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The Journey Home from Ecuador: A Reentry Guide for Tandana Foundation Volunteers

Heidi Bohn
SIT Graduate Institute

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THE JOURNEY HOME FROM ECUADOR:
A REENTRY GUIDE FOR TANDANA FOUNDATION VOLUNTEERS

Heidi M. Bohn

PIM 70

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of International Education at SIT Graduate Institute in Brattleboro, VT, USA.

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Advisor: William Hoffa
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Abstract

The Tandana Foundation is a small, non-profit organization that works with communities nestled in the Andes of northern Ecuador, providing service-learning opportunities for students and professionals in the Otavalo region. *The Journey Home from Ecuador: A Reentry Guide for Tandana Foundation Volunteers (The Journey Home)* is a self-directed guide that serves to prepare interns and volunteers with the Tandana Foundation (Tandana) in Ecuador for reentry after their work abroad with the organization. In addition, it introduces the concept of reverse culture shock and provides tools and resources for a successful transition home. Living in rural Ecuador generally between two months and one year, these volunteers currently have no such component available to them in Tandana’s departure curriculum.

Based on research and current literature, a reentry component is vital in international education programming. Additionally, a survey of 21 current and returned volunteers supported this need. Their responses confirmed content ideas, design elements, and potential access to helpful information as past or future returnees as they transition home from living abroad. This reentry curriculum will offer a multitude of options for returnees to use. The variety will seek to match and appeal to their preferred learning style, interest level, mode of expression, and accessibility. A key component will be training and follow up by Tandana staff as well as developing a strong support system among alumni of the programs, which builds upon informal structures already in place. Ultimately, this program seeks to foster the strength of relationship and network that exist while introducing an imperative piece of curriculum to Tandana’s volunteer training and programming.

*Keywords:* reentry, reverse culture shock, repatriation, cross-cultural transition, cross-cultural reentry, intercultural communication, cultural readjustment
Introduction — Overview and Background

What is Reentry and Reverse Culture Shock?

Most expatriates, whether missionaries, volunteers, students, military personnel, or employees assigned to living abroad will inevitably travel through some sort of cultural acclimatization no matter the duration. While on this journey into a foreign land, individuals may pass through similar phases, but each person will realize their own unique experience. However, upon leaving a foreign country to return to our homeland, we ultimately encounter another kind of adjustment to a culture — the one we call our own.

As Marion Knell (2006) explains, “The use of the word re-entry makes the assumption that this is a return to something familiar…” (p. 8). However, while abroad we end up replacing our definition of home (routines, rituals, people, and places) as new norms develop and form in the context of the foreign environment (Storti, 2003, pp. 5, 15). Furthermore, while away, people and places change, events take place and life keeps moving in our absence. Amid this reentrance into a new world, one in which our views and selves are also changed, individuals “…will encounter culture shock similar to that which they experienced when first arriving overseas” (Knell, 2006, p. 9). Unlike entering a foreign culture where one has expectations of adjustment challenges, returning home can be deceivingly difficult. Sojourners come home with new perspectives and cultural knowledge informing their understanding of themselves and the world. Termed reverse culture shock (RCS), this reentry “…is a powerful experience that has the potential to allow for personal growth, to provide mobility for social action and civic engagement, to enhance skills for your professional life, and lastly the ability to further your knowledge about the world and your place within it” (SSA, 2008, p. 5). Reentry, therefore, can
be seen an opportunity to synthesize, learn, and expand one’s life and contributions, not simply a cause for potential confusion and distress.

**Tandana Foundation**

Situated in the canton of Otavalo in the Andean province of Ibarra, Ecuador (Appendix A) is the Tandana Foundation, a small, United States-based non-profit organization. This region, rich with indigenous culture, is home to the native language of Kichwa, though the majority of people speak the national language of Spanish. Tandana focuses their work in the parish of Quichinche, composed of 24 villages varying tremendously in size with a large population of indigenous peoples. “Diverse in their customs, these villagers are united by their need to work together to accomplish improvements for their communities. They farm …weave textiles and baskets, and commute to Otavalo for secondary education or formal-sector jobs” (Taft, 2011, The Otavalo Area and the Communities Where We Work). It is a vibrant area with a unique living opportunity spanning across socioeconomic and political levels as well as cultural identities. The Tandana Foundation takes these issues and dynamics to heart in their programming and mission (Appendix B).

Quite a unique aspect of the Tandana Foundation is its organic evolution, sprouting from the seeds of relationships formed in the communities. Anna Taft, the founder and director, initially came to the town of Panecillo on a gap year program in 1998. The loving and genuine connection formed with her host family encouraged her return over the years. The projects and programs arose from the needs she discovered living and participating in the community rather than the relationships being a side product of development work. As Anna explains, “…the Tandana Foundation is not about "helping the poor unfortunates" or imposing a developmentalist [sic] worldview or any particular religion. Rather, our goal is to create and nurture real and
responsible relationships among people of different cultures. Giving and receiving are inherent parts of those relationships, and contributing to community projects is a great way to make friends” (Taft, 2012, p. 2, Introduction). From its roots, Tandana developed out of the core concept of relationship.

Organizationally, Anna heads all aspects of the foundation (see Appendix C for an organizational chart). Visiting Ecuador twice annually, she oversees the local coordinator (her Ecuadorian host father), all volunteers, the appointed intern (a nine months tenure), and visiting groups while establishing and furthering connections with and within the communities. Aside from accounting and public relations contractors, there is only one other paid employee, a former intern who serves as the Program Coordinator within the United States. All other positions associated with Tandana are unpaid and voluntary; including the formal internship Anna staffs year-round (Appendix D). Additionally, Tandana is now seeing more independent volunteers (those not associated with incoming groups) joining the organization in Ecuador. These individuals live with host families, which the intern helps find, and they often teach English, aid in the coordination of programs, and offer their services in healthcare, working in local centers, or hospitals. These volunteers may stay in Ecuador from around two months up to a year (when a volunteer visa expires). The intern who oversees the volunteers and coordinates all aspects of the programs while in Ecuador usually stays nine months.

Twice a year, Tandana runs groups back to back in sequential weeks that vary in age from high school and college, to adult professionals. All groups base their time around a service project the community or communities expressed as a need. These groups arrive as part of a school or other organization (e.g. – Northeastern University Alternative Spring Break, The Traveling School, and Carpe Diem) each of whom run their own curriculum from orientation to
conclusion. Tandana will provide relevant information about Ecuador, the region, and the project, but in general, the guest’s program embeds the overall curricula.

Furthermore, one to two weeks, twice a year, Tandana runs an inbound health care vacation for U.S. volunteers, setting up a mobile clinic in a different village every day to address basic health needs and provide referrals for additional services if needed. This is the only non-contracted group Tandana runs at this point. In this case, Tandana provides a full orientation and conclusion component.

After serving just over nine months as intern with the Tandana Foundation, I returned to and struggled in my home culture. During my weeks preparing for departure, and while completing a paper for my practicum, I began to delve into the subjects of reentry and reverse culture shock. Much of my research proved helpful in reminding me of what to expect when I returned and how to cope during my own transition. Additionally, I realized that while Tandana provided a solid orientation into Ecuadorean culture for all short-term and long-term volunteers, there lacked reentry and reverse culture shock resources and support.

**Theoretical Foundations**

In exploring reentry and RCS, I found that extensive literature and research exists on culture shock, reverse culture shock, and reentry dating back to the 1950s. While the concepts of culture shock were long ago popularized by Oberg’s *U-curve theory* around 1960 (Ward, 2004, p. 188), Gullahorn and Gullahorn’s *W-curve* model (Appendix E) extended that theory into reentry (Ward, 2004, p. 188), now ubiquitous and a foundational theory in cross-cultural adjustment and reverse culture shock. While “…the actual problems one faces will be different for every returnee…the experience itself does seem to unfold according to a predictable pattern”
(Storti, 2003, 45). These psychosocial models offer stages that guide a sojourner through the general cycle and process of readjustment.

Other cognitive models examine the value of expectations in reentry. “…Many scholars suggest that a distinguishing characteristic of reentry shock is that it is unexpected” (Black & Gregersen in Martin & Harrell, 2004, p. 313). One generally expects returning to their familiar home will be much easier than the original challenge of living in a foreign culture, however “From the perspective of your new norms, home is now strange” (Storti, 2003, p. 15). Other studies by Nan Sussman, for example, noted that “…among U.S. corporate returnees, those who were less prepared for repatriation experienced more reentry distress” (Martin & Harrell, 2004, p. 314).

Stage Theories

Black and Gregersen (1999), while again using the W-curve as a basis for their own stages and patterns of repatriation they attach more responsibility to the individual in their response to RCS and eventual adjustment. “…Whether individuals succeed or fail depends on how they approach, manage, and take responsibility for their return home” (Foreword). The first “Honeymoon” phase, indicated by a sense of euphoria and focus on the positive aspects of being home (Black & Gregersen, 1999, p. 48), is followed by reverse culture shock. As a result of the subsequent stress of RCS they posit that “when adjustment difficulties arise, people either fight or flee, or engage in both at different times” (Black & Gregersen, 1999, p. 55). For an outline of these responses, see Appendix F.

Within the “fight” category, Black and Gregersen (1999) describe the Home Attack Response as becoming “…hypercritical of the home office, the home culture, the country, its
politics, etc.” (p. 58). The “flight” types include the MacArthur Response, Blindfold Response, and Ostrich Response. The first, named after General Douglas MacArthur, refers to “…the person who just can’t wait to go back overseas” (p. 60). The Blindfold Response “…reveals itself in those who end up denying that they went overseas” (p. 61), while the Ostrich Response alludes to the withdrawal a sojourner enters upon return. Eventually, the returnee moves into the adjustment and adaptation stage which Black and Gregersen (1999) found to take eight to twelve months after arriving home. Full repatriation they state “…consists of adjustment to three separate but related dimensions: job, social interactions, and the general environment” (p. 69). For students, their academic responsibilities would replace the occupation dimension.

Craig Storti (2003) also presents stages of repatriation:

1. Leave-taking
2. The honeymoon
3. Reverse culture shock
4. Readjustment

The primary difference in Storti’s model is how the first stage happens prior to departing the foreign culture. “…Emotionally and psychologically, it begins several months earlier” (p. 47). He emphasizes the importance of a thought out departure, referencing H. Becker and A. L. Strauss from 1956 who wrote, “If the full ritual of leave-taking is not allowed the [returnee] may not pass fully into his/her new status” (Storti, 2003, p. 48).

Marion Knell (2006) defines reentry as “…a period marked by a lack of signposts, things that give meaning and shape to everyday life, such as the locality…the daily routine, the places, and the people who are woven into our lives” (p. 10). Much like the new norms Storti describes, RCS occurs “…because home has been idealized and cannot possibly meet unrealistic expectations” (Knell, 2006, p. 11).
She goes on to review and base the process of change on David Pollock’s Five Stages of Cultural Transition in his *Third Culture Kids*. Again, his stages echo Sussman’s Cultural Identity Model as well as Gullahorn and Gullahorn’s work, and take into consideration the level of identity as a result of involvement and relationship within the host culture. Knell (2006) interprets that the response to RCS is “…determined by the current stage of transition” (p. 13).

As in Storti, the process of repatriation in Pollock’s stages begins long before leaving for home:

1. **Involvement.** States in which you feel you belong in a place and society; people know you; you are committed and have meaningful relationships and responsibilities.

2. **Leaving.** A time when you celebrate, grieve, and say farewells. You withdraw from responsibilities, commitments, and relationships. It is a stage marked by a mixture of emotions, such as excitement, anticipation, grief, and guilt.

3. **Transition.** The period when you first arrive in the new situation. It is best defined in the word *chaos*—feeling frustrated, confused, purposeless, and ignorant, not knowing people, places, and social skills. This can affect mental, physical, and spiritual health.

4. **Entering.** The moment when things begin to come together and make sense again, when you discover the route map. This is a constructive phase, when a new sense of control is developed, a sense of significance and security. At this point, a person is willing to experiment, to try out some of the newly acquired skills and experiences.

5. **Reengagement.** The point when the person feels secure and involved again, accepted and belonging. Re-adaptation has occurred, and a sense of personal security and identity has been established. (Pollock in Knell, 2006, pp. 11-12).

Knell (2006) states this process Pollock outlines takes at least one year (p. 12) though does not specify for whom it takes at least a year (i.e. – those abroad for more than a certain amount of time), nor if it can take longer or if it is non-linear, cycling in and out of different stages throughout the process. In 1981, Nancy Adler contributed that, “a readjustment period of six to twelve months is normal” (In Austin, 1986, p. 123). Two decades of research has not
changed that duration very drastically. Austin (1986) himself repeats Adler’s suggestion and adds, “…it is a gradual process” (p.97) which all research and literature indicates.

**Cultural Identity Model**

Newer theories like Sussman’s Cultural Identity Model (2002) ask questions about the link between cultural identity with one’s home country prior to a sojourn, the extent to which the traveler identifies with the host culture, and the amount of reentry distress upon returning. Sussman (2002) seeks to look beyond the “variables associated with repatriation distress”, and instead “…investigate[s] the whole cycle or the relationship among segments in the cycle” of reentry (p. 392). Through defining four different identity types (strengths), she attempts to establish a relationship between each of them and their “…resulting repatriation outcome” (i.e. – successful or distressful) (p. 394). Of the many findings, including that “there is not a simple relationship between cultural adaptation and cultural repatriation” as well as there is a “significant relationship between cultural identity strength and repatriation distress”, she states “the psychological unpreparedness of sojourners for repatriation distress exacerbates its affective response” (Sussman, 2002, p. 404). In other words, through sufficient reentry preparation a returnee will likely experience less emotional distress as they transition home.

**Systems Theories**

Martin and Harrell (2004) present a “…more comprehensive approach to reentry…adapted from Kim’s integrative theory of communication and cross-cultural adaptation” (p. 315). In contrast the *U-curve* or *W-curve* models that are progressive and more linear, integrative theory sees “…reentry adaptation…as a cycle of stress, adaptation, and growth. The general assumption…is that the sojourner experiences stress in the reentry environment and learns to adapt (relieves stress)” (2004, p. 315). Table 13.1 (Appendix G)
illustrates the five outcome dimensions that “…occur through communication of the returning sojourner and are influenced by three sets of factors: sojourner characteristics, host environment characteristics, and home environment characteristics…” (Martin & Harrell, 2004, p. 315).

The first set of factors in their reentry model are the individual’s characteristics such as religion, ethnicity, socioeconomic class, gender, personality, background, prior cross-cultural experience, reentry training, and preparedness for change, all important to the re-adaptation process (Martin & Harrell, 2004, pp. 315-318). In particular they outline “training, prior experience, and voluntariness of transition” as sub factors of preparedness (Martin & Harrell, 2004, p. 315).

The second set examines host environment characteristics. “Receptiveness of the host society to foreigners, coupled with the length of stay, will influence the degree to which the sojourner is integrated into the host society” (Martin & Harrell, 2004, p. 318). They also note “the degree of difference between the host and home environment” (Martin & Harrell, 2004, p. 319) and how much communication one has with those in their home culture as influential in lessening the extent of shock upon return. With “sustained contact” (Martin & Harrell, 2004, p. 319) both the sojourner and friends and family are able to notice changes gradually over time rather than be surprised by the contrast between before and after when one returns home (Martin & Harrell, 2004, p. 319). Thirdly, Martin and Harrell (2004) point how the home environment to which they return affects the returnee. Specifically, the support system “…plays a significant role in their reentry process” to which “…a great deal of research identifies the importance of social support in the overseas experience” (p. 319).

Martin and Harrell (2004) go on to again refer to Kim’s work and how “…it is through communication and interaction with host culture members that sojourners cycle through the
stress-adaptation-growth cycle” while they are abroad (p. 319). They cite how a similar process occurs as evidenced in Smith’s work. This systems theory model then directly informs re-adaptation outcomes for the sojourner:

1. Psychological health (affect)
2. Functional fitness (behavioral), “…the ability to carry out daily social and professional activities in the reentry environment”
3. Realistic expectations (cognitive)
4. Intercultural identity (cognitive), (p. 320).

**Reentry Integration Training Model**

While the previous theories provide useful frameworks, Martin and Harrell (2004) explore training implications, extending their systems theory into a practical application for reentry. They divide the matrices of the *Reentry Integration Training Model for Student Sojourners* (Appendix H) and *Reentry Integration Training Model for Professional Sojourners* (Appendix I) into four training phases: pre-departure from the host country, the overseas experience in the host country, the pre-reentry back home, and then the actual reentry to the home country (p. 323). The re-adaptation outcomes outlined above (expectations, functional fitness, psychological and adjustment issues, intercultural identity) then become issues to address within each stage. For example, during pre-reentry under the functional fitness category, one may be thinking about employment when they return if a professional or financial aid applications if they are a student. Upon reentry to the home country, readjustment issues might include how to readapt culturally.

*The Journey Home* focuses on the last two stages, pre-reentry and reentry into the home country; though in some ways the overseas experience is continuously addressed in the work of the volunteers and interns. For instance, they are providing cultural orientations to other
volunteers, which offer the opportunity to examine once more the culture they now reside in (psychological adjustment issues). Alternatively, through the various groups and professional interactions networking (functional fitness) occurs as a byproduct. Also, while “…the model is presented in a linear mode, the stages are not considered discrete but rather as a dynamic, continuous flow of activity, sometimes overlapping, with parts that cannot be separated” (Martin & Harrell, 2004, p. 322). In this sense, any pre-departure orientation that occurs may continue into the overseas experience. Furthermore, functional fitness areas such as networking, language training, non-formal educational experience, and journaling may continue through each stage of the journey (Martin & Harrell, 2004, p. 323).

**Experiential Learning Model**

The very act of spending time abroad and experiencing other cultures is by its very nature, experiential. We learn by doing. In exploring this theoretically, the experiential learning model is tied to “…the intellectual origins of Dewey, Lewin, and Piaget” and emphasizes “…the central role that experience plays in the learning process” (Kolb, 1984, p. 20). In its essence, the learner moves through a cyclical and continuous process of learning that is based on “…transactions between the person and the environment” (Kolb, 1984, p. 34).
In order to complete the learning cycle, one must move from having the concrete experience, moving (though not unidirectionally) through the other phases. By observing and reflecting on the experience, conceptualizing what occurred, and applying the learning “new knowledge, skills, or attitudes are achieved” (Kolb, 1984, p. 30).

Though a large assumption, it is perhaps without too much argument from anyone that living abroad is a significant and life-changing experience. Applicable to a variety of programs lengths and types, reentry “…has the potential to allow for personal growth, to provide mobility for social action and civic engagement, to enhance skills for your professional life, and lastly the ability to further your knowledge about the world and your place within it” (SSA Re-entry Working Group [SSA], pp. 5, 2008). However, it is “…having a concrete experience followed by some sort of engaged conceptual reflection about that experience…” (Amel & Uhrskov, 2007, p. 47) that provides meaning and opportunity for that growth. The Journey Home reentry curriculum is intentionally designed to complete the learning cycle, using reflection, particularly through the alumni connections, to generate meaning and capture lessons from their time with
Tandana. Further, as Kinsella, Smith-Simonet, and Tuma (2007) explain, “…reentry orientations play a critical role in making a visit to another society a valuable learning experience” (p. 175).

**Needs Assessment**

These theoretical findings and models clearly indicate a need for knowledge and resources around reentry and reverse culture shock. However, what makes sense for the volunteers in Ecuador who work with Tandana? What would they find useful and meaningful? After all, an underutilized reentry program will not lead to successfully adjusted returnees. We must ask, are they even aware of reentry and reverse culture shock? Have they experienced it before and know what to expect? Would they find understanding it helpful? What tools and means of access would serve their needs and interests? While the director would like a reentry curriculum, do the volunteers? What are the specific needs during reentry for Tandana volunteers and interns?

To this end, two, ten-question surveys (Appendix J) were sent to 20 Tandana volunteers, 15 of whom already returned from living abroad and five of whom will be returning within the next year. From each respective category, 11 (73 percent) returned and three (60 percent) returning volunteers responded. The questions asked attempted to ascertain what familiarity with reentry and reverse culture shock they have/had and what they might/might not have found helpful during that process.

**Returned Respondents**

One hundred percent of those already returned from Ecuador stated that prior to their Tandana experience they had experienced reentry. Seventy-three percent of those same volunteers said they experienced reverse culture shock (as they understood it) during reentry. Out of the five choices provided, the majority cited they would have liked “Advice and/or
observations from former interns/volunteers” (90.9%) and “How to use and integrate your experience professionally and/or academically” (81.8%) as topics they would find useful during reentry. Forty-five percent of respondents also thought “What to expect prior to/upon arrival”, “The why and what of reentry and reverse culture shock”, and “Tools, resources, and ideas for transitioning” would also be useful as they returned home.

Most mentioned having the opportunity to keep in touch with current Tandana volunteers or alumni would be helpful. Speaking with someone who had gone through the experience who could provide advice, what to expect, and understand what they went through are some reasons provided. They also deemed writing helpful, whether in a journal or in response to reflection questions. Another respondent stated access to articles and internet resources about reentry could prove supportive.

**Returning Respondents**

Like those already returned, 100 percent of respondents (n=3) stated they experienced reentry before, while one person said they went through some kind of reverse culture shock. Once more, the options of talking to alums about their experience, staying connected with host families, and journaling stood out as optimal tools. All respondents agreed on the usefulness of knowing “How to use and integrate your experience professionally and/or academically”. The remaining options offered split at 50 percent, while one or the other found “What to expect prior to/upon arrival”, “The why and what of reentry and reverse culture shock”, and “Tools, resources, and ideas for transitioning” useful. Results for all categories and questions are located in Appendix K.

In all cases, for both sets of groups surveyed, every respondent said they would be willing to contribute to an “advice archive” to share with other returnees, as well as be featured
in a profile highlighted on the website and Facebook page. All respondents also agreed they would be willing to complete a follow-up survey for the Tandana Foundation after returning home. The willingness and desire to participate and offer their experiences to future longer-term volunteers (LTVs) and interns speaks once more to the strength of Tandana’s relationships and the foundation’s ability to utilize those within this reentry component.

**Program Rationale**

Evident through the substantial theory and literature, the above data and rationales are arguably sufficient for creating a reentry program. Furthermore, equally significant as pre-orientation, orientation, curriculum, and other program elements, reentry serves to understand the extent of one’s growth from the time abroad, as well as to synthesize and integrate the intercultural experience. “It is vitally important to help…seek out ways to continue their international experience and incorporate it into…life at home; academically, personally, and on their career paths” (Thebodo & Marx, 2005, p. 311). One’s journey abroad is not simply a historical and isolated experience that ends up compartmentalized in the memory bank. This “shoeboxing” as Bruce LaBrack (2001) terms is preventable: “…maintain your contacts abroad; seek out and talk to people who have had experiences similar to yours, practice your cross-cultural skills, and continue language learning. Remember and honor both your hard work and the fun you had while abroad”. The time spent abroad is only the beginning of the intercultural journey and experience. Bennett, as referenced in Martin and Harrell (2004), echoes LaBrack’s concept, “Reentering with no reentry training often means that the intercultural sojourns becomes encapsulated” (p. 311) and they go on to explain how “…the opportunity is lost to integrate the personal growth and professional knowledge” (p. 311).
As alluded to above and as others in reentry research agree, a vital strategy for ameliorating the challenges of returning home “…is staying connected to people” (SSA, 2008, p. 6). One of Tandana’s foundational and core strengths is building and maintaining relationships. The organization continues to work closely with all its previous interns, employing them when possible, bringing them back to volunteer during vacations, and otherwise keeping them engaged in its projects and mission. It not only provides an ideal platform from which to launch something more formal and complete, but it can support the director in keeping overhead and spending low while recruiting more help and assistance with her projects. Symbiotically, it offers the former volunteers a professional opportunity to use their skills honed at Tandana, permitting a concrete linkage to their current lives. In turn, this aids in their return — as will be seen in the theoretical foundations section — through the connection and sharing of their Ecuadorean experience.

Again, the strength and basis of the Tandana Foundation’s work is relationships — relationships between and among the communities, their members, and volunteers who represent and carry forth the organization’s mission. Contributing to this depth of connection is the level of immersion the LTV experience, especially the intern. Beyond the length of time (two to twelve months), LTVs and the current intern live with host families in the community where they work. Most families are indigenous, economically poor, and live vastly different lives than a volunteer does in her home culture. The LTVs and interns live and work in Spanish, witness extreme cultural differences (e.g. – gender roles, poverty, malnutrition, health access, domestic abuse, perceptions of wealth, language, conservative dress), and basic living challenges like no hot or potable water, balanced nutrition, safety around unvaccinated, aggressive dogs, and limited indoor plumbing in some cases. As Marion Knell (2006) points out in Burn-Up or Splash Down,
“The amount of stress a person in transition feels is intensified by… the differences between the point of departure and the point of completion” (p. 14). Such disparity between worlds can be cause for a greater challenge upon return. For example, possessing a smart phone, laptop, iPod, or 25 pairs of shoes, shopping at a grocery store with thousands of choices, access to potable water, or owning a car can often instill a sense of discomfort and guilt for the comparative lavishness of our U.S. lifestyle.

Based on Hofstede’s cultural work, Ecuador expresses very low individualism. In this context, “There is a high emphasis placed on close ties with individuals, or relationships, whereby everyone takes responsibility for fellow members of their group” (Nicol, 2012, para. 4). By living in a communal society within the very revered and close-knit family structure, an opportunity to experience a greater amount of cultural immersion exists. It is while in these deeply immersive environments that one may more easily establish significant and meaningful ties to one’s host family. “Collectivist societies usually have ways of creating familylike [sic] ties with persons who are not biologically relatives, but who are socially integrated into one’s group” (Hofstede, 2001, p. 228).

While the depth of relationship and integration largely relies on the volunteer, there exists a cultural predisposition if she chooses to embrace it. Extending this further, the more one begins to relate to or identify with their place in the family and the community, as well as with the “así es la vida” (so is life) culture, the more likely those differences will be visible in contrast upon return to the United States, the nationality of all Tandana volunteers. “When it comes to re-entry, we must factor in the culture a person has lived in and the degree to which the person has identified with it” (Knell, 2006, p. 14). In the context of Tandana and Ecuador, the likelihood seems greater based on the unique and profoundly personal experiences volunteers have.
In the book *Cross-Cultural Re-entry: A Book of Readings*, the appendix lists Silberstein and Hoganson’s “…steps to be considered in designing a re-entry program for any particular client group” (In Austin, 1986, p. 261). They include a needs assessment and topics to meet those needs, an appropriate setting/session (in Tandana’s case, online), training of staff, promotion of the program, and the implementation and evaluation (In Austin, 1986, p. 261). “…Reentry adaptation is most successful if facilitated by participation in reentry training before or after the sojourner’s return to the home culture” (Martin & Harrell, 2004, p.311). The idea then is to prepare volunteers about what they may experience during reentry by creating awareness and offering training, tools, and resources and support the sojourner before and during their transition back home. By building *The Journey Home* on the “staying connected principle”, in addition to the unique conditions and context in which Tandana LTVs and interns live, this curriculum will serve the specific needs of Tandana’s returnees.

**Goals and Objectives**

*The Journey Home* offers a distinction between goals and objective for both the program itself as well as the participants. Each goal seeks to provide a measurable and demonstrable “take away” through participation. The objectives serve to generate competencies and areas for increased learning.

**Program Goals**

To provide a general understanding of reentry issues and reverse culture shock to Tandana Foundation volunteers and interns

To offer a tailored curriculum that reflects the specific experiences and culture in which Tandana Foundation volunteers and interns work

To support Tandana Foundation volunteers and interns with concrete tools and resources, including an alumni network, to aid them through their reentry from living in Ecuador and returning to their home culture
To ensure that the tools and resources comprising this program reflect a diversity of learning styles, interests, and accessibility (e.g. – electronic and hard copy resources, trainability/transferability of program from current intern to next, or to departing volunteers)

Reduce overhead and expand resources through utilizing alumna for special projects, board positions, group leadership, and other opportunities to contribute to the Tandana Foundation’s mission while reducing expenditures

**Program Objective**

To provide the Tandana Foundation volunteers and interns with the opportunity to prepare for reentry and reverse culture shock prior to and after returning to their home culture

**Participant Goals**

To have access to tools and resources, including an alumni network, that provide support and information around reentry and reverse culture shock

To leave Ecuador feeling prepared, knowledgeable, and ready for their experience through reentry and reverse culture shock

**Participant Objectives**

To remember throughout the process of reentry, in all its potential challenges, why it is we choose to travel and go abroad

To generate realistic expectations of the self, their support system at home, and the experience of reentry and reverse culture shock

**Program Description**

**Scope**

*The Journey Home* provides support and resources to the Tandana Foundation’s longer-term volunteers and interns who volunteer directly for Tandana. Tandana’s contract programs such as Carpe Diem, Northeastern University, The Traveling School, and others already have comprehensive, internal curriculum so they are not included as participants in this curriculum. Their students will rely on the relevant and preexisting information their organizations or schools will provide them. *The Journey Home* focuses on the specificity of the Tandana experience; that
of living in home stays in rural Ecuador and volunteering in a service-learning capacity. This narrow scope serves to create a meaningful and appropriate curriculum that meets the needs of the participants.

Formally, the current intern will introduce the concept of the guide in the volunteer’s orientation to Tandana. Toward the end of her own time in Ecuador, she will be responsible for accessing the materials and progressing through the curriculum for herself (having had the introduction upon her arrival). At the end of a volunteer’s time in Ecuador, the intern in place will review the general information on reentry with the volunteer, reminding her of the materials available, and generally supporting the returnee through the beginning phase of the transition (prior to departing Ecuador). After departure, all information and materials remain accessible via the website. Moreover, the alumni network becomes a new and ongoing support system once the volunteer leaves the country. Their role provides points of contact and communication about ways to remain connected through general electronic mailings, surveys, alumni profiles, alumni archives, special projects, and assistance with future service groups.

**Dimensions of support.** As presented earlier, reverse culture shock during reentry is the result of stress caused by change. The curriculum in *The Journey Home* looks to buffer the external process of change with the internal process of transition. (Knell, 2006, p. 14). As participants move through the transitional stages, such as Pollock’s five stages, stress manifests within various dimensions that require support. These include the emotional/psychological, physical, social, cultural, practical, and academic/professional. These dimensions may overlap in each stage or could be unique, depending on the individual and their knowledge and use of available resources.
The Journey Home’s multidimensional approach also draws from Martin and Harrell’s (2004) Reentry Integration Training Models (Table 13.1 and 13.2, Appendix H and I). It echoes the various stage theories, by providing information and resources as the volunteer moves through the journey from predeparture in the host country through the experience, into pre-reentry, and finally through reentry into the home culture. Using this model it seeks comprehensiveness by addressing particular outcomes during each stage in the areas of psychological health, professional and social health, realistic expectations, and cultural identity (p. 320).

Timeline

The Journey Home progresses through four phases, the first stage occurring prior to arriving in the country as Tandana sets expectations about the culture, living conditions, needs, desire, responsibilities, and language. Upon arrival to the host country, the second stage has more obvious implications as reentry is mentioned explicitly during orientation. Part of an orientation’s purpose is to familiarize one with and frame the upcoming experience. This includes setting expectations and receiving an overview of the program, as well as reviewing culture shock models as they transition into the culture. These same models can serve as a foundation for their reverse culture shock encounters. “Even though the concept of reentry adjustment will seem far removed …at that stage, mentioning it will perhaps cause students to recall the information later, thus relieving some of the feelings of unexpectedness…when they actually return to the home culture” (Thebodo & Marx, 2005, pp. 307-308). Reentry is simply the bookend on the other side of this life chapter.

Prior to departure from host country. While the bulk of cultural adjustment takes place once back in the home country, preparation for that transition occurs long before leaving abroad.
“In the strictest sense reentry doesn’t actually occur until you arrive home. But emotionally and psychologically, it begins several months earlier” (Storti, 2003, p. 47). Initiating thoughts about returning, examining your expectations and assumptions, acknowledging it is happening, and planning how you will say goodbye are the first steps (Storti, 2003, p. 38). The intern’s role, as part of her job description, is to trigger this conversation and start implementing the curriculum with the volunteers or, if she is leaving, for herself.

This should be the second time the volunteer hears about reentry and RCS, the first being during orientation. The purpose is to remind the volunteer of their upcoming transition and to actively and intentionally discuss with and support the volunteer, making her aware of the materials on the website, the alumni network, planning her closure with her host family and communities, and encouraging her to read the books made available on the topic. “Expecting something doesn’t guarantee that you will be ready for it, but it should blunt the impact somewhat. You may still stumble, but you will recover faster” (Storti, 2003, p. 31).

**Once returned to home country.** Of course, the final stage is the actual reentry into the home culture. Here the program becomes more self-directed and reliant on the individual to access the materials, tools, and alumni network. The follow-up survey, while intending to collect information, also serves to provide a connection point for the returnee. The intern will be asked to communicate with the returned volunteer as well as within one month as a check in. This would be the perfect opportunity, for example, to direct the volunteer to the “advice from former interns archive” on the website or via an email attachment. In the case of a returning intern the new intern inevitably contacts the former to double check information, details, and other tasks, however as an explicit part of the interns job description.
It is during this phase that the connections between alumni and those who can understand what it is like to return home become critical. The feelings of alienation, disconnectedness to your own culture, isolation, sadness, and other emotions rise to the surface. Finances may be an issue, as well as clashes in values, purpose, direction, and identity issues (Knell, 2006, p. 10, 19). A sense of euphoria, denial, anger, powerlessness, deviance, and relationship challenges may emerge (Jansson, 1986, pp. 52-56). With proper planning (training), these are expected. At this stage, it is utilizing the tools and resources provided that will aid in the transition.

**Training**

Incorporation of this curriculum into the orientation handbook and job description for the intern are also crucial so they are aware of the materials and can train returning volunteers (as well as themselves) as to what is available. The initial training will take place this Fall 2012 with the current intern. She will then train the incoming intern and any departing interns during her remaining time. As this will be the first implementation, feedback will be an important aspect.

**Curriculum Components**

**Tools and Resources**

Central to this program are the tools and resources provided to the volunteers and interns prior to departure from the host country, and continuing through their transition home. As examined in the theoretical foundations, one of the key strategies for ameliorating the challenges of a returnee’s cultural readjustment “…is staying connected to people” (SSA, 2008, p. 6). All of the content provided seeks to inform and prepare the alumni as well as keep them engaged and connected to each other after their journey home.

Considering the location of individuals throughout the world, electronic placement of the majority of information allows for a centralized and generally accessible location. A specific
webpage on the current Tandana Foundation website (www.tandanafoundation.org) will house the tools and resources that reflect the dimensions of support mentioned above. Purchased or donated (if possible) hard copies of books (the list is available in the Budget, Appendix L) are to be housed and made accessible in the office library on site in Ecuador. A mix of social media, PDFs, online links and handbooks, writing and journaling options (weblogs, “vlogs” – video logs, as well as paper versions), hard copy books, and alumni network components complete the variety of ideas and resources available. By offering a range of options, the hope is at least one selection inspires the volunteer to engage.

Website page. This primary location offers universal accessibility to the volunteers and interns as much as possible in this internet-connected world. Even with limited access, an individual can retrieve information easily by visiting the designated webpage, provided as part of the training prior to departure. The home webpage, a subset of the current Tandana site, will contain a general summary of reentry and RCS for the returnee then divide into three major tabs: Before Leaving Ecuador, Back Home, and Tandana Foundation Alumni. Appendix M provides an outline of the pages and its content.

Tab 1 focuses on the time prior to departure. Along with a general summary, it will address suggestions on how to prepare for one’s leave and what to expect during this time emotionally. A resource page, shared with Tab 2, offers books, PDFs, videos, web links, blogs, in addition to alumni advice, which links to the alumni page.

Tab 2 is designed for once the volunteer or intern is back home, although it is completely accessible during the period before leaving and may be perused in anticipation of their reentry. This offers an additional opportunity of exposure to the information and a reminder that it exists.
for use once they arrive in the United States. It features PDF files containing general information about reentry and RCS, such as what it is, what to expect, signs and symptoms, available tools and ideas for resources, in addition to key concepts that can assist in the transition and adjustment. For example, Dr. Bruce LaBrack and Margaret Pusch’s (2001) “Twelve Tips for Welcoming Returnees Home” (Appendix N) provides guidance to friends and family to whom the volunteers are returning, and alternatively, “Common Challenges Encountered by Study Abroad Returnees & Strategies to Help Deal with Them” (University of Denver, 2011). (Appendix O) Links to blogs, videos, as well as other websites and pages about reentry and RCS will also be included and categorized accordingly. Consideration for using dynamic presentation sources such as Prezi exists in order to keep the experience interactive, unique, and engaging.

Along with the categories mentioned on Tab 1, there is a section on ideas for staying connected and processing your time abroad as well as a professional and academic component. Items include sample resumes, how to incorporate your experience professionally and academically, a skills inventory that itemizes and asks what the returnee now has to offer from their Tandana experience, as well as an index of what alumni have gone on to do after leaving Tandana. A LinkedIn badge link to the Tandana Foundation is emphasized in this section, but present on all reentry web pages. All of this content connects to the alumni page, the third tab.

**Alumni page and network.** A strong feature of the Tandana Foundation and *The Journey Home* is the use and involvement of alumni, previous Tandana volunteers and interns who know firsthand what it means to readjust culturally. “Normalizing the experience is a key to handling re-entry successfully” (Knell, 2006, p. 20). Through interaction with those who already experienced reentry, a returnee can get a sense of what is a “normal” part of the reentry process.
This section of the webpage will feature a selected intern or volunteer profile, presenting who they are, where they are from, when they served in Ecuador and for how long, why they came to Tandana, how the experience changed them positively, and what they are doing now. It is currently undetermined how often the profile will change, but most likely once or twice a year. There will be an “Advice on Coming Home from Alumni” resource as well with content collected from our former interns and volunteers. This page contains a “What Have Alumni Done after Tandana” section to tie into the professional and academic potential the position has. A database of former interns and volunteers who agreed to receive an email or phone call offers the opportunity to contact an alumnus directly to answer any questions one may have.

Currently alumni already receive emails with foundation updates, fundraising campaigns, and other appeals after providing written authorization upon their hire to send emails and use their likeness in materials or other venues. Most of the responsibilities fall on the current U.S.-based coordinator as she already maintains the alumni database and sends communications, in addition to the director. As is customary Tandana practice, the foundation will continue to utilize their alumni to assist in special projects that come up and to help coordinate and lead groups twice a year. Another aspect includes the interaction of alumni on the Tandana Foundation Facebook page. Every reentry content page will also place a “Join us on Facebook” badge (hyperlink) to encourage connection within the network if they have not joined or to remind them of yet another virtual space to remain in touch.

This particular component is the heart of The Journey Home as the alumni of Tandana stay engaged long after their departure. It seems the relationship with Tandana is sustained for reasons stemming from the genuine and deep cultural and personal connections made in Ecuador and with the foundation. There is loyalty to the organization and a pride with the work Tandana
does. Some of this seems to tie into how we identify ourselves. For example, as someone who lived in a developing country for a significant period, I speak Spanish and know what it is like to live with an indigenous family. My experiences there in this instance re-formed my cultural identity, a discovery I made as I left and returned to the United States. Sussman’s (2002) exploration of the link between the identification with the host culture and the amount of reentry distress is an important consideration particularly when alumni connect deeply with the host culture and organization it represents. It therefore seems at minimum logical and wise to build on pieces already in place for this aspect of the program and seek to develop the alumni network into one more formal and intentional.

**Budget, Staffing, and Logistics**

As a very small non-profit with a limited budget, it is imperative that costs remain realistic and at a minimum without sacrificing quality. Again, I refer back to cultural identity, loyalty, and the pride of being a part of Tandana and feel it is a personal responsibility that I create a feasible and accessible program in order to guarantee and expand the future of the foundation. Being fiscally conservative, delivering a needed, quality curriculum, and helping develop a strong alumni base for future service, donations, and leadership is undoubtedly helping bridge the occasional chasm between living in my U.S. culture and leaving the one I left in Ecuador. The hope is *The Journey Home* will offer the same unique opportunity for all of its alumni.

Since implementation and maintenance of this curriculum requires a minimal budget, the only outright expenses for this program include the purchase of a few books for the on-site library in Ecuador (Appendix K). Administrative costs for updating sites or pages are built into a position currently in existence. External to that position, I intend to provide support and tasks
such as setting up a web page as an in-kind donation. Tandana already runs a website for pennies a day and a Facebook page account at zero cost. Other online services and networks such as YouTube, blogs, Pinterest, Tumblr, Skype, and LinkedIn are all free to join. Printing and copy costs may be incurred by individuals if they choose to print out PDFs and other online files. However, those would fall under the budget of daily supplies in the normal Tandana Foundation budget for the volunteer or as a personal cost.

Participation in this program is voluntary; however, like with orientation the intern’s job description includes covering reentry and reverse culture shock. While a volunteer may choose not to access the resources and tools offered, the intern’s review of the program ensures all volunteers at least learn about the basic reentry and RCS concepts, which may in turn encourage them to do so in the end. The intern will also play a role in assisting the volunteers in preparing for departure, in turn also providing an additional opportunity for them to review the subject for their own eventual return home.

**Evaluation**

One of the challenges in evaluating *The Journey Home* rests in the individuality of the experience. As each sojourner’s experience abroad differs from another so does the transition home. “Obviously the duration and degree of difficulty will differ as each re-entrant faces the situation with his own fears and expectations” (Jansson, 1986, p. 56). Additionally, this curriculum is mostly self-driven and ultimately up to the individual to participate and extract the most he or she can. Any formal or complex evaluation of delivery may prove difficult or inappropriate. However, initially there is a need for follow up with the current intern to ensure she is well trained and versed in the content enough to train the subsequent intern and volunteers. The author of this guide intends to provide such training and receive feedback on the content,
structure, and delivery of the curriculum during that initial review with the current intern in order to make adjustments and improvements for the future.

Additionally, an informal survey will be sent out within several months from this project’s inception to engage the returnee during their transition. The questions, designed to relate to their experience with Tandana in Ecuador, may also serve to request suggestions and feedback on the specific reentry curriculum. They may also address what resources they accessed and what they would like to see available. After around eight weeks, the volunteer is presumably beginning to settle into a routine and may in fact begin the “shoeboxing” LaBrack describes. Although there is a dearth of data confirming how long it takes to transition and adjust, Nancy Adler (2003) suggests in Storti’s *The Art of Coming Home* that around six months returnees are “generally accepting their situation and reporting feeling ‘average’” (p. 62). By connecting with returned volunteers within two months, they have some distance from their experience and immediate emotions, but they are still fresh enough to recall and process.

**Limitations**

Historically, Tandana volunteers and interns are United States citizens. This project takes into assumption their return to that culture and any relevant subcultures. As such, *The Journey Home* is limited to a United States perspective on reentry and RCS. However, the majority of literature and research on these topics seem to stem from a United States cultural perspective, and to what extent this is an issue (consciously or not) in other cultures is not as well known.

Currently, this program defines participants as the longer-term volunteers (two or more months) working directly for the Tandana Foundation. Based on the framework provided in *The Journey Home* there is potential to collaborate with the many private programs with whom the
foundation works. These contracted “customer” groups arrive with already embedded orientation and reentry components specific to their age, time abroad, philosophy, and needs.

As a somewhat self-directed program, its delivery and success relies not only on the individual returnee to take advantage of the curriculum, but also on the current intern to train herself and then train the volunteers. The intern may or may not remember, find time, or fully understand the materials herself. She may not be very skilled at training or conveying information. She may not think reentry or reverse culture shock is a valid issue. All these serve as possible pitfalls in the delivery.

While potentially a limitation, the hope of the alumni network is to balance this aspect with a more interactive and group-based support experience. Additionally, this potential limitation also contributes to the diversity of options and learning styles of the volunteers and intern. While connectivity is a strongly promoted strategy, it may not appeal to everyone as a primary resource for reentry. Some participants may find their transition better supported by reading, writing, introspection, and observing the experiences of other returnees.

As literature, theory, and past experience show, vast amounts of challenges and factors contribute to RCS during reentry. Noted in the program description of *The Journey Home*, it is impossible to take into consideration every factor for each volunteer. “The degree of shock experienced by each traveler may range from a jolt to an uncomfortable agitation. There are a number of factors that may determine how great or small your adjustment may be” (Cadenhead-Hames, n.d., p. 7). This program focuses on the ones more particular to Tandana volunteers and interns based on the specific context and unique attributes of a Tandana Foundation experience. Issues for missionaries, exchange students, business expatriates, or those with families may be different (and similar) in a variety of ways. Students living in middle-class families in Quito, for
example, will inevitably return with a distinct experience than those living in a rural, indigenous home outside Otavalo. While each individual’s time in Ecuador is as unique as their reentry, core features of working with Tandana and living in the Quichinche parish serve to inform the structure and content of this program.

Additionally, the needs assessment survey only received three responses from those volunteers pending return in the next six months. These individuals may have provided the most useful feedback to inform the content and structure of the curriculum. Unfortunately, the response rate prohibited that somewhat. It may be that those that already experienced reentry had an easier time imagining retrospectively what would have been helpful. Those there may not really be sure how to conceive of their needs as they prepare to return despite suggestions within the survey.

“…The best way out is always through” (Frost, 1915). Ultimately, no matter the support and access to resources, one still needs to move through and process the feelings that arise during reentry. Connectedness alone cannot bypass this fact. While the materials and tools provided can bring awareness and knowledge about what may come up during the transition home, and how to cope, emotions will arise during the reentry journey without fail. One cannot evade them with information and rational thought; rather they need to be felt fully in order to progress. If overwhelming or debilitating, counseling may be the most useful tool in one’s reentry kit.

Conclusion and Implications

In the effort to understand reentry and reverse culture shock, the challenges of readjustment have the potential to dissuade one from perhaps wanting to travel abroad in the first place. However, what is it that inspires those of us with a deep sense of wanderlust or even trepidation about leaving our comfort zones to take the leap into the unknown of expatriate life?
As Storti (2003) reminds us, “reentry…can’t begin to diminish the lustre of an expatriate experience. Indeed, it is in some ways precisely because the overseas experience is so rich and stimulating that reentry becomes a problem” (p. xxi). In fact, often grounding the choice to live abroad is growth and the desire to change our way of thinking, being, or understanding the world. It serves us by bridging cultures, challenging assumptions, and affording the sense of truly living. “After all, frustration, loneliness, and unpleasantness are very often the precursors of insight and personal growth.” (Storti, 2003, p. xxi).

As the theoretical foundations and research demonstrate, we are most apt to reach this place fully by moving through a sufficient and proper reentry process. The Journey Home fills the space in the Tandana Foundation’s curriculum for its volunteers and interns by providing a multidimensional, dynamic, and resource-rich reentry program. Research also agrees that, “no inoculation will keep you from getting repatriation culture shock. There are things, however, that can lessen the severity of the shock and as a consequence reduce the negative effects” (Black & Gregersen, 1999, p. 63). This is the simple yet important goal of The Journey Home.
References


Appendix A

Map of Ecuador

Appendix B

Tandana Foundation Mission

To empower individuals of various cultural backgrounds with an increased awareness of the world, other cultures, and themselves, and an expanded sense of their possibilities;

To promote positive, caring interactions between people of different backgrounds and encourage consideration and lessening of global inequalities;

To promote respect and responsibility toward one's self, all people, and the Earth.
Appendix C

Tandana Foundation Organizational Chart
Appendix D

Tandana Foundation Internship Job Description

The Tandana Foundation is seeking applicants for an internship, beginning in early August and continuing until mid-April that will combine leadership of volunteer programs with individual volunteer work. Interested parties should send a resume and cover letter to Anna Taft, The Tandana Foundation, at tandanafoundation@gmail.com.

Intern– beginning of August 2011 through mid-April 2012

- The Intern serves as an Assistant Coordinator for the health care programs
- The Intern serves as Coordinator or Assistant Coordinator for various custom volunteer programs during her stay.
- The Intern works independently on patient follow up and elementary English teaching between programs
- The Intern demonstrates a desire to develop relationships in the community and an interest in continuing to work for Tandana.

Requirements:

- Minimum of conversational Spanish; fluency preferred
- Experience leading groups in service projects or other experiential education programs
- Experience living in cross-cultural situations, preferably in Latin America
- Experience working with North Americans
- Ability to work cooperatively with a diverse array of people, to solve problems creatively, and to promote a positive experience for all involved
- Self-motivation, responsibility, and an ability to work independently
- WFA certification or equivalent or greater first aid training

Responsibilities:

- Lead the programs on a daily basis and facilitate all aspects of the group’s stay in Ecuador
- Work with community leaders and other local contacts to coordinate volunteer work and cultural activities
- Set a positive tone for volunteer groups and create opportunities for reflection and improvement of group dynamics
- Coordinate logistics of the programs, handle money, keep accurate records
- Represent Tandana in a positive manner to all community members and volunteers
- Solve problems and handle emergency situations in a professional manner
- Take responsibility for follow up with patients from our health care programs, making appointments, helping them navigate the public health system, advocating for them at the hospital
• Teach English in the Ati Pillahuasu elementary school in between volunteer programs; work on other ongoing Tandana projects.
• Communicate and collaborate with Tandana’s Local Coordinator
• Live with a local host family and build relationships in the community

Benefits

• Intern will receive $100 per month and three weeks of vacation
• Transportation to and from Ecuador
• Living expenses while working for The Tandana Foundation
• The opportunity to participate in unique cultural activities and worthwhile community projects

The Internship

The internship was created to provide more continuity to Tandana’s presence in the communities where we work in Ecuador and allow the intern to develop connections and relationships that will improve our volunteer programs. It should be an opportunity for the Intern to learn, grow, and connect, a chance for Tandana to provide more benefit to the communities on an ongoing basis, and a way to enrich the experience of our volunteers.

The Intern is expected to serve as Assistant Coordinator (or Group and/or Community Coordinator) for all scheduled programs during her time in Ecuador. As the need arises, she may be asked also to assist other volunteers or to coordinate custom programs. She takes responsibility for the Summer Volunteer Program, including managing the volunteers and heading up the vacation courses for local students. In between programs, she is expected to follow up with patients from the health care programs and teach English at the Panecillo elementary school. The Intern and the Executive Director will work together to plan this work, set goals, and evaluate progress. The Intern should keep in touch with the Executive Director and the Scholarship Coordinator regarding progress and challenges. She must provide written reports on patient follow up, vacation classes, and the Summer Volunteer Program.

Because developing relationships in the community and strengthening Tandana’s presence there are priorities of the internship, the Intern is expected to be in the communities, make an effort to develop connections, and show community members that they are her priority. However, the intern may wish to spend some time traveling, and may spend up to two weeks away from the communities during the internship time period. She may also travel before or after the time period of the internship. Because the intern will often be involved in preparing for and following up after the programs, she must be in the communities one week before the beginning of each program through three days after the end. When leaving the communities, the Intern should inform the Executive Director of her schedule. (Taft, 2011)
Appendix E

Gullahorn “W-Curve” Transition Model

The Gullahorn “W Curve” Transition Model

Honeymoon  Initial Adjustment  Acceptance
And Integration

Culture Shock  Mental Isolation

The Honeymoon
- Excitement of a new place
- Welcomed by staff and returning students
- Enjoy sense of freedom

Culture Shock
- Classes and academic rigor begin
- Differing expectations and teaching styles of faculty
- New and confusing customs, rituals, myths, traditions, ceremonies and language
- Differing values of roommates, faculty, high school v.s. college
- Bureaucratic environment

Initial Adjustment
- Developing comfort through transitional skills
- Confident to adjusting to new culture
- Gap between the customs and values of home and the customs and values of the university still exists

Mental Isolation
- May go home to feel close to old friends, values, etc
- New values and customs not yet integrated

Acceptance, Integration, and Connectedness
- Finally connected to students, faculty and staff
- More integrated into university culture

(Retrieved from: http://www.altoona.psu.edu/fts/docs/WCurve.pdf)
## Appendix F

### Responses to Return Difficulties

<table>
<thead>
<tr>
<th>BASIC RESPONSE</th>
<th>SPECIFIC RESPONSE</th>
<th>DESCRIPTION</th>
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<tbody>
<tr>
<td>Fight Attack The Threat</td>
<td>Home Attack Response</td>
<td>These people attack the home country, culture, office, etc. Home is messed up, not them.</td>
</tr>
<tr>
<td>Host Attack Response</td>
<td>These people attack the country, culture, people, etc., of the country they were just in. It was the international assignment that caused the problems, not them.</td>
<td></td>
</tr>
</tbody>
</table>

### The Stages of Repatriation Adjustment

<table>
<thead>
<tr>
<th>BASIC RESPONSE</th>
<th>SPECIFIC RESPONSE</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flight Flee From The Threat</td>
<td>MacArthur Response</td>
<td>Like the famous general Douglas MacArthur, these people will return to a new foreign assignment, and yesterday is not soon enough.</td>
</tr>
<tr>
<td>Blindfold Response</td>
<td>These people feel that if they can just close their eyes to the fact that they were away, their repatriation problems will disappear.</td>
<td></td>
</tr>
<tr>
<td>Ostrich Response</td>
<td>These people stick their head in the sand and withdraw from their environment to avoid return difficulties.</td>
<td></td>
</tr>
</tbody>
</table>

(Black & Gregersen, 1999, pp. 56-57)
Appendix G

Table 13.1 Systems Theory of Intercultural Reentry

<table>
<thead>
<tr>
<th>Sojourner Characteristics</th>
<th>Host Environment Characteristics</th>
<th>Home (Reentry) Environment Characteristics</th>
<th>Communication During Reentry</th>
<th>Re-adaptation Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
<td>Receptiveness of society</td>
<td>Amount of relational support</td>
<td>Communication with family, friends, and coworkers</td>
<td>Psychological health</td>
</tr>
<tr>
<td>Age</td>
<td>Host-home culture difference</td>
<td></td>
<td></td>
<td>Functional fitness</td>
</tr>
<tr>
<td>Gender</td>
<td>Amount of contact with home</td>
<td></td>
<td></td>
<td>Realistic expectations</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
<td></td>
<td>Intercultural identity</td>
</tr>
<tr>
<td>Ethnicity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socioeconomic status</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personality attributes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personality strength</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positivity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preparedness for change</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prior experience</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voluntariness of transition</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Appendix H

Table 13.2 Reentry Integration Training Model for Student Sojourners

<table>
<thead>
<tr>
<th>Predeparture</th>
<th>Overseas Experience</th>
<th>Pre-reentry</th>
<th>Reentry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Host Country</td>
<td>Host Country</td>
<td>Home</td>
<td>Country</td>
</tr>
<tr>
<td>Set expectations for Host country living</td>
<td>Psychological adjustment issues</td>
<td>Set expectations for Repatriation orientation</td>
<td>Readjustment issues</td>
</tr>
<tr>
<td>Country-specific cultural orientation</td>
<td>Cultural, gender, status, and age</td>
<td>Political and economic</td>
<td>Cultural, gender, status, and age</td>
</tr>
<tr>
<td>Host culture</td>
<td>Financial considerations</td>
<td>Social and cultural</td>
<td>Social and cultural</td>
</tr>
<tr>
<td>Home and host culture comparison</td>
<td>Host family</td>
<td>travel</td>
<td>Financial readjustment</td>
</tr>
<tr>
<td>Living situation</td>
<td>cultural activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign higher education system</td>
<td>travel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How overseas experience can fit into career</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Functional fitness</td>
<td>Functional fitness</td>
<td>Functional fitness</td>
<td>Functional fitness</td>
</tr>
<tr>
<td>Identify skills and competencies inventory</td>
<td>Academic orientation</td>
<td>Academic concerns</td>
<td>Transition to job or job search</td>
</tr>
<tr>
<td>Language training</td>
<td>Language training</td>
<td>Financial aid applications</td>
<td>Evaluation of overseas experience</td>
</tr>
<tr>
<td>Preparation for academic advising, paper work</td>
<td>Academic relationships</td>
<td>Registration</td>
<td>Transition back to campus</td>
</tr>
<tr>
<td>Contact sponsoring agency</td>
<td>Academic responsibilities</td>
<td>Housing</td>
<td></td>
</tr>
<tr>
<td>Health and safety issues</td>
<td>Academic networking</td>
<td>Campus employment</td>
<td></td>
</tr>
<tr>
<td>Psychological adjustment</td>
<td>Academic experiences</td>
<td>Status of degree programs</td>
<td></td>
</tr>
<tr>
<td>Identify established support system and protocol of overseas adjustment and return</td>
<td>Internships</td>
<td>Transfer of credits to home institution</td>
<td></td>
</tr>
<tr>
<td>host family</td>
<td>Academic rigor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>academic program contacts</td>
<td>Nonformal educational experiences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mentor identification</td>
<td>Living and lifestyle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural identity</td>
<td>Student organization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Introduction of framework</td>
<td>Community organization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural identity</td>
<td>Intercultural identity</td>
<td>Intercultural identity</td>
<td>Intercultural identity</td>
</tr>
<tr>
<td>Introduction of framework</td>
<td>Diaries and journals</td>
<td>Culture contrast (host and home countries)</td>
<td>Review of diaries and journals</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Examination of diaries and journals</td>
<td>Self-reflection</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Discussion of benefits, challenges, and responsibilities</td>
</tr>
</tbody>
</table>

(Martin & Harrell, 2004, p.323)
Table 13.3 Reentry Integration Training Model for Professional Sojourners

<table>
<thead>
<tr>
<th>Predeparture</th>
<th>Overseas Experience</th>
<th>Pre-reentry</th>
<th>Reentry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Host Country</td>
<td>Host Country</td>
<td>Host Country</td>
<td>Host Country</td>
</tr>
<tr>
<td>Set Expectations for:</td>
<td>Psychological Adjustment Issues</td>
<td>Set Expectations for:</td>
<td>Readjustment Issues</td>
</tr>
<tr>
<td>Professional integration orientation</td>
<td>Frustration/withdrawal</td>
<td>Professional briefings or debriefings</td>
<td>Family readjustment</td>
</tr>
<tr>
<td>Character of overseas working environment</td>
<td>Cultural, gender, status, and age issues</td>
<td>Critical evaluation</td>
<td>Cultural, gender, status, and age issues</td>
</tr>
<tr>
<td>Overseas experience</td>
<td>Financial considerations</td>
<td>Interview with home country</td>
<td>Social readjustment</td>
</tr>
<tr>
<td>Host culture</td>
<td>Social activities</td>
<td>supervisor</td>
<td></td>
</tr>
<tr>
<td>Host or home culture comparisons</td>
<td>Host families</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Functional Fitness</td>
<td>Cultural activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identify skills and competencies inventory</td>
<td>Travel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Language training</td>
<td>Functional Fitness</td>
<td>Functional Fitness</td>
<td>Functional Fitness</td>
</tr>
<tr>
<td>Host country professional affiliations</td>
<td>Professional orientation</td>
<td>Update resume</td>
<td>Reintegration to employment</td>
</tr>
<tr>
<td></td>
<td>Professional relationships</td>
<td>Network with home staff</td>
<td>Evaluation of experience</td>
</tr>
<tr>
<td></td>
<td>Professional responsibilities</td>
<td></td>
<td>Organization orientation formal or informal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Organizational policies formal or informal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predeparture</td>
<td>Overseas Experience</td>
<td>Pre-reentry</td>
<td>Reentry</td>
</tr>
<tr>
<td>Host Country</td>
<td>Host Country</td>
<td>Host Country</td>
<td>Host Country</td>
</tr>
<tr>
<td>Mentor identification</td>
<td>Professional organizations</td>
<td>Organizational culture</td>
<td></td>
</tr>
<tr>
<td>Host families</td>
<td>Conference participation</td>
<td>Consult with mentor</td>
<td></td>
</tr>
<tr>
<td>Contact corporate sponsor</td>
<td>Training opportunities</td>
<td>Consult with other returnees</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Professional networking</td>
<td>Professional affiliations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mentors at home or abroad</td>
<td>National or international conferences</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maintain home connections</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Employee contact or briefing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Travel home</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychological Adjustment</td>
<td>Psychological Adjustment Issues</td>
<td>Repatriation orientation</td>
<td></td>
</tr>
<tr>
<td>Identify established support system and protocol for professional and personal</td>
<td>Political/economic</td>
<td>Social/cultural readjustment</td>
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</tr>
<tr>
<td>overseas adjustment and reentry</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural Identity</td>
<td></td>
<td>Intercultural Identity</td>
<td>Intercultural Identity</td>
</tr>
<tr>
<td>Introduction of framework</td>
<td></td>
<td>Intercultural Identity</td>
<td>Review of diaries or journals</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Intercultural Identity</td>
<td>Self-reflection</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Intercultural Identity</td>
<td>Discussion of benefits, challenges, and responsibilities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Culture contrast (home or host)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Awareness of personal growth</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Language assessment</td>
<td></td>
</tr>
</tbody>
</table>
Appendix J

Needs Assessment Survey – Returned Volunteer

How long ago did you return from Ecuador?
   a) 0-6 months   b) 6-12 months   c) 12-15 months   d) 15+ months

How long were you in Ecuador?
   a) 0-3 months   b) 3-6 months   c) 6-12 months   d) 12+ months

Had you gone through reentry before?
   a) yes   b) no

Jot down a few words or phrases that come to mind when you think about re-entry and reverse culture shock.

Based on your understanding of the concept, did you experience reverse culture shock (whether it be anywhere from “mild” to “severe”)?
   a) yes   b) no   c) unsure

What tools, support, and guidance would have been helpful as you prepared to go home?

How about once you arrived?

Have you known someone who has gone through reentry before?
   a) yes   b) no   c) unsure

What kind of topics would you find useful? (check all that apply)

   □ What to expect prior to/upon arrival
   □ The why and what of reentry and reverse culture shock
   □ Tools, resources, and ideas for transitioning
   □ Advice and/observations from former interns/volunteers
   □ How to use and integrate your experience professionally and/or academically

Would you be willing to provide your advice/observations to a Tandana archive?
Would you be willing to be featured in an alumni profile on the website or Facebook page?
   a) yes   b) no   c) unsure

What access and support would you most likely use? (check all that apply)
   □ Dropbox or similar file sharing service
   □ Web resources (links and sites)
   □ Photocopies/handouts
   □ PDFs
   □ Books to borrow from Tandana library while in Ecuador
   □ Videos
   □ A support network of Tandana alumni to access via email, Facebook, LinkedIn and other means
      Other (please provide):  

Would you be willing to complete a short reflection survey on your time in Ecuador once re-enter your home culture?
   a) yes   b) no   c) unsure

Would you participate in a specific Tandana alumni group/network (e.g. - Facebook or LinkedIn)?
   a) yes   b) no   c) unsure

Would you want to be involved in future Tandana projects or positions?
   a) yes   b) no   c) unsure
Needs Assessment Survey – Returning Volunteer

How long until you return to the United States?
   b) 0-6 months   b) 6-12 months   c) 12-15 months   d) 15+ months

How have you been in Ecuador so far?
   b) 0-3 months   b) 3-6 months   c) 6-12 months   d) 12+ months

Have you gone through reentry before?
   a) yes   b) no

Jot down a few words or phrases that come to mind when you think about reentry and reverse culture shock.

Based on your understanding of the concept, do you think you will experience reverse culture shock (whether it be anywhere from “mild” to “severe”)?
   a) yes   b) no   c) unsure

What tools, support, and guidance would be helpful as you prepare to go home?

How about once you arrive?

Have you known someone who has gone through reentry before?
   a) yes   b) no   c) unsure

What kind of topics would you find useful? (check all that apply)
   □ What to expect prior to/upon arrival
   □ The why and what of reentry and reverse culture shock
   □ Tools, resources, and ideas for transitioning
   □ Advice and/observations from former interns/volunteers
   □ How to use and integrate your experience professionally and/or academically
   □ Other (please provide):

Would you be willing to complete a short reflection survey on your time in Ecuador once re-enter your home culture?
Would you be willing to provide your advice/observations to a Tandana archive?

a) yes  b) no  c) unsure

Would you be willing to be featured in an alumni profile on the website or Facebook page?

a) yes  b) no  c) unsure

What means of access would you most likely use? (check all that apply)

- Dropbox or similar file sharing service
- Web resources (links and sites)
- Photocopies/handouts
- PDFs
- Books to borrow from Tandana library while in Ecuador
- Videos
- A support network of Tandana alumni to access via email, Facebook, LinkedIn and other means
- Other (please provide):

Would you participate in a specific Tandana alumni group/network (e.g. - Facebook or LinkedIn)?

a) yes  b) no  c) unsure

Would you want to be involved in future Tandana projects or positions?

a) yes  b) no  c) unsure
## Appendix K

### Needs Assessment Survey Results - Returning

#### How long until you return to the United States from Ecuador?

<table>
<thead>
<tr>
<th>Duration</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 mos</td>
<td>2</td>
</tr>
<tr>
<td>6-12 mos</td>
<td>2</td>
</tr>
<tr>
<td>12-18 mos</td>
<td>0</td>
</tr>
<tr>
<td>18+ mos</td>
<td>0</td>
</tr>
</tbody>
</table>

#### How long have you been in Ecuador so far?

<table>
<thead>
<tr>
<th>Duration</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3 mos</td>
<td>1</td>
</tr>
<tr>
<td>3-6 mos</td>
<td>2</td>
</tr>
<tr>
<td>6-12 mos</td>
<td>2</td>
</tr>
<tr>
<td>12+ mos</td>
<td>0</td>
</tr>
</tbody>
</table>

#### Have you gone through reentry before?

- yes: 3
- no: 0

#### Jot down a few words or phrases that come to mind when you think about reentry and reverse culture shock:

- no one can relate to me: 1
- alienation: 1
- confusing: 1
- discomfort: 1
- nothing shocking about it: 1

#### Based on your understanding of the concept, did you experience reverse culture shock during reentry (whether it be anywhere from "mild" to "severe")?

- yes: 2
- no: 0
- unsure: 1

#### What tools, support, and guidance do you think might be helpful as you prepare to go home? How about once you arrive in your home culture?

- journaling/writing: 2
- limit expectations: 1
- prepare emotionally: 1
- preparing practically for my return: 1
- share photos: 2
- stay in touch with host family/friends: 2
- talking about/sharing my experience: 2
- talking with those who have gone through this kind of experience: 1
- unsure: 1

#### What topics would you find useful?

- what to expect prior to your arrival: 2
- The why and what of reentry and reverse culture shock: 1
- Tools, resources, and ideas for: 2
- Advice and/or observations from former interns/volunteers: 2
- How to use and integrate your experience professionally and/or academically: 3

#### Would you be willing to provide your advice/observations to a Tandana archive for future volunteers and interns to review?

- yes: 3
- no: 0
- depends: 1

#### Would you be willing to feature your profile on the website or Facebook?

- yes: 3
- no: 0
- depends: 0

#### Would you be willing to complete a short reflection survey on your time and experience in Ecuador once you reenter your home culture?

- yes: 3
- no: 0
- depends: 0
### Needs Assessment Survey Results - Returned

#### How long ago did you return from Ecuador?

<table>
<thead>
<tr>
<th>Duration</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 mos</td>
<td>3</td>
</tr>
<tr>
<td>6-12 mos</td>
<td>3</td>
</tr>
<tr>
<td>12-18 mos</td>
<td>0</td>
</tr>
<tr>
<td>18+ mos</td>
<td>5</td>
</tr>
</tbody>
</table>

#### How long were you in Ecuador?

<table>
<thead>
<tr>
<th>Duration</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3 mos</td>
<td>3</td>
</tr>
<tr>
<td>3-6 mos</td>
<td>3</td>
</tr>
<tr>
<td>6-12 mos</td>
<td>5</td>
</tr>
<tr>
<td>12+ mos</td>
<td>0</td>
</tr>
</tbody>
</table>

#### Have you gone through reentry before?

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
</tbody>
</table>

#### Jot down a few words or phrases that come to mind when you think about reentry and reverse culture shock.

- alienation/loneliness: 1
- confused/disoriented: 3
- disappointment: 1
- discomfort: 1
- entertaining/fun: 1
- fast food: 1
- gratitude/appreciation of US life: 3
- happiness: 1
- hard-demanding/frustrating: 2
- language concerns: 2
- nostalgia for left: 1
- culture/missing friends & family: 1
- overwhelmed: 2
- sadness: 3
- starting/surprising: 2
- stress: 1
- thoughtfulness/observation: 1
- uncertainty: 2

#### Based on your understanding of the concept, did you experience reverse culture shock during reentry (whether it be anywhere from “mild” to “severe”)?

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
</tr>
<tr>
<td>Unsure</td>
<td>2</td>
</tr>
</tbody>
</table>

#### What tools, support, and guidance do you think might be helpful as you prepare to go home? How about once you arrive in your home culture?

- adjusted well: 1
- keep busy/have purpose: 2
- journaling/writing: 3
- limit expectations: 1
- not shocking anymore: 2
- prepare emotionally: 1
- preparing practically for my return: 1
- reading articles, books, and other resources: 1
- share photos: 1
- stay in touch with host family/friends: 3
- talking about/sharing my experience: 2
- talking with those who have gone through this kind of experience: 6
- understand what happens: 1
- unsure: 1

#### What topics would you find useful?

- what to expect prior to upon arrival: 2
- The why and what of reentry and reverse culture shock: 1
- Tools, resources, and ideas for transitioning: 2
- Advice and/or observations from former interns and volunteers: 2
- How to use and integrate your experience professionally and/or academically: 3

#### Would you be willing to provide your advice/observations to a Tandana archive for future volunteers and interns to review?

- yes: 11
- no: 0
- depends: 1

#### Would you be willing to feature in an alumni profile on the website or Facebook?

- yes: 10
- no: 0
- depends: 1

#### Would you be willing to complete a short reflection survey on your time and experience in Ecuador once you reenter your home culture?

- yes: 3
- no: 0
- depends: 1
# Appendix L

## Budget

<table>
<thead>
<tr>
<th>EXPENSE CATEGORY</th>
<th>DESCRIPTION</th>
<th>COST/UNIT</th>
<th>UNIT</th>
<th>QUANTITY</th>
<th>IN-KIND</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Administration</strong></td>
<td>Build resources and tools webpage</td>
<td>$20.00</td>
<td>Hour</td>
<td>10</td>
<td>$200</td>
<td>$ -</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
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## Budget Notes

Prices of books equate average retail paid on www.amazon.com. In-kind web page donation hours are estimates based on low-average pay rate and current knowledge of SiteKreator and content quantity.
Appendix M

Webpage Layout and Outline

THE JOURNEY HOME

1. Homepage
   a. Summary and General Overview of Reentry and RCS

2. TAB 1: Before Leaving Ecuador
   a. How to Prepare
   b. Resources
      i. Books to read
      ii. Alumni Advice (linked to TF Alumni page)
      iii. Links to explore
      iv. Videos to watch
      v. Blogs to check out
      vi. PDFs to print

3. TAB 2: Back Home
   a. Summary and General Overview
   b. Resources
      i. Books to read
      ii. Alumni Advice (linked to TF Alumni page)
      iii. Links to explore
      iv. Videos to watch
      v. Blogs to check out
      vi. PDFs to print
      vii. Ideas for staying connected and processing your time abroad
      viii. Professional and Academic Development
         1. Sample Resumes
         2. How to incorporate your experience professionally and academically
         3. Skills inventory: What you have to offer from your Tandana experience?
         4. What have Alumni done after leaving Tandana? (connect to alumni page)
         5. LinkedIn

4. TAB 3: TF Alumni
   a. Alumni Profile
b. Advice on Coming Home from Alums

c. Contact an Alumni to answer questions you have
   i. Database of those alumni who have volunteered to received an email or call

d. What have Alumni done after leaving Tandana?

5. Every Page
   a. Like us on Facebook badge
   b. LinkedIn badge/hyperlink
Appendix N

Twelve Tips for Welcoming Returnees Home

*Twelve Tips*

TWELVE TIPS FOR
WELCOMING RETURNES HOME
Dr. Bruce LaBrack and Margaret D. Pusch

1. Understand that ‘reverse culture shock’ is a real possibility and learn to recognize its symptoms so you can offer appropriate support to the returnee.

2. Realize that returning home is not a predictable process and can be more stressful than the returnees or you anticipate. Be prepared to offer support long-distance as they anticipate coming home and especially after their return.

3. Understand that most returnees are, in some ways, different than they were before they left home. They may initially seem to be ‘strangers.’ It is hard to know what their experiences have meant to them and how they have changed. It may be necessary to ‘renegotiate’ your relationship with returnees but your history together will provide a basis for this process.

4. Be aware of your own expectations of the returnee. You may wish that they would just fit back in but it is more helpful if you avoid forcing the returnees into old roles and relationships. Allow them space and time to readjust and reconnect.

5. Be conscious of all those things that have changed at home. Help returnees to understand what has taken place both in the society and among friends and family. Even if they have heard about these events, the impact at home may not have been obvious. You have much to tell them and they can tell you how events at home looked from their overseas location.

6. Avoid criticism, sarcasm, or mockery for seemingly odd patterns of behavior, speech or new attitudes.

7. Create opportunities for the returnees to express their opinions, tell their stories, show their pictures. Listen carefully and try to understand the significance of their overseas experiences. Seek to know what is important to them.

8. Acknowledge that all returnees experience some sense of loss. Strange as it may seem to others, returnees often grieve for what they have left behind. They may be missing overseas friends, a stimulating environment, the feeling of being special, experiencing greater freedoms or responsibilities, or special privileges.

9. Encourage the returnee to maintain personal and professional contacts with friends and institutions in the former host country (s). They will regret it if they do not.
10. Offer to mark and celebrate the reentry for the returnees and those who stayed at home. Discuss their preferences for how and when to do so. Be careful of surprise parties.

11. Expect some critical comparisons of culture and lifestyle. Keep your responses neutral. It can increase your chances to learn something important about the returnees and how their world view has changed. Don’t take their comments personally.

12. Make contact with people who have successfully gone through the experience of returning home and refer the returnee to them - it may help both you and the returnee through a difficult period of readaptation.

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# Appendix O

Common Challenges Encountered by Study Abroad Returnees & Strategies to Help Deal with Them

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<th>Challenges</th>
<th>Strategies to help you deal with re-entry</th>
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| Friends and family at home do not seem interested in hearing about aspects of your experience that you feel are important. | • Realize they may be adjusting to changes in you.  
  • Give some time for this adjustment.  
  • Plan a special time for you to share photos or food from your experience.  
  • Don’t assume the opportunity for meaningful conversations will happen – make room for it to take place. Without a comparable experience, they may have difficulty understanding the depth of your stories. Be patient with them.  
  • Write down your thoughts and feelings. It helps you to be able to process them even if you can’t talk about them.  
  • Seek others with similar experiences.  
  • Give a presentation to community organizations. Write an article for your local or school newspaper. Be active!  
  • They may be feeling uncertain about how you have changed or grown. Discuss your feelings about yourself and others with them.  
  • Encourage positive changes in old relationships. Don’t expect your friends to suggest seeing a new international film – especially if they never did before. Take the initiative and invite them.  
  • Seek out relationships with people who are compatible with the new you. |
| Friends and family may treat you as the same person you were before leaving. You want your relationship to change as a result of your changes. | |  
| You may be anxious or apprehensive about your academic situation because the subjects you enjoyed studying abroad, including language, appear to have little relevance at home. You might also be confused about your educational future and career plans in light of new or uncertain goals and priorities. | • Take advantage of the wide range of educational opportunities and alternatives available to you by finding informal and non-academic ways to continue the study of your favorite subjects.  
  • Take time to consider educational and career plans that include your new areas of interest.  
  • Seek out the advice of your counselors and mentors. |
| If you find that your attitudes and opinions have changed considerably during your stay abroad and are not widely shared in your home community, you may feel highly critical of your home country because you have new perspectives on it. Others might be critical of your “negative attitude.” | • Try to keep perspective on your feelings. Remember that your opinions and ideas may initially be greatly influenced by the host culture and may not represent your final balanced viewpoint.  
  • Share your feelings with others but carefully choose situations in which to bring up controversial issues.  
  • Continue to foster your ability to look at the world critically by reading and seeking out a diverse range of information, rather than fall into the trap of just thinking of things (politics in particular) negatively.  
  • Attempt to generate local interests in other peoples and their concerns.  
  • Use your special status as an intercultural traveler to educate others through private conversations or by public speeches and presentations.  
  • Look at problems in your own community now that you have a new perspective. Become a change agent. |

Adapted from Koppier and Hokken