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Studying Abroad and Willingness to Relocate Overseas

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Abstract

This paper will examine if students who have a positive experience studying abroad are more likely to relocate overseas in the future. Using Integrative Communication Theory we hope to explore full assimilation or integration into a new culture through the application of this theory's stress-adaptation-growth cycle. Moreover, we seek to explore how the following variables are correlated both with each other, and with a student's willingness to relocate abroad in the future: integration, intercultural willingness to communicate, and the intercultural competencies of ethnorelativism and intercultural adaptability. Based on combination of prior research on this topic and the aforementioned variables as well as a survey we administered to Pepperdine students who studied abroad, we hope to find a positive correlation between these variables and a student's willingness to relocate overseas in the future.

Keywords: integrative communication theory, integration, intercultural willingness to communicate, intercultural competencies, ethnorelativism, intercultural adaptability

Introduction

In today's world of globalization, individuals are increasingly exposed to various cultures of the world. Through the development of global transportations and media communications, differences between regions of the world are bridged. Individuals are able to travel for leisure, seize international job opportunities, and migrate to new countries in pursuit of better lives. Across university institutions, study abroad offerings and exchange programs are increasing, enabling college students to immerse themselves across foreign cultures. As students study abroad, they must adapt to the local culture and negotiate their newfound cultural identity. In positive cases of adaptation, individuals engage in integration, a process in which both the host culture and the culture of origin are merged together. In turn, as individuals attain a greater sense of belonging through integration, this can lead to a greater "intercultural willingness to communicate" when the opportunity arises. Additionally, it may also lead to a greater level of intercultural competence as individuals attain an ethnorelativist point of view that makes them more sensitive to different cultures, as well as an intercultural adaptability to their surroundings. These topics are worthy of analysis as citizens of the world are more mobile than before. As a result of their mobility, they are not only able to travel but also live abroad for long periods of time. Hence, it is crucial to understand the factors that lead to an increase in willingness to live overseas.

This study will first explore the practices that lead to a positive integration experience through the application of the stress-adaptation-growth cycle (Integrative Communication Theory). Second, it will outline the factors that lead to intercultural willingness to communicate. Third, this study will explain the levels of intercultural competencies through the scope of intercultural adaptability and ethnorelativism. Lastly, it will examine the effects of positive integration on intercultural willingness to communicate and intercultural competencies, which in turn, might increase the likelihood of individuals relocating overseas.

Review of Literature

Integrative Communication Theory

Young Yun Kim's (2006) integrative communication and cross cultural adaptation theory views a human as a system which goes through a process of unlearning its original identity as it moves into a new and culturally unfamiliar environment. In other words, Kim argues that people have to first lose the characteristics of their original cultural identity, such as language, customs, and values, in order to become fully assimilated into the new culture. Furthermore, the theory explores three aspects of intercultural adaptation: functional fitness, psychological health, and intercultural identity. Functional fitness is an individual's capability to fulfill the needs within the society, and it is developed by having communication competence (Harvey, 2007, p.4). A higher degree of functional fitness is achieved when individuals know how to behave appropriately within the new culture and effectively live within that culture. Next, the psychological health aspect relates to a person's ability to communicate in a new culture. This is generally reflected in a person's increased sense of personal well-being and satisfaction in the new culture, and is closely linked to overcoming stress (Kim, 2009). When individuals no longer experience the emotional and mental trauma associated with transitional stress, their psychological health is no longer a concern. Lastly, the development of intercultural identity is the feeling of belonging to neither one's own culture nor another new society, but being part of multiple cultural groups. During this adaptation process, newcomers try to assimilate into the host culture by unlearning their original cultural identity. At the same time, an individual's original identity will begin to lose some of its rigidity and distinctiveness. In other words, intercultural identity integrates both home and host cultures.

Acculturation: Integration

When exposed to a new culture, individuals go through the process of acculturation, a cultural and psychological change that results from a meeting of two cultures (Sam & Berry, 2010). Berry (1997) proposes four patterns of acculturation: assimilation, separation, integration, and marginalization. Out of these four, integration proves to be the most preferable. This is because individuals are able to maintain some degree of cultural integrity while having active involvement in the local culture (Sam et al., 2010). In the other outcomes, individuals fail to attain a blend of cultures as they reject one culture or the other. Thus, during integration, the individual develops a hybrid identity, which is a healthy mix of local and global identity (Sam et al., 2010). Jensen & Arnett (2012) assert that this response is a form of biculturalism — an internalized blend of two cultures. In turn, this combination of cultures will lead to new concepts and practices (Jensen et al., 2012).

Identity Stress and Adaptation. As an individual encounters an unfamiliar cultural environment, he or she goes through three stages of transition—stress, adaptation, and growth (Tian & Lowe, 2014). As individuals go through countless shifts in lifestyle and habits, they experience stress arising from the structure of the foreign environment (Tian et al., 2014). Acculturative stresses, which can be in the forms of psychological and socio-cultural stresses, are manifested through anxiety and uncertainty (Sam et al., 2010). Students who experienced these stresses when they studied abroad spoke of their transition as disappointing and disorienting (Ruddock & De Sales, 2007). As a dynamic and cyclical process, stress only persists until the individual is able to achieve a satisfactory adaptation (Kim, 2008). Thus, it is ultimately the determination of an individual to integrate him or herself into a new culture that will help him or her proceed to the stage of adaptation (Tian et al., 2014).

The next stage of the transition is adaptation, which can be seen through the cognitive, affective, and aesthetic strands of identity development (Tian et al., 2014). Cognitively, individuals abroad begin to discover more about the culture as they start to develop a reciprocal relationship with the environment (Tian et al., 2014). In the affective strand of identity development, individuals begin to grow accustomed to the culture of the host country by finding commonalities with the locals. Increased interactions between students and teachers serve as bridges between cultural barriers, by helping students move toward a more "universalized" cultural identity than that of an individualized one. (Tian et al., 2014). Moreover, it helped them develop a sense of achievement and empowerment (Tian et al., 2014). Lastly, in the aesthetic strand of identity development, individuals begin to

interpret their new environment as a positive experience (Tian et al., 2014). Hence, it is seen that engagement and reciprocal communication with the community serve as means to develop social networks as well as a new sense of belonging.

     Growth and Reflective Thinking. The last stage of transitioning is growth, which is the emergence of a well-negotiated intercultural identity. This stage largely involves reflective and reflexive thinking as it enables students to learn from their cross-cultural transition (Witkin, 1999). Through reflective thinking, individuals are able to adopt a third party perspective, distancing themselves from previous cultural biases and enabling them to reflect upon what they had once taken for granted (Witkin, 1999). Moreover, at the end of their study abroad programs, students were seen to have undergone a cultural identity shift to a more open-ended and empathetic identity (Tian et al., 2014).

     Additionally, reflective thinking enabled individuals abroad to grow in their self-awareness. This is an indication of cultural identity change as individuals were able to become more aware of their values, while realizing the need to accept other values (Ruddock et al., 2007). Thus, it is evident that integrated individuals become less egocentric as they develop a "capacity of critical examination" (Tian et al., 2014). The experience abroad, which could be seen as a disruption to their cultural routine, enables individuals to view life through a different lens, serving as a critical stage in one's cultural development (Curran, 2007).

Intercultural Willingness to Communicate

     Intercultural willingness to communicate (IWTC) is defined as the probability of initiating communication when the opportunity arises (MacIntyre, Baker, Clement, & Donovan, 2003). With increased IWTC, a second language learner will not only develop greater second language skills, but also increased cultural interest. One of the most prominent ways that IWTC is studied is by comparing students studying a second language. When the immersion students return, they are more willing to communicate in the second language compared to the group that stayed home. The students who experienced content-based learning abroad had an advantage in developing international posture and an increased desire of second language communication compared to the students who stayed at home (Yashima & Zenuk-Nishide, 2008).

     Intercultural willingness to communicate does not develop in a vacuum, rather there are several factors that might influence an individual's willingness to communicate with individuals of other cultures. One such factor is an individual's personality type. For example, introverted people tend to have high anxiety in social situations, thus they may find conversation with foreigners less enjoyable (Lu & Hsu, 2008). More than simply introversion and extroversion, students from different countries will have different communication traits specific to their own culture, that in turn may affect their willingness to communication. For example, the average Japanese student is more introverted than the average American student, and as such, their willingness to communicate might be affected. These personality and cultural norms can affect their frequency of conversations in the second language (MacIntyre, Dornyei, Clement, & Noels, 1998). Intercultural willingness to communicate is also influenced by an individual's worldview and degree of cultural acceptance. For instance, individuals who harbor strong ethnocentrism, and only view the world from their culture's point of view, are less willing to communicate, as they see those conversations as not worthwhile (MacIntyre, Dornyei, Clement, & Noels, 1998). Conversely, students who are interested in international affairs and activities seem to be more willing to communicate (Yashima, Zenuk-Nishide, Shimizu, 2004). This is supported by the fact that the higher the desire that second language learners hold about learning cultural values, and language skills, the more likely they are to communicate with the local people (Yu-Lu & Chia-Fang, 2008). In their entirety, students who study abroad are more likely to develop a greater interest in other cultures, and be more open to the "other."

Intercultural Competencies

     Intercultural competence, according to Deardorff (2006, p. 249), is the "ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes." Intercultural competencies are divided into ethnorelativism and intercultural adaptability (Ting-Toomey, 1999). In

this study, intercultural sensitivity will be equated with ethnorelativism, the "ability to discriminate and experience relevant cultural differences," (Hammer, Bennett, Wiseman, p. 422). Intercultural sensitivity is ultimately arrived at when the individual comes to the ethnorelativist point of view and acknowledges the validity of all cultures. Intercultural adaptability refers to the ability to shift one's cultural perspective and change their behavior accordingly (Hammer, 2012).

Intercultural Competency: Ethnorelativism. Ethnorelativism refers to a view of the world from the perspectives of multiple cultures, which in turn, gives individuals greater intercultural sensitivity (Bennett, 1993). The ethnorelative stages to arrive at heightened intercultural sensitivity consist of acceptance, adaptation, and integration (Bennett, 1993). Acceptance and adaptation, also part of the ethnorelativist point of view, refer to the point where the individual can experience (and accept) the worldviews of multiple cultures, which in turn, affects their cognitive and behavioral processes (Hammer, Bennett, Wiseman, 2003). Integration, also termed the "reversal factor" or "cultural marginality," is when the individuals "construe their identities at the margins of two or more cultures and central to none" (Hammer, Bennett, Wiseman, 2003, p. 425). In Williams' (2005) study of students who spent a semester long study abroad in a foreign country, compared to students who stayed on campus for the semester, students who studied abroad demonstrated greater ethnorelativism than did students who stayed on campus for the semester. Williams' (2005) study revealed that students studying abroad enhanced their ethnorelativist point of view and as such, their intercultural sensitivity, regardless of whether or not these students had studied abroad in the past. Exposure to these other cultures, as measured by their number of friends, romantic relationships with individuals of another culture, and languages studied were the greatest predictor of ethnorelativism within this group (Williams, 2005). Williams' finding is corroborated by a study examining short-term study abroad, defined as 12 weeks, in Salamanca, Spain (Bloom & Miranda, 2015). Both studies showed that ethnorelativism does indeed increase for students studying abroad, a sentiment further corroborated by studies of intercultural adaptability.

Intercultural Competency: Intercultural Adaptability. Similar to Williams' (2005) finding on student's ethnorelativist points of view, it was also found that their intercultural adaptability, while studying abroad for a semester, increased compared to students who stayed on campus who remained unchanged in their intercultural adaptability. Adaptability in this context is defined as the student's ability to adjust to each other's behaviors "appropriately and flexibly" (Ting-Toomey, 1999). Adaptability, as measured by the Cross Cultural Adaptability Inventory (CCAI) is measured in terms of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy (Kelly & Meyers, 1995). Using this scale, it was found that students who studied abroad had greater intercultural adaptability than those staying on-campus for the semester (Williams, 2005). However, similar to the findings on ethnorelativism discovered by both Williams and Bloom and Miranda, intercultural adaptability and intercultural competence, as a whole, are strengthened when students not only immerse themselves in the culture but critically view their place in this culture by reflecting on their experiences and the meaning they extrapolate from these experiences abroad through journals, group discussions, and dialogue with host and international students (Hammer, 2012). Through such reflection, students will be able to assess their willingness to interact with these individuals, which in turn, enables these competencies to come to fruition (Hammer, 2012).

As a result of studying abroad increasing the development of these competencies, career directions of individuals who have participated in these abroad programs with their colleges or universities are influenced (Gillespie & Norris, 2009). Gillespie and Norris (2009) found that 48% of individuals they had surveyed who had studied abroad had worked or volunteered in an international capacity since college, which might have included (at least temporarily) relocation overseas. Moreover, the competencies acquired while studying abroad may have also been integral in influencing future study abroad experiences. The individuals surveyed by Gillespie and Norris (2009) were twice as likely to study abroad in the future, which might be attributed to the effect of study abroad on their intercultural competencies of ethnorelativism and intercultural adaptability, that makes such a decision plausible.

Rational and Hypotheses

While adjusting to new cultures and learning new feelings, thoughts, and behaviors, individuals will undergo a path of gradual and unconscious personal transformation. According to Kim's cross-cultural adaptation theory, intercultural transformation is the "progression of internal change" (Kim, 2009). In fact, reflective thinking enables individuals to adopt a third party perspective, distancing themselves from previous cultural biases. This ultimately exemplifies how integration leads to a formation of a new intercultural identity proposed by Kim. Moreover, researchers have found that integrated individuals will become more self-aware of their values, and less egocentric as they develop a "capacity of critical examination (Tian et al., 2014).

Individuals also go through a time of stress and disruption, questioning their worldviews, norms, and values when experiencing a new culture. Interestingly, Kim's stress-adaptation-growth model views stress as a "trigger of intercultural growth and transformation" (Liu & Gallois, 2014). Kim believes that stress is the stepping-stone to individual change and growth. Thus, the stress-adaptation-growth model emphasizes the idea that, when in the face of unexpected and new environments, individuals respond to the unfamiliar situations by reorganizing themselves and developing adaptive changes.

As a result of sufficient acculturation and integration into a particular culture while studying abroad, students are equipped with the intercultural growth that makes intercultural competencies and intercultural willingness to communicate (IWTC) possible. Overall, studying abroad leads to heightened intercultural competencies that result from an IWTC. Ethnorelativism and intercultural adaptability, defined as the flexibility of adjusting to another culture's behavior, are heightened when students study abroad (Williams, 2005). The growth in these competencies of intercultural adaptability and an ethnorelativist point of view hinges on one's IWTC and degree of immersion within the culture (Williams, 2005). IWTC, or the probability of initiating communication when the opportunity arises, allows for the exposure that heightens student's intercultural competencies, and as such, the longer the students are immersed, the more willing they are to communicate with the country's residents, in their native language if applicable, and gain these competencies (Lu & Hsu, 2008). The increased intercultural interest that results from IWTC helps to facilitate intercultural competencies and shed the ethnocentrism that inhibits the development of ethnorelativism and intercultural adaptability (MacIntyre, Dornyei, Clement, & Noels, 1998). Considering this research, we hypothesize the following:

H1: Integration into a foreign culture overseas will result in heightened Intercultural Willingness to Communicate.

H2: Moreover, this integration will further result in heightened intercultural competencies, defined as intercultural adaptability and ethnorelativism.

H3: The combination of sufficient integration into a foreign culture, heightened intercultural competencies and an intercultural willingness to communicate will increase the likelihood of students relocating abroad in the future.

Methods

Population Sample

For the purpose of this study, we will be collecting survey responses from individuals who participated in a Pepperdine study abroad program for a semester or a year and those who did not. Our sample population age is persons aged between 18 and 22. The sample will be distributed in a way that students with a variety of majors will participate and represent their discipline.

Sample Plan

Our sample will be collected using convenience and snowball sampling through distributing the sample digitally via Google Forms to fellow students, who may then redistribute the survey to others in our target population via social media (i.e., Facebook). We hope to obtain a minimum of 100 responses.

Survey Instrumentation

We will use a Likert Scale to measure responses on a scale from 1 to 5 where 1 is correlated to a particular variable depending on the question (i.e. very unlikely, strongly disagree) and 5 is correlated to another variable depending on the question (i.e. very likely, strongly agree). In order to measure intercultural willingness to communicate we will be using variations of statements based on the Willingness to Communicate Scale as well as the Intercultural Development Inventory (IDI) to measure the intercultural competencies. Moreover, to measure positive study abroad experiences and degree of integration we will be using variations of statements based on the American Multidimensional Acculturation Scale (AAMAS). Questions will account for and be organized by the following variables in our study: positive integration, intercultural willingness to communicate, and the intercultural competencies of intercultural sensitivity and adaptability (See Appendix B for questionnaire).

Timeline

The survey will be electronically distributed on November 9th, all data will be collected by November 28th, and data will be analyzed on November 30th.

Example Questions

–What is your preferred gender? (Male, Female, Other)

–Did you participate in a Pepperdine Study Abroad Program for a semester or year? (Yes, No) If so, which one? (England, Germany, Switzerland, Italy, China, Argentina).

–On a scale of 1-5 (one being never and five being very often) how often did you speak with locals in your country?

Results

Our survey received a total of 128 responses. Due to the lack of cultural change, we discarded the three responses from students of the Washington DC program. In terms of demographics, there were significantly more females (71.1%) than males (26.6%). Furthermore, as we used a fill in the blank question to ask about ethnicity, we received a large variation of ethnicities and mixed ethnicities. Therefore, we chose not to calculate correlations specific to demographical characteristics.

We calculated the average score of each variable: Integration, Cultural Competence, and Intercultural Willingness to Communicate. Then, we ran correlations between these variables:1. Integration and cultural competence 2. Integration and intercultural willingness to communicate. This score was calculated based on the 5-point Likert scale that was used throughout our questionnaire. Furthermore, as the goal of our study was to measure the increased likelihood of relocating, we calculated the correlation between the three variables and the answer to our relocation question. Pepperdine students averaged a score of 3.5 in integration, 4.3 in cultural competence, and 3.7 in intercultural willingness to communicate. Furthermore, for our question on the likelihood of future relocation, we received a fairly distributed response with an average of 3.0.

In terms of the relationship between variables, we found a 0.22 correlation between integration and intercultural competence. On the other hand, we found a 0.18 correlation between integration and intercultural willingness to communicate. Lastly, for the relationship between integration, intercultural competence, and intercultural willingness to communicate with the likelihood to relocate, we found a correlation of 0.26, 0.22, and 0.33, respectively.

Discussion

The results of our study show a positive correlation for each one of our three hypotheses. For our first hypothesis, that integration will lead to intercultural willingness to communicate, we found that integration is positively correlated with an intercultural willingness to communicate with a correlation of .22. Further, our

second hypothesis, that integration leads to greater intercultural competencies is supported with a correlation of .18. Our last hypothesis, that greater integration, intercultural willingness to communicate, and intercultural competence leads to a greater willingness to communicate also yields a positive correlation; integration and relocation has a correlation of .26, intercultural willingness to communicate and relocation has a correlation of .33, and competencies and relocation has a correlation of .21. Thus, although the data supports each of our hypotheses, and our main hypothesis, that the culmination of all these different variables: integration, intercultural competencies and intercultural willingness to communicate, will lead to a greater willingness to relocate abroad, we expected there to be a higher correlation than our results yielded. The results of our research relate indirectly to the previous research cited in our literature review, that is, that integration, intercultural willingness to communicate, and intercultural competencies are heightened as a result of studying abroad, and as such, might influence student's willingness to move abroad and or engage in international experiences in the future. However, the majority of the research that we cited, particularly for intercultural competencies and intercultural willingness to communicate, measured student's gains in these different intercultural skills pre and post sojourn abroad. We framed the questions in the survey in such a way that sufficient integration, adaptation, and a heightened ethnorelativist point of view were all products of an intercultural willingness to communicate; integration is a byproduct of the cross-cultural adaptability theory just as an ethnorelativist point of view and intercultural adaptability stem from an individual's intercultural willingness to communicate.

Because of the nature of our study, we could only measure student's levels of integration, intercultural willingness to communicate, intercultural competencies, and response to the statement "I am likely to relocate abroad after graduation" after they studied abroad. Had we studied the differences between these variables pre and post studying abroad, we could have compared the results and correlations pre and post sojourn abroad to measure the individual's growth, thus giving us a greater basis for comparison.

One of the major weaknesses in our methodological decision lies in the previously mentioned idea that our survey was not able to measure gains in these different variables of integration, intercultural willingness to communicate, and intercultural competencies that might lead to a greater likeliness to moving abroad pre and post sojourn abroad. Due to our short time frame, these differences could not be measured and as such, we could not observe student's gains in these areas pre and post sojourn abroad. Furthermore, because two of our group members studied abroad in Switzerland and Germany, the majority of the responses (27.6% for Switzerland and 23.6% Germany) came from students who studied abroad in these two European countries. Responses may have been different if more respondents who studied abroad in non-European (Argentina) and non-Western (China) cultures participated in the survey.

Another weakness in our study lies in the survey design itself; because this was a self-reported survey, due to the effects of social desirability, the correlation between the variables in our study could have been even lower. Further, we cannot validate the accuracy of the information that we received because of the nature of a survey. That being the case, the most effective and accurate way to measure whether students who study abroad (and make gains in integration, intercultural willingness to communicate, and intercultural competencies) are more likely to relocate abroad in the future, is to observe the students post and pre sojourn abroad and turn this study into a longitudinal study where we follow these students overtime and observe their moving patterns.

Additionally, our failure to remove the control group from our data presents another weakness of our study. The control group consisted of individuals who responded "N/A" or "not applicable" to the survey question that asked students to select which study abroad program they participated in. Of the 125 individuals who completed the entire survey, 12 or 9.6% of those who completed the survey selected "N/A." This leads us to believe that the individuals who answered "N/A" may have skewed the results of the survey and that had they been excluded, the correlation would have been higher. Also, there were no students who responded negatively to the survey because the questions were framed for students who had positive study abroad experiences. As a result, the survey only consists of positive responses, with no people choosing low numbers in the responses.

To fix the theoretical design of our research project as a whole more distinct variables needed to be selected. The definitions of our variables and the variables themselves were fairly similar. Integration is closely

bound to intercultural adaptability and intercultural willingness to communicate is both motivated by and a byproduct of an ethnorelativist point of view. In our survey there were subtle differences between the different responses that measured each variable. In the future we could select variables that had more nuanced definitions and were not as closely bound.

Because of the culmination of these weaknesses and our failure to exclude the control group, the results of the study should not be extended or generalized beyond our immediate sample. Similarly, we cannot make causal claims in this research since the survey was limited to Pepperdine students only. Rather, further research needs to be done, which is beyond the scope of our study and the time allotted for it, to thoroughly examine whether students who study abroad are more likely to relocate abroad in the future as a result of their sufficient integration, intercultural willingness to communicate, and development of intercultural competencies. This could be accomplished by following a student throughout their life for a designated time frame both before and after they studied abroad in order to see whether significant changes in integration, intercultural willingness to communicate, and development in their intercultural competencies occurred pre and post sojourn abroad.

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Appendix A

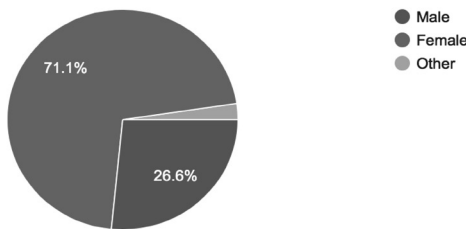**Figure 1**   **Figure 2**

What is your preferred gender? (128 responses)

What is your year in school? (128 responses)

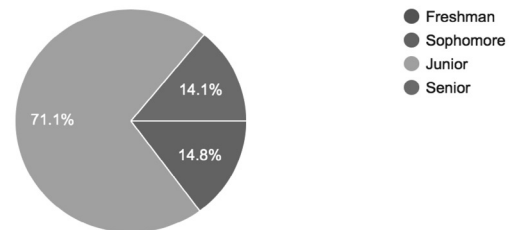**Figure 3**   **Figure 4**
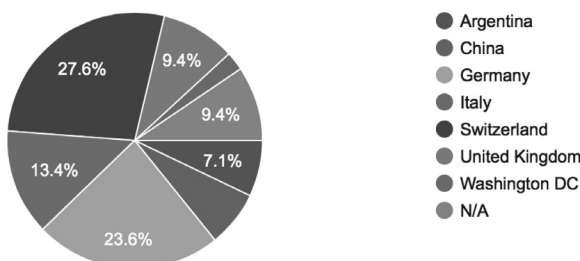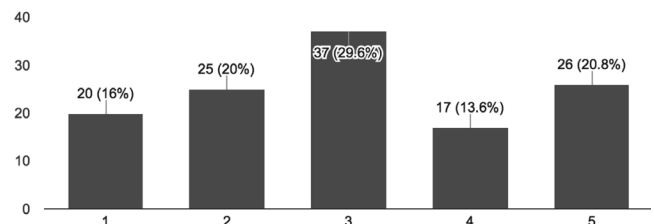
If so, which one? (127 responses)

I am likely to relocate abroad after graduation. (125 responses)

Appendix B

Statement: What is this about?

The purpose of this survey is to examine whether students who studied abroad for a semester or year in one of Pepperdine's study abroad programs are more likely to relocate overseas in the future. The survey consists of 28 questions and will take a minimum of about 10-15 minutes to complete. The survey consists of various questions, including demographic questions and statements where you will be asked to evaluate your intercultural adaptability, sensitivity, willingness to communicate, and integration into the particular country when you studied abroad.

Demographic Questions

1. What is your preferred gender? (Male, Female, Other)
2. Year in school? (Freshman, Sophomore, Junior, Senior)
3. What is your ethnicity? (options, blank)
4. Have you lived outside the US for more than 2 years? (Yes, No)
5. Did you participate in a Pepperdine Study Abroad Program for a semester or year? (Yes, No)
6. If so, which one? (England, Germany, Switzerland, Italy, China, Argentina, Washington DC)

Intercultural Competencies

7. I feel comfortable when communicating with individuals of another culture.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
8. I am able to maintain a positive attitude in an unfamiliar environment.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
9. I am able to both show tolerance towards others who are different from me.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
10. I am able to possess a nonjudgmental attitude towards new experiences.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree

11. I am able to appreciate cultural differences.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
12. It's OK not to care what happens outside my own country.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
13. I tend to avoid individuals from other cultures who behave differently than me.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
14. I tend to focus more on similarities than differences.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree
15. I respect others and their value systems.
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree

Intercultural Willingness to Communicate

16. I take advantage of opportunities to interact with people from different cultures
 1 Strongly Disagree
 2
 3
 4
 5 Strongly Agree

17. I become nervous while interacting with people from different cultures.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

18. I am usually excited to talk with people from other cultures.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

19. I approach people from other cultures to engage in converstaion, even if I do not know them.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

NOTE: If you attended more than one International Program, please rate the statements according to the program that you enjoyed the most.

Integration

Factor 1: Cultural Identity

20. Throughout my time studying abroad, I discovered commonalities with the people of the host country.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

Factor 2: Language

21. My language skills improved throughout my time abroad.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

22. My reading and writing skills improved.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

23. While abroad, I often listened to music or looked at movies and magazines from my abroad country.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

Factor 3: Cultural Knowledge

24. I feel knowledgeable about the culture and traditions of the country where I studied abroad.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

25. I actively pursued knowledge about the history of the country where I studied abroad.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

26. While there, I practiced the unique local traditions and holidays of my abroad country.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

Factor 4: Food Consumption

27. I frequently ate the food of the country where I studied abroad.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree

28. I am likely to relocate abroad after graduation.
>   1 Strongly Disagree
>   2
>   3
>   4
>   5 Strongly Agree PJCR