Perspective.” *Journal of Studies in International Education*, 4, spring 2000.

Students should be explicitly and purposefully prepared to be cultural learners, as well as critical and comparative thinkers in culturally diverse environments. They should be taught how to integrate their knowledge across the disciplinary and cultural contexts, to expand their skills

beyond specific tasks or issues, to see culture's influence on their own thinking, beliefs, values, and assumptions, and to discern the cultural programming of others. (67)

4.16.2004

UMN Curriculum Integration Conference

10:15-11:45 AM

Bringing It Home: Follow Up Courses for Study Abroad Returnees

“I’m a Stranger Here Myself...” While that may not be entirely true (I was born and raised in Minneapolis), it *is* the name of an intercultural transitions course taught at Carleton College as part of a Cross Cultural Studies Concentration or minor.

Let me provide some context for you before I describe the course in detail. First, Carleton College is a small, liberal arts institution about 40 miles south of here in Northfield, Minnesota. You can read a more detailed summary of the school in this brochure [*show CCST*], but suffice it to say that of the 1800 students enrolled at Carleton, US American students come from all 50 states, and international students, who make up 4% of the student body, are from 31 different countries. The Class of 2003 is representative of students at Carleton - 64% of them studied off-campus on 125 different programs in 45 different countries during their four years at Carleton. Carleton faculty direct 13-14 programs each year ranging from language immersion programs in France, Spain, Russia, and Mali, among others, to programs rooted within academic departments such as geology, political science, anthropology, American Studies, studio art, and more.

The presence of international students and international faculty, and the centrality of off-campus studies in the Carleton curriculum play a significant role in a relatively new interdisciplinary concentration called Cross Cultural Studies, described in this blue brochure. The concentration was created four years ago to “bring together US American and international students who have cross-cultural experience in team-taught, interdisciplinary seminars to address and explore global issues and problems in a comparative, collaborative framework.” [see website, www.acad.carleton.edu/curricular/CCST]

The core courses in the concentration are “Growing Up Cross Culturally,” a first year introduction to cross cultural studies, the “I’m a Stranger Here Myself” course, a methods course in cross cultural theory and practice, and a senior capstone seminar. Additionally students are required to take four electives selected from regional courses that transcend national boundaries, comparative courses, and global issues courses. All the core courses are team taught with US American and international faculty working together and comparatively, essentially practicing what they are preaching.

Cross Cultural Studies 175, the so-called “Stranger” course, is “designed for students who are returning from off-campus studies or who have lived abroad, and for anyone who has had the experience of being an outsider... The course explores theories and models of intercultural competence and intercultural transitions. Using the actual experience of the students in class as its evidence, it first develops theories about the nature of intercultural contact and then tests their usefulness by applying them to the analysis of specific historical and literary evidence.” You can see from the course description that it goes beyond a reentry course for returning study abroad students. It examines intercultural transitions as a recurring and educative process for a wide range of students. For the past three years half of the students have been international students,

and the other half are US Americans returning from off-campus studies, Third Culture Kids, and so-called hyphenated Americans.

The course is based on four objectives, as found on the syllabus on the second page in your packet:

1. Provide a course within the CCST concentration that focuses on intercultural transitions and intercultural competence, using theory and practice.
2. Introduce students to theories and models of culture shock, transitions, reentry, cultural identity, and intercultural competence.
3. Test the theories and models, using students' own experiences, case studies, and narratives found in literature, media, and interviews.
4. Apply the theories and models in new intercultural encounters on campus and in the wider community.

The specific student outcomes and highlights of the course are summarized on the blue summary sheet.

The course relies heavily on a practice-to-theory-to-practice pedagogy. For example, we start the course with the title, "I'm a Stranger Here Myself." What does it mean to be a stranger, to be the "other," an outsider, an alien, exile, tourist, sojourner, foreigner or immigrant? We ask the students to ask themselves, "Who am I, and who am I as a cultural being?" [*play first video clip*]

The questions are not easy, nor are the answers easy or quick. We use numerous intercultural and cognitive theories and models to provide a framework for the course and for students' reflections. For example, we discuss cultural identity as internalized components of personality that are generally shared with other members of one's cultural group or groups, as in subcultures. Alfred Shütz' model of the stranger and Erik Erikson's theory of identity development provide students with some terms to help them talk about the confusion that Kalia referred to or the lack of clarity that Maria mentioned. We have students examine their cultural value orientation, as defined by Kluckhohn and Strodtbeck's model. Students discuss Janet Bennett's theory of cultural marginality and ways to construct multiple cultural identities.

Before we use Milton Bennett's developmental model of intercultural sensitivity (DMIS), exploring different stages of encountering cultural difference, we have students read Paul Gauguin's *Noa Noa, the Tahitian Journal*. The students are enchanted by his sketches and paintings of Tahitian people and landscapes. They are, however, incensed with his description of the women who "had the grace and elasticity of healthy young animals. A mingled perfume, half animal, half vegetable emanated from them" (p. 4). Once students become familiar with Bennett's terms including superiority as an expression of the stage of defense, they more openly and constructively debate their discomfort with and understanding of Gauguin's 19th century cultural values.

In week 4 of the course the students view several cross cultural films, including *Black Robe*, a Canadian film about early Jesuit missionaries encountering First Nations people. An international student wrote in a reflection paper, "Many scenes in the movie reminded me of the comments I have heard people pass around when cultural differences are discomfoting and not looked upon favorably. Those and other examples in *Black Robe* correspond to the defense state of the ethnocentric stage in cross-cultural interaction described by M. Bennett. Both parties exhibit denigration, which Bennett describes as 'the derogatory attitude toward differences'."

A course about intercultural transitions obviously deals with culture shock and reverse culture shock. Again, we start with literary texts, film clips, and the students' own experiences. Here is one of our students, an international student from Nepal: [*play second clip*]. Eva Hoffman's memoir and one of the main texts, *Lost in Translation*, provides another graphic example of intercultural transitions, in her case as a refugee from Poland to Canada. She writes, "To me, these [Canadian] interiors seem oddly flat, devoid of imagination, ingenuous. The spaces are so plain, low-ceilinged, obvious; there are no curves, niches, odd angles, nooks or crannies – nothing that gathers a house into itself, giving it a sense of privacy, or of depth" (p. 102). She articulates the disorientation and quick judgments common to those experiencing culture shock.

The course examines Janet Bennett's theory about culture shock as a form of transition shock, and Craig Storti's homecoming model that includes expectation adjustments. An on-line resource found on the University of the Pacific website, "What's Up with Culture," (www3.uop.edu/sis/culture.index.htm) assists students with intensity factors related to culture shock, common reactions, and coping skills. Here is Sujan again, from a video that we made as an offshoot of the "Stranger" course: [*play third clip*].

The challenges that Sujan and other students address in the course are real. The classes are structured so that students can test the theories against their own experiences in small and large group discussions. They also interview international staff and faculty who have experienced intercultural transitions. The students' papers identify one or more models that are applicable to the interviewees' stories. One student used Shelley Smith's intercultural communication competence model to inform his interview with Nalongue, a staff person from Togo, West Africa. In his paper he states, "I want to apply the communication strategy dimension of Smith's model to look at two interactions [mentioned in the interview]." The student examines Nalongue's stories and compares them to Smith's communication strategy. He concludes, "Though Smith's model is very good at describing some situations, I think it would have been able to better capture the experience of reentry had it incorporated a few more assumptions. The changes that take place when a person lives away from home could have been broadened... The model is very individualistic...it does not [address] the way the individual is perceived by the community at home and the change in that perception as a result of his or her residing in a different place. In Nalongue's case, the model would have worked better if it included such 'societal' perceptions as well."

Students are the first to argue that theories and models are limited and lack the complexity of real experiences. They certainly don't want to pigeon-hole or standardize their own experiences. But they acknowledge that the models provide useful structures and terminology to think about recurring patterns that they detect during their intercultural transitions. Following an evening panel discussion a US American student wrote, "Before tonight and indeed before this class began, I never really considered the legitimacy of being a stranger within one's own culture. When I returned from my semester in Melbourne, Australia, a conflict developed within me, because I was finally back home – home in Ames, Iowa and home here at Carleton. Yet I felt out of place, uncomfortable, unwelcome, and unfamiliar...Now, however, after reading about the concepts of 'stranger' and 'other,' and after listening to the speakers talk about what it means to be multicultural and cross cultural, I am finally beginning to understand what it means for *me*. Being a stranger is not necessarily a bad thing." The theories provide the students with useful lenses through which they can view others and themselves as they move between cultures.

When asked in mid-course evaluations what they found most effective, one student wrote, "Learning how to approach literature and ideas in a less academic way, and yet still analyzing

the material in an objective manner.” Another student commented, “Most helpful have been class participants’ shared anecdotes in relation to issues raised in readings.” When asked at the end of the course “What are the most important ideas, concepts, or theories you have learned in this course?” a student replied, “All the theoretical stuff helped me understand how people react in an alien culture. Also made me more sensitive to cultural and behavioral differences. I already find myself applying stuff I’ve learned in everyday situations.” Another student complained after class that she could no longer watch a movie without analyzing it through one theoretical lens or another.

There are traps and pitfalls in the Stranger course. Team teaching, literally side by side, presents multiple perspectives and sometimes multiple expectations or different instructions, in spite of our weekly joint planning sessions. Students alternately appreciate the diversity represented in the instructors and express frustration that we do not always speak as one. Welcome to the real world, or at least a tiny glimpse of it in the classroom.

Using the students’ experiences as primary evidence and testing theories and models against students’ personal stories can sometimes lead us out onto emotional thin ice, as Sujana intimated in the last video clip. We use four strategies to address students’ vulnerability. We make it clear on the first day that class discussions are confidential. Personal stories are not to leave the classroom. Students are expected to respect one another’s point of view and the privacy of their stories. Second, we will often use literature, films, interviews, and panel discussions as the first line of evidence to test a new theory or model. That allows students to ponder someone else’s words and feelings about navigating intercultural transitions or multiple cultural identities before they tackle their own. Third, we encourage students to express their concerns, questions, and feelings in some of the reflection papers, which we can respond to in writing. And finally, we use office hours to meet with individual students, with the hope that a one-on-one conversation can address problems that they may not feel comfortable raising in class.

Another challenge in the course is the practice-to-theory-to-practice pedagogy. It is time consuming. It takes time to develop the narratives, be they students’ experiences or literary works. Then it takes time to introduce and discuss a new theory, and then explore the connections or inconsistencies between the theory and the narratives. It also takes time for dominant culture US American students in particular, even those who have studied or traveled abroad, to understand that they may have a cultural identity and describe what that is. In the video Maria from Seattle describes herself as a “mutt of Europe.” What does that mean? How can she begin to unpack that expression to more accurately understand and articulate her cultural identity? Classes at Carleton are 70 minutes in length, 3 times a week, during a 10 week term. Often that just isn’t enough time to unpack the stories, theories, reflections, and syntheses needed to fully achieve the course objectives. But that may be true with any college course.

I hope that you will have more comments and questions about this course. One that I would toss out is the concern expressed by some that it is not grounded in a particular discipline or department. It may lack intellectual focus and therefore may be an academic lightweight. Without attempting to answer that challenge at this time, I will leave you with this quotation from an article entitled “Thinking Not As Usual: Adding the Intercultural Perspective:”

Students should be explicitly and purposefully prepared to be cultural learners, as well as critical and comparative thinkers in culturally diverse environments. They should be taught how to integrate their knowledge across the disciplinary and cultural contexts, to expand their skills beyond specific tasks or issues, to see culture’s influence on their own

thinking, beliefs, values, and assumptions, and to discern the cultural programming of others. (67)

Yershova, Y., J. DeJaegbere, & J. Mestenhauser (2000). Thinking Not As Usual: Adding the Intercultural Perspective. Journal of Studies in International Education, 4, spring 39-78.

Thank you.

Syllabus for CCST 175
I'm a Stranger Here Myself
Winter Term 2004
MW 11:10 – 12:20, F 12 – 1

Course Objectives

- Provide a course within the CCST concentration that focuses on intercultural transitions and intercultural competence, using theory and practice.
- Introduce students to theories and models of culture shock, transitions, reentry, cultural identity, and intercultural competence.
- Test the theories and models, using students' own experiences, case studies, and narratives found in literature, media, and interviews.
- Apply the theories and models in new intercultural encounters on campus and in the wider community.

Week 1

January 5

Introductions

Course Logistics

Homework for 1/7:

Alfred Schütz *The Stranger: An Essay in Social Psychology*
pp. 81-94, 317, 281

Rolf E. Muuss *Marcia's Expansion of Erikson's Theory of Identity Formation* pp.
260-270

Erikson's Stages of Development

January 7

Topic: the "Other"

Schütz, Erikson

Homework for 1/9:

John McLeod *Beginning postcolonialism* pp. 37-40, 44-46

Edward Said *Orientalism* pp. 87-91

January 9

Topic: Cultural Identity and Perspectives on "Otherness"

Said, McLeod

Homework for 1/12:

Gauguin *Noa Noa* pp. 1-40

Week 2

January 12

Topic: Cultural Identity and "The Exotic Other"

Perspectives on Cultural Identity

Homework for 1/14:

Noa Noa pp. 40-65

January 14

Topic: Cultural Identity and Intercultural Sensitivity

Homework for 1/16:

Milton Bennett *Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity* pp. 21-41

Julio Ramón Ribeyro *Alienation* pp. 23-33

January 16

Topic: Developmental Model of Intercultural Sensitivity (DMIS)

Ethnocentric Stages: Denial and Defense

Ribeyro

Homework for 1/19:

Milton Bennett *Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity* pp. 41-46

Find examples in print media reflecting ethnocentrism.

Reflect on your own cross-cultural experiences from the DMIS perspective and be prepared to discuss them in class.

Small Group 1: prepare one question for class discussion on Monday

Week 3

January 19

Topic: DMIS

Homework for 1/21:

Janet Bennett *Transition Shock: Putting Culture Shock in Perspective*
pp. 215-223

G.S. Sharat Chandra *Saree of the Gods* pp. 65-70

January 21

Topic: Culture and Transition Shock I

J. Bennett
Chandra

Homework for 1/23:

Read the assigned module chapters and do the online exercises. Be prepared to discuss the main issues in class. <http://www3.uop.edu/sis/culture/index.htm>

1.6.3 Communication styles

1.6.4 Intensity Factors

1.7 Surprises and Shocks

1.7.1 Common Reactions

1.7.2 The Four Levels of Cultural Awareness

1.7.3 Transition Tips

Film Viewing

Individual Paper (3-4 pages), due: 1/28

1. Identify an intercultural issue in your assigned film

2. Discuss how it is portrayed

3. Incorporate specific secondary sources (i.e. M. Bennett's DMIS model, rhetoric of colonial discourse, etc.)

4. Describe how it relates to your personal experience

January 23

Topic: Culture and Transition Shock II

"A Different Place" Video

Week 4

January 26

NO CLASS: free for film viewing

Homework for 1/28:

Young Yun Kim *Becoming Intercultural* pp. 4-10

January 28

Topic: DMIS ethnorelative stages

Film Paper and Group Report due

Ethnocentrism Review

Introduction to Ethnorelative Stages

Visitor: Peace Corps Volunteer Returnee

Homework for 1/30 :

Milton Bennett *Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity* pp. 46-59

Alice Kaplan *French Lessons: a Memoir* pp. 45-58

Be prepared to discuss in class where you think you are placed on the DMIS; give specific reasons and examples. Relate your personal experiences to readings, both fiction and theory.

January 30

Topic: DMIS Ethnorelative Stages: Acceptance and Adaptation

M. Bennett, Kaplan

Homework for 2/02:

Milton Bennett *Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity* pp. 59-71

Aneta Pavlenko "In the world of tradition, I was unimagined": *Negotiation of identities in cross-cultural autobiographies* pp. 317-344

Week 5

February 2

Topic: Role of Language in cross-cultural integration

Pavlenko, M. Bennett

Homework for 2/4:

Ruth Praver Jhabvala *Disinheritance* pp. 319-330

Anita Desai *Various Lives* pp. 11-17

February 4

Topic: Intercultural Communication

Jhabvala, Desai

Introduction to Interview Project

Homework for 2/6:

Shelley Smith, *Identity and Intercultural Communication Competence in Reentry* pp. 304-314

Prepare and bring to class 8-10 questions for interview, referring to intercultural issues, such as transition, identity, culture shock.

Use Shelley Smith's article on identity and intercultural communication competence to frame your questions.

	<p>Read the assigned module chapters. Be prepared to discuss the main issues in class. http://www3.uop.edu/sis/culture/index.htm 1.6 Communication Across Cultures, What are They Trying to Say? 1.6.1 The Body Speaks 1.6.2 Public and Private Spaces</p>
February 6	<p>Topic: Nonverbal Communication Intercultural Communication Theory <u>Introduction of Final Project:</u> Short abstract about final project due: 2/18 <u>Homework for 2/11:</u> Paulino Lim, Jr. <i>Homecoming</i> pp. 90-96 Read the assigned module chapters. Be prepared to discuss the main issues in class http://www3.uop.edu/sis/culture/index.htm 2.3 Back Home: Neither Here nor There 2.3.1 Returning Home 2.3.2 If you have returned home from abroad 2.3.3 Ten Top Tips 2.3.4 Ten Top Challenges 2.4 What Did you Learn Abroad? 2.4.1 Seventy-Five Long-term Outcomes 2.5 Say No to Shoe-boxing 2.5.1 Twelve Tips for Welcoming Returnees Home 2.5.2 Remaining Time in School 3-4 page individual paper, due 2/13; please include: 1. Questions asked and brief summary of answers (give direct quotes which reflect the voice of the interviewee) 2. To what extent does the conversation/interview inform specific points in Smith's model? Please give reasons for why/why not.</p>
<u>Week 6</u>	
February 9	Midterm Break; no class
February 11	<p>Topic: Homecoming, Reentry and Identity Issues Lim <u>Homework for 2/13:</u> Paul Theroux <i>Yard Sale</i> pp. 273-280 Milan Kundera <i>The Great Return</i> pp. 96-105</p>
February 13	<p>Topic: Third Culture Kids and Multiple Cultural Identities Interview Paper due Kundera and Theroux <u>Homework for 2/16:</u> Formulate five questions about Third Culture Kids (TCK) using readings Kathleen A. Finn Jordan <i>Third Culture Persons</i> pp. 242-249 David Pollock and Ruth E. Van Reken <i>Erika's Story</i> pp. 5-17</p>
<u>Week 7</u>	
February 16	<p>Topic: Multiple Reentries Outside Panelists discussing their experiences as TCK <u>Homework for 2/18:</u> Janet Bennett <i>Cultural Marginality: Identity Issues in Intercultural Training</i> pp. 109-135 Marie Arana <i>American Chica</i> pp.297-305</p>
February 18	<p>Topic: Cultural Marginalities J. Bennett and Arana Final Project Abstract due <u>Homework for 2/20:</u> Review DMIS Model Evans et al. <i>Perry's Theory of Intellectual and Ethical Development</i> pp. 130-133 Edward Said <i>Reflections on Exile</i> pp. 173-186</p>
February 20	<p>Topic: Intercultural Competencies Perry, Said <u>Homework for 2/23:</u></p>

Nozipo Maraire *Zenzele* pp. 1-71
John McLeod *Beginning Postcolonialism* pp. 205-222

Week 8

February 23 **Topic: Intercultural transitions and Diaspora**
Zenzele
McLeod, Diaspora
Homework for 2/25:
Nozipo Maraire *Zenzele* pp. 71-133

February 25 *Zenzele*
Homework for 2/26:
Nozipo Maraire *Zenzele* pp. 133-194
View film: Mweze Ngangura, *Pièces d'Identités* (1999)

February 26 **Film showings: 7 and 9 PM, LDC 104 (94 min.)**
February 27 **Topic: Applying theories and models to:**
Zenzele
Pièces d'Identités
Homework for 3/1:
Eva Hoffman *Lost in Translation* pp. 3-52

Week 9

March 1 *Lost in Translation*
Homework for 3/3:
Eva Hoffman *Lost in Translation* pp. 52-95

March 3 *Lost in Translation*
Homework for 3/5:
Eva Hoffman *Lost in Translation* pp. 99-164

March 5 *Lost in Translation*
Homework for 3/8:
Eva Hoffman *Lost in Translation* pp. 167-280

Week 10

March 8 *Lost in Translation*
March 10 **Last possible due date for Final Project**
Individual Presentations

Course Expectations

Using students' intercultural experiences as preliminary evidence, along with the literary evidence, we will expect students to treat the class discussions as confidential.

Class participation is important. If students know they will have to miss a class, they must inform one of the instructors BEFORE the class meets.

Cross-Cultural Studies 175: “I’m a Stranger Here Myself”
Winter 2004 – Carleton College

Course readings:

Arana, Marie. “American Chica.” Unrooted Childhoods: Memoirs of Growing Up Global. Eds. Faith Eidsen and Nina Sichel. London: Nicholas Brealey Publishing; Yarmouth, ME: Intercultural Press, 2004. 297-305.

Bennett, Janet M. “Cultural Marginality: Identity Issues in Intercultural Training.” Education for the Intercultural Experience. Ed. R.M. Paige. Yarmouth, ME: Intercultural Press, 1993. 109-135.

---. “Transition Shock: Putting Culture Shock in Perspective.” Basic Concepts of Intercultural Communication: Selected Readings. Ed. Milton J. Bennett. Yarmouth, ME: Intercultural Press, 1998. 215-223.

Bennett, Milton J. “Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity.” Education for the Intercultural Experience. Ed. R.M. Paige. 2nd edition. Yarmouth, ME: Intercultural Press, 1993. 21-71.

Chandra, G.S. Sharat. “Saree of the Gods.” On Being Foreign. Culture Shock in Short Fiction. Ed. Tom J. Lewis and Robert E. Jungman. Yarmouth, ME: Intercultural Press, 1986. 65-70.

Desai, Anita. “Various Lives.” Lives in Translation: Bilingual Writers on Identity and Creativity. Ed. Isabelle de Courtivron. Palgrave Macmillan, 2003. 11-17.

Evans, Nancy J., Deanna S. Forney, and Florence Guido-DiBrito. “Perry’s Theory of Intellectual and Ethical Development.” Student Development in College: Theory, Research and Practice. San Francisco, CA: Jossey-Bass Inc., 1998. 130-133.

Gauguin, Paul. Noa Noa. The Tahitian Journal. Trans. O.F. Theis. New York: Dover Publications, 1985.

Hoffman, Eva. Lost in Translation: A Life in a New Language. Penguin Books, 1989.

Jhabvala, Ruth Praver. “Disinheritance.” Altogether Elsewhere. Writers on Exile. Ed. Marc Robinson. San Diego, New York, London: Harcourt Brace & Company, 1994. 319-330.

Jordan, Kathleen A. Finn. “Third Culture Persons.” Culture, Communication and Conflict: Readings in Intercultural Relations. Needham Heights MA: Simon and Schuster, 1998. 242-249.

Kaplan, Alice Yaeger. “Boarding School in Switzerland.” French Lessons: A Memoir. Chicago: University of Chicago Press, 1993. 45-58.

Kim, Young Yun. Becoming Intercultural: An Integrative Theory of Communication and Cross-Cultural Adaptation. Thousand Oaks, London, New Delhi: Sage Publications, 2001. 4-10.

Kundera, Milan. "The Great Return" *The New Yorker*. May 20, 2002. 96-105.

Lim, Paulino, Jr. "Homecoming." Global Cultures. A Transnational Short Fiction Reader. Ed. Elisabeth Young-Bruehl. Wesleyan UP, 1994. 90-96.

Maraire, Nozipo. Zenzele: A Letter for My Daughter. New York, NY: Dell Publishing, 1996.

McLeod, John. Beginning postcolonialism. Manchester and New York: Manchester University Press, 2000. 37-40, 44-46. 205-222.

Muuss, Rolf E., "Marcia's Expansion of Erikson's Theory of Identity Formation." Theories of Adolescence. Ed. Rolf E. Muuss. 6th ed. McGraw-Hill, 1996. 260-270.

Pavlenko, Aneta. "'In the world of the tradition, I was unimagined': Negotiation of identities in cross-cultural autobiographies." International Journal of Bilingualism 5,3 (September 2001): 317-344.

Pollock, David C. and Ruth E. Van Reken. "Where is Home? Erika's Story." Third Culture Kids: Growing Up Among Worlds. Yarmouth, ME: Intercultural Press, 2001. 5-17.

Ribeyro, Julio Ramón. "Alienation." On Being Foreign. Culture Shock in Short Fiction. Ed. Tom J. Lewis and Robert E. Jungman. Trans. Dianne Douglas. Yarmouth, ME: Intercultural Press, 1986. 23-33.

Said, Edward. "Orientalism." The Post-Colonial Studies Reader. Ed. Bill Ashcroft, Gareth Griffiths and Helen Tiffin. 5th Edition. London and New York: Routledge, 2001. 87-91

---. "Reflections on Exile." Reflections on Exile and Other Essays. Cambridge, MA: Harvard UP, 2000. 173-186.

Schütz, Alfred. "The Stranger: An Essay in Social Psychology." German Sociology. Ed. Uta Gerhardt. New York: Continuum, 1998. 81-94.

Smith, Shelley L. "Identity and intercultural communication competence in reentry." Readings in Intercultural Contexts. Ed. J. Martin Nakayama and L. Flores. Mountainview, CA: Mayfield Publishing, 1998. 304-314.

Theroux, Paul. "Yard Sale." On Being Foreign. Culture Shock in Short Fiction. Ed. Tom J. Lewis and Robert E. Jungman. Yarmouth, ME: Intercultural Press, 1986. 273-280.

"What's Up with Culture?" at <http://www3.uop.edu/sis.culture.index.htm>