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AMERICANS TEACHING ENGLISH: REFLECTIONS ON EXPERIENCE
AS SOJOURNERS IN ANOTHER COUNTRY

A DISSERTATION

Submitted by

Catherine Nameth

In partial fulfillment of the requirements

For the degree of

Doctor of Philosophy

School of Education

LESLEY UNIVERSITY

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Americans Teaching English: Reflections on Experience as Sojourners in Another Country

Catherine Nameth

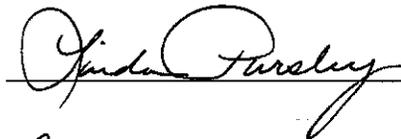
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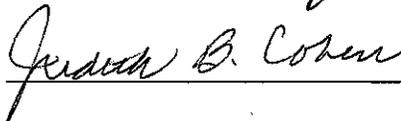
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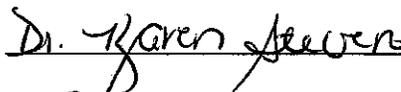
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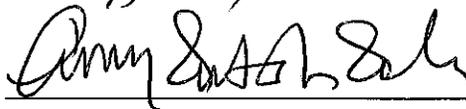
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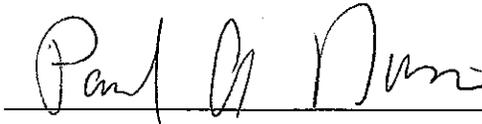
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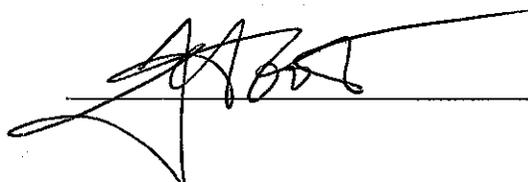
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Abstract

Sojourners are visitors to another country for a defined period of time where occupation is the primary reason for the visit. Study participants spent at least one academic year teaching English as a Foreign Language at a university in another country. Working in the context of a university in another country means teaching in a system predicated upon the local culture's values and assumptions. Though all returned sojourners in this study attended a pre-departure orientation which included information about teaching in the assigned host culture, this kind of pre-departure preparation does not mean sojourner adjustment to the host culture will be without unexpected events. While daily life skills typically become more manageable over time, teaching in a host culture presents challenges that are less easy to resolve. This narrative inquiry explored how American instructors described their sojourner experience. Participant narratives of experience consisted of data sourced from interviews as well as from written and visual documents composed during the sojourn. An analysis of participant narratives suggests certain attitudes- being open to intercultural learning and having a sense of humor- help sojourners adjust to living and working in another country. This study also found sojourners encountered different cultural perspectives about teaching and learning, cultural informants helped sojourners navigate culturally-based challenges, and sojourners engaged in mutual intercultural exchange by acting as cultural informants about American culture. Returned sojourner narratives indicate a developing understanding of their own and others' culturally-based perspectives. Sojourners' personal narratives provide examples of the challenges and rewards of living and working in another country, and this study's four findings are important for administrators and others interested in intercultural exchange.

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Catherine Nameth

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Chapter 1: The Query

Each year, teaching fellowship programs send hundreds of U.S. citizens to universities in other countries to serve as English as a Foreign Language (EFL) instructors with the aim of fostering cross-cultural understanding between the U.S. and host countries. There is a lack of published research linking this type of sojourner experience with adult learning and development as well as a lack of research data from returned sojourners themselves on their perceptions of their experience teaching at a host university in another country and the connections between this experience and their subsequent lives.

Statement of Purpose and Research Questions

Using the personal narratives and artifacts of six American English as a Foreign Language (EFL) instructors who participated in a teaching fellowship program at a university in another country for at least one academic year, this narrative inquiry explores how American EFL instructors described their sojourner experience with reference to three research questions:

1. How do American EFL instructors describe their experience teaching at a university in another country?
2. What do returned sojourners identify as being challenging about teaching in another country, and how did they resolve these challenges?
3. What connections do returned sojourners make between their experience living and teaching in another country and their life now, within 18 months of their return?

Rationale and Significance

Sojourners are adults who visit another country for the purposes of their work and who reside in that host country for a period of time (Church, 1982). In contrast to a brief visit as a tourist, living and working in another culture means navigating a cultural framework that may vary significantly

from one's own (Bennett, 1986). Each culture's framework- or worldview- serves as that culture's fundamental principle for organizing reality; therefore, encountering another culture often means confronting another way of organizing and interpreting day-to-day life. Experiencing an "alternative perspective" (Cranton & Taylor, 2012, p. 8) affords sojourners an opportunity for learning and for increasing their intercultural sensitivity (Bennett, 1986). While working at a university in another country, sojourners may be immersed in an academic context where foreign language instructors grade students based on students' reproduction of specific grammatical and vocabulary content rather than assessing students' communicative competence in a foreign language, and this type of cultural experience may make American EFL instructors more aware of their own assumptions about foreign language learning and teaching. Instructors who are interculturally sensitive are better equipped to meet the learning needs of culturally-diverse groups of learners (Le Roux, 2001; McAllister & Irvine, 2002; Van Hook, 2000).

Residing in another country as a sojourner is not the same as visiting another country as a tourist (Church, 1982; Kohls, 2001; Schild, 1962). Tourists stay for a short period of time, but as residents of a host country, sojourners must learn at least some of the host culture's norms (Schild, 1962) in order to interact appropriately and communicate effectively with their hosts. Daily life skills, such as using the local currency and taking public transportation, are often challenging at first, but after a few days or weeks these tasks usually become manageable, especially if the sojourner is able to communicate in the local language. Teaching in another culture may present challenges that are less easy to resolve.

Working in the context of a university in another country means teaching in a system predicated upon the local culture's assumptions, values, attitudes, and beliefs. Though all returned sojourners in this study attended pre-departure orientations on living in another country and working

in their assigned host culture, this kind of pre-departure preparation does not mean that sojourner adjustment to the host culture will be without unexpected events (Lyon, 2002). Information gleaned from orientation about culturally-appropriate behaviors or tips on adapting to a new environment may not apply to all host country encounters, and this type of information may also be forgotten.

Knowing about the host culture's norms may assist American sojourners initially in adapting to another culture, but once sojourners "get to work" in an educational system different from the U.S. system, they often encounter situations that challenge their core assumptions, values, attitudes, and beliefs about teaching and learning. These situations may present disorienting dilemmas to the sojourner because these situations can call into question the sojourner-instructor's usual ways of knowing, doing, and being (Mezirow, 1978). These dilemmas are located in the cultural context of the host culture, so in order to understand the dilemma, sojourners must learn to acknowledge and respect the cultural difference (Bennett, 1986).

As a sojourner in a host culture, instructors found themselves facing problems for which they had no immediate answers. Dewey (1910) called this a "forked-road situation" (p. 11), an instance where one's past experience and prior knowledge are inadequate for reaching a solution; Mezirow (1978) stated that this type of difficult-to-resolve dilemma is a precursor to a transformation of one's meaning perspective (p. 181).

People can make sense of their experiences by telling their personal narratives of experience (Bruner, 1990, 2002). Narratives allow sojourners to talk about their dilemmas in another culture and relate how they negotiated these challenges. Narrative researchers can analyze personal narratives for reflection, thus narrative inquiry and analysis is an effective research method for delving into how adults structure, interpret, and reinterpret their life experiences (Merriam & Kim, 2012). Narrative inquiry also lends itself to a more comprehensive understanding of Mezirow's Transformative

Learning Theory as well as the transformative learning process (Merriam & Kim, 2012) because personal narratives of experience can be analyzed for the progressive stages and phases of adult development. In this study, returned sojourner narratives provided insight into adult learning and development as well as the development of intercultural sensitivity.

Research Context, Design, and Approach

This research began by recruiting participants through purposive sampling through a listserv affiliated with a teaching fellowship program and by using snowball sampling. Prospective participants responded to an online survey (Appendix A), which included an informed consent form. The researcher followed up with respondents who, in addition to meeting study criteria, consented to participate in this research and agreed to be interviewed and to share artifacts, such as photographs and lesson plans, from their tenure teaching in another country. Over the course of several weeks, the researcher spent a total of three to four hours with each participant, listening to them as they described their teaching fellowship site and shared narratives about their classes, colleagues, and students. During each interview, study participants responded to interview prompts and had opportunities to talk about anything else they cared to share (Appendix B). Although the majority of data collected is from interview transcripts, each participant provided multiple artifacts, such as lesson plans and photographs, to support their narratives. Each interview was transcribed by a transcriptionist and returned to the researcher within a week of the interview, at which point the researcher sent each interviewee their transcript for review. During the data analysis phase, the researcher compiled a biographical sketch of each interviewee and sent it to them and encouraged them to review it, comment on it, and return it to her. Pseudonyms are used for each participant in this research.

Researcher Role, Perspectives, and Assumptions

In 2004, after having earned my MA-TESOL (Master of Arts-Teaching English to Speakers of Other Languages) degree and after having taught adult learners at a local university for one year, I served as an English as a Foreign Language (EFL) teacher in a teaching fellowship program in the Middle East, where I taught at a university. For security reasons, I lived on a compound with other U.S. citizens, but I conversed in the local language, shopped in my neighborhood, became acquainted with my colleagues, and explored my local community.

This vignette provides a superficial summary of my time in the Middle East. Upon returning to the United States, sojourners find that most people want a quick, relatable, and understandable summary of the time spent and the life lived in a host country. Colleagues and acquaintances ask, “Well, how was it?” and they expect a simple, straightforward answer. Returned sojourners, myself included, find it difficult to answer this question in a way that is both succinct and honest. To tell someone your sojourn was “great” or “challenging” answers their query, but this kind of sound-bite answer does not do justice to the sojourner experience. Thus, this research emerged from my own experience of being a sojourner, returning the United States, and trying to make sense of what I experienced and what I learned.

During an interview, one participant in this study-Susan- said, “Experiences living and working abroad change us, and people that haven’t had such an experience really don’t understand that.” The experience of living and working in another country does change us, and when returned sojourners get together, we have a lot to talk about. The participants in this study and I have a shared, lived experience (Creswell, 2007), thus we may have a shared understanding of each other, even though we may be different ages or have had different sojourner experiences in very different host cultures. Over the course of this research, I had the pleasure of interviewing six EFL instructors who

served in a teaching fellowship program recently, the same program I participated in ten years ago. These six instructors each spent at least one academic year in another country—Albania, Azerbaijan, Bosnia and Herzegovina, Indonesia, Nicaragua, and Serbia—but, during the interviews, each of them said, “Well, *you* know.” Indeed, even though I have never taught in any of these countries, let alone visited them, I did know. The participants and I share the experience of preparing to live in another country, arriving in that country and adapting to the local culture and to a new daily routine while learning another language and carrying a full teaching load; oftentimes, we were the only foreign instructor in our department or at our host university, let alone being one of very few U.S. citizens in our host city. Our shared experience also includes returning to the United States and adjusting “back” to our home culture and finding that we do not necessarily fit in like we used to because our experience has helped us see ourselves and the world a little bit differently than before our sojourn. Just as we sought out cultural informants- people who provided a bridge of understanding between the host and American cultures- while we were abroad to help us understand our temporary host culture, once we returned to the United States we connected with other returned sojourners to help us make sense of our reentry and adapting back to living in our country-of-origin.

Similar to these participants, I hold a Master of Arts in TESOL, I reside currently in the United States, and I have taught English as a Second Language (ESL) in a variety of contexts, including continuing and higher education, in the United States. With this group of interviewees, I am an insider, and while I was transparent with the study participants about that fact, I worried that I would interrupt interviewees with my own words and interpretations rather than relying on them to relate their experience to me. I used interview prompts rather than using pre-planned interview questions. While interviewing, my goals were to listen to former sojourners relate their experiences, to not interject, and, when participants finished speaking, to probe for meaning about a specific word

or phrase they used while speaking- or by asking them to give an example. When probing for meaning, I repeated words or phrases back to the interviewee (Spradley, 1979; Appendix B) and asked the interviewee to clarify meaning. I aimed to create a space where interviewees could relate meaning so that I could capture their experiences for my research, and so that I in turn could “re-present” (Riessman, 1993, p.9) their personal narratives as informative for understanding a phenomenon. As an insider, I was not impartial. I was partial to the six participants in this study, to this small group of people who chose to spend a few hours with me, and I *attended to* (Riessman, 1993) them and to their narratives out of respect and appreciation for them, their words, and this research. Not only was I a professional insider with these EFL instructors, needing no clarification on the acronyms they used, such as TESOL (Teaching English to Speakers of Other Languages), IETLS (International English Language Testing System), and TOEFL (Test of English as a Foreign Language), but I was also, as Clandinin and Connelly (2000) note, an insider in this narrative inquiry residing in the same metaphorical “space” (p. 54) as the participants while they talked about “what happened” (Riessman, 1993).

Working with participants in this narrative inquiry space (Clandinin, 2006), I held a number of assumptions. Based on Bruner’s (1990, 2002) work on narrative as a way of knowing, I assumed that participants would make meaning of their experience by sharing personal narratives about significant past events. I also assumed that interviewees would use artifacts, such as photographs and journal entries, to assist them in recalling significant past events and reflecting on these events. My final assumptions were that participants would talk about personal, qualitative change, and that one or two participants might describe life-changing events. While recognizing my role as an insider as well as my assumptions, I attempted to be open to learning, especially learning about the unknown or unexpected.

Definitions of Key Terminology

The following words and phrases are key terminology for this research study.

- *American* (n., adj.): A person who identifies the United States as their country- and culture-of-origin
- *Authenticity*: Understanding and presenting “the genuine self, critically participating in life, and working to help others grow and develop” (Cranton and Roy, 2003, p. 95).
- *EFL: English as a Foreign Language*; for people affiliated with the field of second language acquisition (SLA), this term indicates that the learning and teaching of English occurs in a country, republic, or territory where English is a non-dominant language among people native to that country, republic, or territory
- *ESL: English as a Second Language*; for people affiliated with the field of second language acquisition (SLA), this term indicates that the learning or teaching of English occurred in a country where English is a dominant language among people native to that country
- *Narrative*: “Talk organized around consequential events” (Riessman, 1993, p. 3). For the purposes of this study, *talk* includes spoken, written, and visual texts (Keats, 2009).
Synonyms used are *personal narratives* and *narratives of experience*.
- *Sojourner*: Visitors to host culture for a defined period of time where occupation was the primary purpose of their visit (Church, 1982)

The following chapters of this dissertation include a literature review, a chapter on research methodology, a presentation of findings, and an analysis and interpretation of findings. The final chapter focuses on conclusions and recommendations.

Chapter 2: Literature Review

This chapter begins with a statement of purpose, which is followed by a review of the literature from the fields of intercultural development and adult learning and development. A description of this study's conceptual framework and a summary of content conclude this chapter.

Using the personal narratives and artifacts of six American English as a Foreign Language (EFL) instructors who participated in a teaching fellowship program at a university in another country for at least one academic year, this narrative inquiry explores how American EFL instructors described their sojourner experience.

Culture Defined

Within this research, *culture* is a general paradigm consisting of generalizable areas, such as cultural values and assumptions, that can be applied to all cultures and from which all cultures can be analyzed (Kohls, 1984, 2001; Moran, 2001). A culture-general framework is used in the fields of intercultural education, training, and learning with the aim of raising participants' intercultural awareness (Moran, 2001). One example of a culture-general framework is Milton J. Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS). Bennett's model describes a continuum of how people subjectively respond to cultural differences, with the idea that people's natural state is one of ethnocentrism, or viewing one's culture as the norm, and through repeated encounters with other cultures, people may acquire a more evaluative way of thinking and being wherein experiencing difference enriches one's life (integrating difference) rather than alienating a person from others (denying difference) (Appendix C). Within this research's culture-general framework, culture is defined as:

The evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts. (Moran, 2001, p. 24)

Sojourner Experience Is Cultural Experience

Sojourners are visitors to a host culture for a defined period of time, where their occupation is the primary purpose of their visit (Church, 1982). English as a Foreign Language (EFL) instructors who travel to another country for the purpose of residing in the host country for a certain period of time for the purposes of their work encounter another way of life. The encounter between the sojourner and his/her host culture for a particular time period is the sojourner's "cultural experience" (Moran, 2001, p. 13).

Before going further, it is necessary to define *experience*. According to Dewey (1997), an experience occurs in the interaction of a person and their environment, the latter being "whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had" (p.44). An experience can occur in the broadest sense- in the interaction between a sojourner and a host culture- or experience can be more narrowly defined as the interaction between an instructor and his or her student or colleague. While interaction is one component of experience, continuity is another- people can learn through their relationships with others as well as by connecting previous experiences with current ones (Dewey, 1997), but it is through reflection that people make meaningful links between their past and current experiences (Dewey, 1910). Referring to Dewey (1997), Rodgers (2002) summarizes the concept of experience by stating, "Through interaction with the world we both change it and are changed by it" (p. 846).

Cultural experience is different from culture- the former denotes an interaction between sojourner and culture while the latter is an abstract theoretical concept. Learning outcomes from this type of cultural experience may include learning cultural behaviors, acquiring cultural knowledge, becoming more self-aware, and developing intercultural sensitivity (Moran, 2001). While these

learning outcomes are interrelated, this research will focus on sojourners' self-reported cultural experience and its relationship to adult learning and development.

Sojourner characteristics. This research focuses on sojourners and how they describe their experience living and teaching at a university in another country, but it is important to consider who sojourners are as far as the attitudes, characteristics, and interpersonal skills they bring with them on their sojourn. Kohls (2001) identifies some personal characteristics, such as the ability to tolerate failure, having a sense of humor, and being experience-driven rather than task-driven which he maintains facilitate intercultural adjustment. One research study by Deardorff (2006) used grounded theory methodology to analyze intercultural experts' responses about the definition of intercultural competence. Deardorff's research found successful sojourners embodied attitudes of respect, openness, and curiosity.

Sojourners as instructors in higher education. When viewing this research, it is also important to consider that the six sojourners included in this study are instructors in higher education. As educators, the instructors in this study have a particular view of the sojourner experience, and as guests at a university in another country, sojourner-instructors encounter challenges particular to their work context and these work-related challenges are integral to understanding their sojourner experience (Leki, 2001).

Five Dimensions of Culture

Moran (2001) conceptualizes culture as a three-dimensional pentad (Appendix D) with culture occurring at the intersection of five cultural dimensions- products, practices, communities, persons, and perspectives. Cultural products are "all artifacts produced or adapted by the members of the culture, including those in the environment, such as plants and animals" (p. 25). In the context of this research on returned sojourners' experience teaching at a host university in another country, cultural

products include tangible objects such as textbooks, tables and chairs, and intangible entities such as the administrative procedures of the host institution. Cultural practices are “the full range of actions and interactions that members of the culture carry out, individually or with others” (Moran, 2001, p. 25). Cultural practices include verbal and non-verbal language as well as “extralinguistic” (p. 66) features of cultural appropriateness such as facial expressions, gestures, and the use of physical space. The third dimension, culture-as-communities, “includes the specific social contexts, circumstances, and groups in which members carry out culture practices” (p. 25). People belong to many communities- social, religious, academic- within the larger national culture. During their tenure as sojourners, research participants were members of their host university’s English language community as well as members of the local English-speaking expatriate community. Another dimension of culture is culture-as-persons, and this dimension “constitutes the individual members who embody the culture and its communities in unique ways” (Moran, 2001, p. 25). Research on the culture-as-persons dimension of culture focuses on identity, such as how people define their own and others’ identities (Collier, 1997) and the social constructs, such as age, gender, and level of formal education, that inform one’s cultural identity (Brake, Walker, & Walker, 1995).

The fifth dimension of culture, perspectives, consists of “perceptions, beliefs, values, and attitudes that underlie the products and that guide persons and communities in the practices of the culture” (Moran, 2001, p. 25). Cultural perspectives can be emic or etic (Damen, 1987). Members of a host culture embody emic perspectives while non-members of a culture, such as sojourners, have an etic or outside perspective of the host culture (Moran, 2001). Just as cultural perspectives have both emic and etic aspects, so too do they have both tacit and explicit elements. Comparing the dimensions of cultural practices and perspectives, cultural practices are most explicit while cultural perspectives, from attitudes to values, beliefs, and perceptions are tacit, with the latter being the most

hidden (Moran, 2001; Appendix E). Awareness and understanding of one's own and other's cultural perceptions are important for developing intercultural sensitivity (Bennett, 1986) because these "tacit assumptions" (Mezirow, 2012, p. 74), represent unquestioned, culturally-based knowledge. The following example explains Moran's (2001) theoretical model of cultural perspectives and its components.

A case study for understanding cultural perspectives. As an American English as a Foreign Language (EFL) instructor teaching at a host university in the Middle East and assigned to teach a class at ten in the morning, I arrived to the classroom before ten (cultural practice) because punctuality is important (attitude) to me (Moran, 2001). Time is important to me because time is a commodity (value) (Kohls, 1984) to be spent well and not to be wasted (Moran, 2001). As an American, I believe that time can be quantified (belief) because "time is a substance" (perception) (Moran, 2001, p. 77); therefore, underlying my cultural practice of arriving "on time" is the cultural perception that time is a commodity. My Middle Eastern students at the host university are enrolled in a class at ten in the morning, and they arrived at some time around ten (cultural practice), and some of them seemed surprised (attitude) that I was already present and had started teaching. Students may have arrived after ten because they were helping their family (value). At this point, a direct comparison between American and Middle Eastern cultural values regarding arriving to meetings diverges, with most Americans valuing time and most Middle Easterners valuing relationships.

In the example above, one can visualize the explicit cultural practices- the American instructor arrives before ten while the Middle Eastern students arrive around ten o'clock- but one cannot observe the tacit cultural perceptions, that time is a commodity or that relationships are of primary importance. Likewise, people may be able to identify their cultural practices, such as their actions, language, or cultural taboos (Moran, 2001). EFL instructors can describe how they teach,

specify the language they use to elicit student participation in a class discussion, or provide a list of professional and unprofessional behaviors and practices for the classroom; however, it is unlikely that most people can explain the reasons behind their cultural practices. As Moran (2001) and points out, and as is evidenced by one of the narratives of experience in this study in chapter four, when members of a culture are asked to explain the reasons (cultural perceptions) behind a cultural practice, such as, “Why do you teach *that* way?” and, “Why are students graded in *this* way?” their reply is often, “That’s how the system works here” (Courtney- interview). When asked to explain our cultural perceptions, people often respond by saying “that’s just how it is,” with the assumption that the reasons behind our perceptions are universal truths for all people. One way that sojourners can gain access to etic cultural perceptions is through dialogue with a cultural informant (Moran, 2001). A cultural informant may be from the host culture or someone who knows a lot about the host culture, thus is someone who is able to provide explanations to further understanding between cultures (Lyon, 2001; Moran, 2001).

Intercultural misunderstanding occurs when a person uses their (emic) cultural framework as the sole filter for interpreting another’s (etic) cultural framework- an American instructor may be annoyed (attitude) because she perceives that the students arrive late (attitude) to class, while students may be surprised (attitude) that the instructor is annoyed, as they do not consider themselves to be late at all. The reasons behind these differing attitudes are not explicit because both parties acted on their unquestioned culturally-based assumptions. A cultural experience occurs through the interaction between self, others, and the environment (Dewey, 1997), but it is through reflection on experience that sojourners begin to make meaning and may begin to question not only their experience but also what they believe to be true and therefore uncover the underlying assumptions inherent in the problem-at-hand.

Intercultural development: Bennett's Developmental Model of Intercultural Sensitivity

More than the other dimensions of cultural perspective, cultural perceptions are very difficult to discern in ourselves and in others (Moran, 2001). Being aware of our own and others' cultural perceptions is important for developing intercultural sensitivity (Bennett, 1986) precisely because cultural perceptions are at the deepest, most tacit (Moran, 2001), aspect of our differences with others and our understanding of these differences. Developing intercultural sensitivity means encountering different cultural frameworks for conceptualizing, understanding, and negotiating the world (Bennett, 1986, 1993). According to Bennett's Developmental Model of Intercultural Sensitivity (DMIS), it is through one's encounter with, and negotiation of, intercultural challenges that people become more competent in understanding and navigating differences between and among cultures (Endicott, Bock, & Narvaez, 2003). Bennett's DMIS (1986, 1993) proposes that people have the ability to move through six stages of intercultural development: denying the existence of differences (denial), defending their worldview using the dichotomy of good versus bad (defense), minimizing differences by expressing universalist views (minimization), accepting differences and exploring them (acceptance), interacting with culturally-different others in order to apply their knowledge about cultural differences (adaptation), and acting as a mediator between cultures (integration). The six stages in Bennett's model (Appendix C) unfold from left (ethnocentrism) to right (ethnorelativism) and are to be viewed as a progressive series while not implying attainment of one stage to mean an inevitable graduation to the following stage.

The Intercultural Development Inventory (IDI) (Hammer & Bennett, 1998) is a validated instrument based on Bennett's (1986, 1993) theoretical model found to be a sound framework for measuring intercultural sensitivity (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). On the IDI, respondents such as short-term study abroad participants (Anderson, Lawton, Rexeisen, &

Hubbard, 2005) indicate their agreement or disagreement to fifty prompts using a five-point scale (Hammer & Bennett, 1998; Hammer, Bennett, & Wiseman, 2003). In a study of the impacts of a short-term study abroad program, Anderson et al. (2005) gave the IDI pre-departure and post-reentry to a small sample of undergraduate students. Bennett (1993) noted people may develop in each of the six stages simultaneously, and Anderson et al. found that while a four-week study abroad program for a group of American undergraduates had a positive effect on their intercultural sensitivity, none of these students “moved” significantly out of one stage to the other. The majority of Anderson et al.’s (2005) study participants’ IDI scores placed them in the minimization (holding universalist views of cultural difference) and acceptance (respecting differences) phases of Bennett’s (1986, 1993) model. This study implies that even a short-term encounter with another culture can have a positive effect on a person’s progressive development of intercultural sensitivity.

Adult Learning and Development

Adult learning may be “normative” because it fits “quite neatly into expected life-cycle patterns,” or it may be transformative (Tennant, 1993, p. 39). Habermas (1971) made this distinction as well, differentiating between three kinds of knowledge- instrumental, communicative, and emancipatory. Robert Kegan (1994, 2000) provides a cognitive-developmental approach to human development which includes five stages, the first three being normative and focused on “meaning-forming” (Kegan, 2000, p. 52) while the other two stages are held out as possibilities for adult development because these latter two stages are focused on the metaproceses of “reforming meaning-forming.” In contrast to normative learning and development, transformative learning means that adults have arrived at a more inclusive worldview after having examined and reframed their culturally-assimilated and culturally-based assumptions (Mezirow, 2000, 2012).

Drawing from Dewey (1910, 1997), Mezirow (2012) defines learning as “the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one’s experience as a guide to future action” (p. 74). As Mezirow (2012) points out, people may learn intentionally, such as foreign language instructors who decide to take a class on teaching methodologies for their own professional development, or incidentally, as a “by-product” of another learning activity (p. 75), such as foreign language instructors who enroll in a professional development class but who learn about the dynamics of classroom management by virtue of being in the classroom as a learner. Learning can also be “mindlessly assimilative” (Mezirow, 2012, p. 75). This kind of learning takes place throughout the lifespan, and it is particularly relevant to this research because it is through our culture and by virtue of living in society that people acquire knowledge- their attitudes, beliefs, and values for what they know to be true.

As people encounter the world, they assign meaning to their experiences. These experiences are socially-constructed and culturally-situated; therefore, the meaning people assign to experience is a cultural construct. Meaning perspectives and frames of reference (Mezirow, 2000, 2012) consist of beliefs and understandings. People create “dependable” (Mezirow, 2000, p. 4) beliefs and understandings when these beliefs and understandings help them make meaning of situation. Not only do dependable beliefs result from experience, but experience occurs within cultural and social constructs, and these constructs are built upon cultural and social assumptions. Becoming aware of our assumptions, examining them, and questioning them can be an “intensely threatening emotional experience” (Mezirow, 2012, p. 75). Examining assumptions through reflection is a process unique to adulthood (Kegan, 1994, 2000; Mezirow, 2000).

Examining assumptions. The unexpected is an opportunity for learning, and within the framework of Transformative Learning Theory encountering the unexpected is an opportunity for

adult development. As adults encounter the world, they expect what has happened in the past to occur again (Cranton & Roy, 2003). When something unexpected happens, a person's way of understanding the world through their existing frame of reference does not help them resolve the unexpected situation or process at hand. In order to understand this situation or process, adults may reflect on and question their frame of reference, which is composed of habits of mind and points of view (Mezirow & Associates, 2000). In the process of reflecting on and questioning points of view, assumptions may become explicit. When assumptions move from being tacit to explicit, we can question them, and through this process our frame of reference may become more open, and when our frame of reference is more open, we are more adept at interpreting the world and interacting with it (Mezirow, 1978, 2012; Mezirow & Associates, 2000).

Reflection. Adults may become more aware of the assumptions underlying their knowledge through reflection. Dewey (1910) defines reflection as “active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and further the conclusion to which it tends” (p. 9) while Mezirow (1991) expands on this definition to include two types of critical reflection- critical reflection on assumptions and “critical self-reflection of one's own assumptions” about a cultural system or one's workplace (Mezirow, 2000, p. 23).

Kember et al. (2000) look at reflective thinking through four categories- habitual action, understanding, reflection, and critical reflection. Routine action is habitual action. A teacher journaling about teaching a lesson she has taught many times would fall into this category, particularly if the teacher's journal read as a how-to report of her teaching method and processes. For Kember et al. (2000), making use of existing knowledge is understanding, such as an instructor who includes a newly-published article on the required reading list for her course. Reflection is signified by a consideration of alternatives or a re-appraisal of one's previous actions, while critical reflection

is indicated when one challenges their firmly held ideas or finds fault in their previously-held beliefs (Kember et al., 2000). An instructor engages in reflection when she looks back on a teacher evaluation project she completed for her department and considers how she might have completed the project differently, such as including the teachers being evaluated in the design and writing of the departmental report. Instructors who engage in critical reflection become aware of the assumptions in their teaching and question these assumptions, and they come to realize that there are advantages and disadvantages to different educational systems, and that these systems are different because they are culturally-based.

Individuation, authenticity, and transformation. Patricia Cranton and Merv Roy (2003) put forth a “holistic” (p. 95) conceptualization of Mezirow’s Transformative Learning Theory wherein they connect the three concepts of individuation, authenticity, and transformation. In proposing this holistic view of Mezirow’s theory, the authors aim to expand the boundaries of this theory by uniting both rational (Jung, 1971) and extrarational (Dirkx, 2001) perspectives of learning into one theoretical perspective. Individuation, a key concept from Carl Jung’s writings on psychological types, focuses on how a person is the same as, yet different from, other people around him or her (Cranton and Roy, 2003). Individuation is transformative when adults question their previously-tacit, collectively-held (shared with others) habits of mind. It is through critical questioning that adults can become aware of who they truly are, and when people are conscious of who they truly are, they are better able to express themselves genuinely. When people express their genuine self, they are authentic; therefore, “individuation is becoming authentic” and “becoming authentic is individuating,” (Cranton and Roy, 2003, p. 96). When adults move away from uncritically accepting collectively-held perspectives and towards bringing the unconscious to consciousness by critically reflecting on their own and others’ perspectives, this is transformation.

Transformation of habits of mind leads to authenticity, with authenticity being defined as involving “an understanding and presentation of the genuine self, critical participation in life, and working to help others grow and develop” (Cranton and Roy, 2003, p. 95). Transformation is therefore both “individuating” and “becoming authentic” (p. 96).

Educators developing authenticity. Cranton and Carusetta (2004) and Cranton (2005) explored the development of authenticity in teachers through a grounded theory methodology and used Transformative Learning Theory as an explanatory framework for educators’ developing authenticity. Instructor authenticity consists of five “facets” (Cranton, 2005) - self, other, relationship, context, and critical reflection- with each facet being defined on a continuum spanning from uncriticality or “beginning authenticity” to critical reflection or “mature authenticity” (Cranton & Carusetta, 2004, p. 282). Cranton and Carusetta’s research indicates general patterns of individual development over time in five distinct yet interrelated areas, with the caveat that location on their developmental rubric for one facet (i.e., self) does not imply the same location for other areas (i.e., other, relationship, context, critical reflection).

As instructors develop authenticity so, too, are they developing how they think (Dewey, 1910). According to Cranton and Carusetta’s (2004) rubric, critical reflection is at the end of a continuum ranging from reflecting on specific skills to questioning norms to engaging in content and process reflection to premise reflection (Cranton & Carusetta, 2004; Mezirow & Associates, 2000). In the realm of self-awareness, Cranton and Carusetta’s continuum ranges from instructors viewing their teaching self as separate from their non-teaching self to deeply questioning self. In developing authenticity in relationship to others, the continuum ranges from having “unquestioned perceptions of others” (p. 284) to being aware of different learning styles to instructors viewing their learners as embodying unique qualities within normed learning patterns. Regarding relationships, an instructor

who embodies “beginning authenticity” (Cranton & Carusetta, 2004, p. 282) holds a one-dimensional (teacher-student) view of the instructor-learner relationship, while instructors who display “mature authenticity” are conscious of how their relationship with their students influences the authenticity of each student. Educators who have a rules-based teaching practice display beginning authenticity, while educators at other locations on the continuum are aware of norms but do not question them, questioned the norms and challenged the system, and teachers who display mature authenticity struggled deeply with contextual issues related to their teaching and student learning (Cranton & Carusetta, 2004).

Sociocultural perspectives on intercultural development. The literature on the development of intercultural sensitivity appears to favor positive outcomes and to ignore race as a factor in intercultural development. Bennett’s (1986, 1998, 1993) theory and a related instrument, the Intercultural Development Inventory (IDI) (Hammer & Bennett, 1998) are prevalent in the field of intercultural development, but they suffer from what Kim (2008) identifies as “positivity bias” and “oversimplification” (p. 361) when applied to socially-marginalized groups. Writing about cultural identity but not intercultural development per se, Kim’s research raises queries about inclusion and exclusion in society and in theoretical models of human development. According to Bennett’s (1986, 1998, 1993) theoretical model, repeated encounters with difference may lead a person away from an ethnocentric orientation and towards a more ethnorelative one.

While not using Bennett’s theory or the IDI, Morrice’s (2012) longitudinal life history study of ten refugees in the United Kingdom who were professionals in their countries-of-origin suggests that negotiating a new cultural context may lead to negative outcomes, at least during the initial years in a host culture. Participants in Morrice’s (2012) study are formally-educated professionals in their respective countries-of-origin (Ethiopia, Iran, Iraq, and Zimbabwe) who reside in the United

Kingdom as refugees. In recounting their life histories, these professionals indicated they felt inadequate in their new country, and they also felt shame because “a significant part of their experience [in their new host culture] involved learning to accept that their cultural capital was not recognized and had little, if any, exchange value” (p. 266). Relating Morrice’s (2012) findings to Bennett’s Developmental Model of Intercultural Sensitivity (1986, 1993) and to the Intercultural Development Inventory (Hammer & Bennett, 1998; Hammer et al., 2003), it appears that there is no “place” for such negative experiences with difference on a model and an instrument purporting to measure an individual’s development of intercultural sensitivity.

Morrice’s (2012) findings imply that race and social capital are factors in intercultural development. Taylor’s (1994) findings from a qualitative study on how adults learn to become interculturally competent imply race is a factor in this type of development. Taylor conducted in-depth interviews from a purposeful sample of adults who identified the United States as their country-of-origin, who had lived and worked in a host culture for at least two years, spoke the language of the host culture, and who “expressed positive feelings about the intercultural experience” (Taylor, 1994, p. 159). The twelve participants in Taylor’s study included three African-Americans and one person of Hispanic descent and whose host countries included Brazil, Burkina Faso, Indonesia, Japan, and Nicaragua. Taylor (1994) found race to be a factor in intensifying cultural disequilibrium. The African-American participants in Taylor’s research “experienced a greater degree of discrimination by members of the host culture than they were used to in their primary culture” (p. 163). However, all three African-American participants “found their prior experiences of marginality within their primary culture to be advantageous,” with one of them saying, “I live in two cultures all the time. It’s just a natural thing for me to live in two cultures” (Taylor, 1994, p. 164). One African-American interviewee indicated that his experience as a marginalized member of American society helped him

identify and understand issues of power in a host culture and thus be aware of how he should function within this host culture. Taylor's (1994) and Morrice's (2012) findings are important when viewing research in the field of intercultural development, and these studies offer insight into the limitations of this narrative inquiry which includes only participants who identify as being Caucasian (Appendix L) and who reported working in an environment where their professional capital was valued.

Conceptual framework. The conceptual framework for this study includes the three areas of adult learning and development, the development of intercultural sensitivity, and narrative inquiry (Appendix G). Experience is central to learning (Cranton & Roy, 2003; Dewey, 1997; Mezirow, 1978, 2012). Sojourners (Church, 1982) who travel to another country for the purposes of work encounter another culture, and this encounter with difference (Bennett, 1986) is an opportunity for both personal and professional learning and development, including the development of intercultural sensitivity (Bennett, 1986). After engaging in the cultural experience of living and teaching in another country, sojourners return home (Adler, 1981; Lyon, 2001) to their country-of-origin and it is from this place that they can recall their cultural experience and reflect on it. Returned sojourners may relate their experience to a researcher through their personal narratives as a way of reconstructing their past experience (Riessman, 1993; Salmon & Riessman, 2008). Narratives of experience may include verbal, written, and visual components (Keats, 2009). Returned sojourners' personal narratives of experience may display their abilities to reflect and to question their previously-held assumptions (Mezirow, 1978, 2012; Mezirow & Associates, 2000). Reflections on teaching and learning may inform returned sojourners' current teaching practice (Cranton & King, 2003).

Chapter Summary

This chapter defined culture and provided a theoretical cultural framework within which to view the sojourner cultural experience. A case study for understanding cultural perspectives was provided. A review of the literature in the fields of the development of intercultural sensitivity and adult learning development- the latter focusing on Transformative Learning Theory- made up the majority of this chapter, which concluded with the conceptual framework used for this research.

Chapter 3: Method

This chapter presents the research methodology and approach beginning with a description of narrative inquiry and a rationale for using narrative inquiry for this dissertation research. An overview of the information needed to answer the research questions follows, as do descriptions of the research design, data collection methods, research sample, and data analysis and synthesis. This chapter concludes with a discussion of the ethical issues including research limitations and delimitations involved in conducting this research.

Using the personal narratives and artifacts of six American English as a Foreign Language (EFL) instructors who participated in a teaching fellowship program at a university in another country for at least one academic year, this narrative inquiry explores how American EFL instructors describe their experience teaching at a host university in another country with reference to three research questions:

1. How do American EFL instructors describe their experience teaching at a university in another country?
2. What do returned sojourners identify as being challenging about teaching in another country, and how did they resolve these challenges?
3. What connections do returned sojourners make between their experience living and teaching in another country and their life now, within 18 months of their return?

Rationale for a Narrative Approach

This research study used narrative inquiry to access participant descriptions about their experience living and teaching in another country. Through narrative analysis, this research explored how returned sojourners' narratives describing their experiences reflect their personal and professional learning. Theories and constructs from the fields of adult learning and development,

intercultural development, and narrative inquiry provide a conceptual framework for this research. As adults interact with the world, they interpret their experiences and create perceptions based on their interpretation of their experiences; their interpretation of past experiences guides their future action (Dewey, 1910).

When a person encounters a problem for which they have no relevant frame of reference (Mezirow, 1978, 2012), they have an opportunity for reflection (Dewey, 1910) and learning. A person may acquire knowledge through their experience if they pursue this learning opportunity (Kegan, 2000). This knowledge may be instrumental, communicative, or emancipatory (Cranton, 2002; Habermas, 1971). Sojourners who travel to another country for the purpose of completing a teaching fellowship in higher education may learn factual information, such as the administrative and bureaucratic details at their host university. One participant in this study, Courtney, learned about the standardized grading policy at her host university in Serbia. Sojourners may also learn about a host country's social norms, such as public gender norms. The first time Marie went to a café in her host city with her husband, she was a bit shocked to encounter "half of the room was women and half of the room was men, and they don't mix" (interview), and she had to learn how to adapt appropriately, i.e. that she could sit in the men's section only when she was accompanied by her husband, and that she felt that she had to modify how she dressed (photograph). Two sojourners- Marie (Albania) and Edward (Azerbaijan) - attended weddings in their respective host countries, and they each noted learning about host culture gender norms (photographs, interviews).

In addition to learning factual and social information, sojourners may also acquire, through reflection and questioning, an awareness of the limits of their knowledge and their assumptions (Cranton, 2002). Another participant in this study, David, whose teaching fellowship was in Southeast Asia, provided an example of this. David stated that his teaching fellowship experience

helped him acquire “a very different perspective on so many things that I just assumed without knowing” (interview) about the challenges his current students from predominantly-Muslim countries face when studying in the United States.

When adults talk about their own learning, they communicate through personal narratives (Merriam & Kim, 2012; Squire, Andrews, & Tamboukou, 2008). Through narrative inquiry, the researcher collects and places participants’ personal narratives into a meaningful framework in order to understand a phenomenon (Bloomberg & Volpe, 2012; Clandinin & Connelly, 2000; Creswell, 2007; Riessman, 1993). This study used Riessman’s (1993) definition of narrative inquiry to explore how American English as a Foreign Language (EFL) instructors describe their experience teaching at a host university in another country from the perspective of Patricia Cranton’s (2002, 2005; Cranton & Carusetta, 2004; Cranton & King, 2003) view of Mezirow’s (1978, 2012) Transformative Learning Theory. In this study, *personal narrative* is defined as “talk organized around consequential events” (Riessman, 1993, p. 3) with *personal narratives* being used as a synonym. Excerpts from participants’ personal narratives included in chapters four, five, and six of this dissertation are narratives in the sense that these excerpts orient the reader to narrative time and place and then include one or more of the following- highlight the narrator’s problem, show narrator reflection on the problem, and focus on the narrator’s resolution of the problem.

Overview of Data Collected

Information collected for this qualitative dissertation included contextual, demographic, and theoretical (Bloomberg & Volpe, 2012). I collected contextual information on the teaching fellowship program from its website and listserv and on each host country and host university from web searches, participant interviews, and participant’s social media pages. Each participant in this study provided demographic information as part of a pre-interview online survey. Participants

provided descriptions of their teaching fellowship experience through one-on-one interviews and through artifacts, such as their compulsory written fellowship reports, lesson plans, social media postings, and photographs authored or acquired during their tenure in the teaching fellowship program. I compiled theoretical information for this research by conducting a thorough literature review in the areas of adult learning and development and intercultural development. An overview of the information collected to respond to the research questions in this study is visually represented in Appendix F, while Appendix G contains the conceptual framework for this study.

Research Design

A year before this dissertation research began, I conducted a pilot study with the aim of gaining a better understanding of adult learning, specifically personal change, as conceptualized by Mezirow's Transformative Learning Theory (Mezirow, 1978, 1991, 1998, 2012; Mezirow & Associates, 2000). In my pilot study, I adapted Kathleen King's (2009) mixed-methods protocol, the Learning Activities Survey (LAS), to a population similar to the one in this research study. Findings from the pilot study informed the design of this research study. In my pilot study, I found an online survey to be a useful tool for connecting me with prospective participants, having the participants read and either sign or decline an informed consent form, and gathering demographic data. For interviews, I found it useful to use an interview protocol that included instructions for the interviewer and interviewee, a clearly-written opt-out procedure, interview prompts, questions, and probes, and a closing statement for the interviewer (Creswell, 2009), and I found it beneficial to use non-video Skype, which is better for users with weaker wireless connections, and to record the interviews on my iPhone. Spradley's (1979) interviewing technique, which I learned during my masters-degree program, informed my interviewing style.

In my pilot study, I employed a two-part data collection model (an online survey followed by interviewing) which was useful for planning my research as well as for gathering and organizing my data, and I continued to use a two-part model for this dissertation. This dissertation's online survey collected participant demographic information, details on participants' prior intercultural learning and teaching experiences, and a short written statement about participant experience living and teaching in a host country. Data collected from the online survey was used to select a purposive sample of information-rich (Patton, 2002) cases for in-depth interviews.

Data Collection Methods and Data Quality Procedures

Data were collected in two phases. Phase One consisted of an online survey. I emailed a call-for-participants (Appendix H), which included a link to this study's online survey, to a listserv for a teaching fellowship program. I used my personal, password-protected Survey Monkey account to design the online survey (Appendix A) and to house all survey responses.

After analyzing survey data, I began Phase Two by interviewing a select group of survey respondents. A description of the research sample and criteria for selection are located in the following section of this chapter. Using Skype, I interviewed each participant up to four times, for a total of up to three-and-a-half hours. I followed a written interview protocol (Appendix B) with each participant for each interview (Creswell, 2009). Before the initial interview, interviewees received an electronic copy of the protocol, and at the start of the interview, I read the introductory portion of the protocol and gained verbal consent from the interviewee for their participation in a recorded interview. At this time, I also informed the interviewees verbally and in writing of this study's opt-out protocol. Near the end of each interview, I followed the written protocol by notifying each interviewee that their allotted time was near completion and asking if they had any questions or if they would like to make any additional comments.

Within two days of each interview, I sent the audio recordings to a transcription company. After the interviews were transcribed and returned to me, I sent each participant their interview transcript for member-checking. When I sent participants their transcript, I asked them to review it and to add any comments or make any changes within the Word file and then return it to me within seven days. This process added to the clarity of my data - some participants realized that they misspoke and thus made written corrections to their transcripts, other participants added additional details as well as anecdotes, and one participant provided extensive written and visual (photographs) comments that enhanced my understanding of his host country as well as his teaching and living situations. Five out of the six interviewees in this study participated in member-checking their interview transcripts.

According to Keats (2009), personal narratives of experience may be expressed through “multiple texts” (p. 183) which are three: “spoken texts” (p. 185) or interviews, “written texts” (p. 186), such as journal entries, emails, and letters, and “visual texts” (p. 187), like photographs or travel artifacts (ticket stubs, etc.). Although this research relies heavily on data from spoken text, or interviews, I also collected written and visual texts from each interviewee in order to gain a holistic understanding of each participant’s personal narrative of experience (Keats, 2009). Study participants sent their written and visual texts, or artifacts, to me during the interview process, and interviewees had time to talk about the artifacts they provided. Appendix I provides a chart describing the types of data collected from each interviewee.

Research Sample

This dissertation research began by recruiting prospective participants through purposive sampling, through a listserv affiliated with a teaching fellowship program, and by using snowball sampling. Regarding snowball sampling, prospective participants who learned about this research

from a listserv forwarded my call-for-participants email to their colleagues not on the listserv via email and social media. Survey responses numbered 108. One person declined to fill out the survey, and 13 surveys were incomplete, leaving 94 completed surveys. Of these 94, one respondent was a former (pilot study) interviewee, 27 people were serving currently in the fellowship program, 20 respondents declined to be interviewed, and 11 respondents were not residing currently in the United States.

The sojourner experience is a process involving pre-departure, encounter with a host culture, adaptation to a host culture, and re-entry into the sojourner's home culture (Lyon, 2002). Just as adjusting to another culture is a process, so too is the process of repatriation adjustment (Adler, 1981) - being "back home" may cause returned sojourners to realize that they have changed (Kohls, 2001), and they may view their international experience differently from "home" than they did in-country. I selected returned sojourners who were living currently in the United States in order to bound this study- each participant recounted their sojourner experience from the same metaphorical "place," their country-and culture-of-origin and within eighteen months of their return.

Thirty-five possible interviewees remained, and I themed respondents' answers to open-response prompt fourteen on the survey, "When you think back to your time overseas (as a fellowship recipient), what stands out for you?" Four themes emerged: tourism, adjustment, social relationships, and personal growth. Responses which were themed *tourism* contained solely factual (Cranton & Hoggan, 2012) information; respondents wrote about living in a city where few signs were in English or about a country's internationally-known landmarks. Given that the purpose of this study is to obtain returned sojourners' narratives of experience, I excluded the tourism-themed survey responses but included all other themed open-ended responses, thereby reducing the number of possible interviewees to twenty-nine. From these 29 responses, I excluded respondents who had participated

in the teaching fellowship program at more than one location, such as an instructor who taught at a university in Columbia for one academic year, reapplied to the teaching fellowship program, and taught in China the following academic year. Possible interviewees then numbered twenty-four. Next, I viewed the open-responses only (excluding the themes), and I attempted to rank the responses from “most reflective” to “least reflective,” a process which was informed by Kember et al.’s (2000) categorization of the reflective process as habitual action, understanding, reflection, and critical reflection and by Kreber’s (2012) distinction, based on the work of Dewey (1910) and Mezirow (1991), between reflection, critical reflection on assumptions, and critical self-reflection on assumptions. Some participants provided very little text- short phrases like “the process of adjusting to living in a developing country,” while other respondents provided a list of phrases or multiple sentences. With such different amounts of written text, it was challenging to code according to Kember et al.’s (2000) guidelines, although their advice was informative later on in this research. From these twenty-four respondents emerged sixteen possible interviewees who provided examples of learning about themselves and others- “The friendships that led to a deeper understanding of the people and culture and the experiences that, although sometimes frustrating, opened my eyes to other ways of doing and being.”

I contacted 16 survey respondents by email and requested that they participate in the interview process. Nine people started the interview process, and seven completed it. All interviews were conducted on Skype without video. The two people who started the interview process but did not complete it participated in the first interview but did not respond to my scheduling requests for the additional interviews needed for this research. When I began to analyze data from the seven participants, I realized one participant’s teaching fellowship position was significantly different from the other six interviewees, and I therefore excluded this participant from this research. The six

participants included in this study each held a full-time teaching position at a university and as such had commonalities in their daily lives in a host country- commuting to the university, getting acclimated to the host university's ways of teaching, grading, and learning, teaching a full course load, having daily contact with their students, designing and carrying out an individually-designed project in their community, interacting with colleagues, and giving, monitoring, and grading standardized departmental exams. In contrast, the seventh participant did not have a host-institution affiliation, and she had no colleagues in Central Europe other than one host-country national who was the head of a professional organization that wanted to start a teacher-training initiative in the country. Through this one contact, the seventh participant set up teacher-training sessions loosely sponsored by the professional development organization and traveled constantly between cities, schools, and universities to try to establish an EFL teacher training and development program.

A participant profile of each of the six study participants follows in chapter four of this dissertation. The six study participants ranged in age from their 30s to their 70s; four participants are female and two are male. All participants are Caucasian, and none are Hispanic or Latino. By the time this research began, each participant had earned at least one master's degree in Teaching English to Speakers of Other Languages (TESOL) or a related field, had completed at least one academic year in the teaching fellowship program, and had returned to reside in the United States, their country-of-origin (Appendix L). In addition to the survey, twenty hours of interviews and more than 40 participant-provided artifacts served as data sources for this research (Appendix I).

Data analysis and Synthesis

My approach to organizing and analyzing data was informed by both Creswell (2009) and Keats (2009) (Appendix M). I gathered the raw data-interview transcripts, written documents, and visual artifacts (Keats, 2009)- and organized these documents electronically in password-protected

folders on my computer (Creswell, 2009). I read through all interview transcripts and noted my initial impressions in the document margins in order to get a sense of each participant's overall sojourner experience. I then read each interview transcript closely while listening to the interview recordings and made notes in the transcript margins to source the "underlying meaning" (Creswell, 2009, p. 186) of each participant's words, thus giving primacy to participants' spoken words. After multiple readings and listening to interviews and parts of interviews many times, I turned my attention to participant-provided artifacts and looked for the meaning within these texts. I looked at each participant's "text record" (Keats, 2009, p. 189) - interview data as well as written and visual data- holistically, and I engaged in an iterative process of recording my impressions, viewing artifacts, and listening to interviews. Over time, I winnowed my focus, and my understanding of each participant's narrative emerged as a theme representative of each participant's sojourner experience, with each narrative of experience consisting of the following components- why they participated in the teaching fellowship program, their key challenge(s) in living and teaching in another country, how they resolved or attempted to resolve these challenges, how they understood the challenge at the time, how they understand the challenge now, how they applied their experience in a host country to their life now, and any other learning insights. I compiled my representation of each participant's narrative of experience, and I investigated connections, similarities, and differences between participants and across the entire group (Keats, 2009). Themes emerged from this investigation, and I compiled these themes into a model of participant experience presented and explained in chapter five (Appendix O).

Ethical Considerations

Ethics involves the four interrelated areas of informed consent, lack of deception, privacy and confidentiality, and accuracy (Christians, 2008). Study participants voluntarily participated in this

research, with each participant indicating their consent on the online survey's informed consent form and verbally before each interview. I designed this research to be free of deception, including deception of omission. In today's electronic age, I believe no online interaction can be confidential, but I ensured participant privacy by password-protecting my computer and back-up drive as well as all research-related folders on my computer. One participant chose her own pseudonym while the other five asked me to choose pseudonyms for them. Regarding participant privacy, I told each person that I would indicate their host country but I would not use the names of their host city or host university, and each participant verbally agreed.

During the member-checking process, study participants reviewed the interview transcripts as well as their portion of chapter four, and they could see that I deleted obvious identifiers, such as the name of their current and former employers and their former host city, and I changed the names of anyone they mentioned during the interviews. The member-checking process helped me and the study participants to provide accurate versions of their narratives of experience for this research.

Trustworthiness

Curtin and Fossey (2007) state there are six components to trustworthiness in qualitative research- thick description, triangulation, member-checking, collaboration, reflexivity, and transferability. As these authors note, Geertz (1973) coined the term *thick description* to refer to the detail provided by the researcher across the research process, from statement of purpose to data analysis. I provided detail about various aspects of this research in this chapter (research design, data collection methods and data quality procedures, research sample, data analysis and synthesis) as well as in chapters one (research rationale and significance, researcher role, perspectives, and assumptions), four (contextual and participant profiles), and five (data analysis). Regarding data triangulation, I gathered data from three different time periods - written and visual texts created by

sojourners while they were teaching in another country, spoken texts from interviews, and post-interview written reflections and comments. Data collected post-interview also relates to the member-checking process, or what Curtin and Fossey (2007) refer to as a third component of trustworthy qualitative data. I asked each participant to review each of their interview transcripts, and five out of the six interviewees did this with varying degrees of feedback. I also sent each participant their portion of chapter four (participant profile and my representation of their narrative of experience) and asked them if they had any comments or if there was anything they'd like to add, and all participants responded to this request in writing. There was collaboration between myself and the six returned sojourners; not only did all study participants engage in the member-checking process, but some of them emailed me reflections and additional photographs during the data collection process, and many of them recommended references, like journal articles and books, that they thought would be helpful for this research. Regarding reflexivity, I made my assumptions and biases clear in chapters one, three, and five of this dissertation, and as to transferability of this research, I was descriptive about my research assumptions, process, and context.

Limitations and Delimitations

In conducting this research, the study participants and I became co-researchers. This process emerged organically, but it was no doubt facilitated by my being open and honest with participants about my goals in conducting this research as well as the commonalities I shared with them. Like all returned sojourners in this study, I participated in the same teaching fellowship program as they did, although my tenure occurred a decade ago. Being a former fellowship participant means that the participants and I have other things in common- our interest in helping people, our passion for teaching academic English from a communicative competency-based perspective, our interest in travel and learning about other cultures, our membership in certain professional development

organizations, and the master's programs we attended. My closeness to the study participants helped me understand them, but I had to balance my understanding with critical questions to myself: Was I understanding them, or was I projecting my own experience onto my interpretation of their experience? How is their experience different from my own? What are they saying about *their* experience? The member-checking process was critical here, as was feedback from my dissertation committee, and since all interviewees participated in at least one part of the member-checking process, I believe that this limitation does not counteract the trustworthiness of this narrative inquiry.

As Riessman (1993) notes, a limit to narrative representation is the nature of self-reporting. Study participants opted into this research by responding to a listserv posting, and returned sojourners shared their narratives of experience, all of which were from their perspective and did not involve the perspectives of any other character in their narratives. A related delimitation includes my solicitation of study participants from a group of which I am an alumna. I sent my call-for-participants email at the beginning of the second part of the academic year, a week when many instructors are swamped with planning and organizing for the upcoming semester, and I was clear in my request that I would require up to four hours of each study participant's time as well as additional written or visual artifacts from their time as a teaching fellowship recipient. I recognize that the timing of my request as well as the amount of time prospective participants would need to spend fulfilling my request may have been limiting factors in gathering my participant group.

Chapter Summary

This methodology chapter stated the rationale for this narrative study and delineated how a pilot study informed this dissertation's research design as well as how and why data were collected in two phases. The types of data were described, as were the research sample and the data analysis and

synthesis process. Ethical considerations, issues regarding trustworthiness, and research limitations and delimitations were raised and addressed at the conclusion of this chapter.

Chapter 4: Findings

This chapter begins with a statement of purpose as well as a researcher statement on the possible import of this study's findings. The presentation of each participant's personal narrative comprises the majority of this chapter. A reporting of the findings follows participant narratives. This chapter concludes with a summary of content.

Viewing the personal narratives of adults as being composed of spoken, written, and visual components, this narrative inquiry explores how American EFL instructors described their sojourner experience. Findings from this research may be useful for American instructors involved in international teaching fellowship programs, program managers who design pre-departure orientation sessions for U.S. citizens traveling to other countries, and people interested in international education. Four findings emerged from a total of 20 hours of one-on-one interviews as well as from more than 40 participant artifacts, such compulsory teaching fellowship program reports, lesson plans, and photographs.

Clarification of Terms

Riessman's (1993) conceptualization of narrative inquiry and analysis provided a theoretical foundation for my narrative inquiry. Riessman defines narrative as "talk organized around consequential events" (p. 3), thus considering only verbal speech to produce narrative. My definition of narrative is more inclusive, with "talk" comprising verbal speech, written text, and photographs and images, therefore I used Keats' (2009) "multiple texts" (p. 181) framework to guide my collection, analysis, and re-telling of participant narratives. In this study, participant-provided "talk" from multiple sources comprised participants' narratives of experience (Appendix I).

Participant profiles below are my representation of each sojourner's narrative. Participants shared their narratives of experience through hours of talking and numerous "texts"- spoken, written,

and visual (Keats, 2009). My understanding of each participant's narrative of experience is limited by the time they spent with me in this research study, and the texts they provided to me. As a researcher, I was outside of their experience, yet I became part of their understanding of their experience as they told and re-told their narratives of experience, recalled past events, reflected on their experience, and hypothesized about the future; in this way, the six participants collaborated with me in this research. Even though the participants were my co-researchers, the following participant profiles are my "metastory" (Riessman, 1993, p. 13), or my understanding, of their narratives of experience.

Contextual and Participant Profiles

All participants in this study are U.S. citizens who applied to a teaching fellowship program and were assigned by that program to teach English as a Foreign Language (EFL) at a university in another country. At the time of this research, participants had returned to the United States, their self-identified country- and culture-of-origin, to live and to work. It is notable that all participants returned to the United States to not just "work," but to continue their careers in the field of English as a Second Language (ESL). Participants are identified with pseudonyms. Participant profiles below are grouped into one of two contextual categories- one for instructors who taught in European countries whose educational system is transitioning to the Bologna system and the second for instructors who taught in post-colonial environments in Southeast Asia and Central America.

The Bologna process. In 1999, twenty-nine Ministers of Education in Europe met in Bologna, Italy with the goal of creating a cohesive system of higher education. Currently, forty-seven countries participate in the Bologna Process, including Albania, Azerbaijan, Bosnia and Herzegovina, and Serbia. Through the Bologna Process, universities in Europe aim to create an educational system that includes a shared understanding of undergraduate and graduate degree

programs and the granting of comparable degrees across universities (European University Association, n.d.). The process of universities transitioning from their normed system to the Bologna system is not without criticism, which includes concerns about increased time-to-degree and the creation of Bachelor's and Master's degrees that are not compatible with employability (Pechar, 2012), the latter being an aim of the Bologna Process (European University Association, n.d.). For faculty on the ground, the Process and its rules seem to be anything but cohesive, and faculty support for implementing the changes is fragmented (Marie's report; Courtney's interview). One participant in this study, Marie, wrote about the Bologna Process in her mid-year compulsory fellowship report:

One of the most difficult challenges for the education system is changing from their old system to the Bologna system. The professors and students alike are frustrated by the constantly changing rules coming from the Ministry of Education in regards to how many classes it will take to earn their degree and how much time they have to do it. It seems to change at least once a year.

Marie- learning through differences. Marie participated in the teaching fellowship program for two years, serving as a visiting assistant professor in the English department at a university in Albania. The history of this country, which is bordered by the Adriatic Sea, Montenegro, Kosovo, Macedonia, and Greece, is one of occupation. After the fall of the Ottoman Empire, Albania was occupied by Italy and then by Germany, and then it was under the rule of a Stalinist leader from 1945-1985. The Albanian government has had diplomatic relations with the U.S. government since the fall of communism in 1991 (U.S. Department of State, n.d.).

In her interviews and her written reports, Marie emphasized that, while she took part in this teaching fellowship program for professional development, she did so with an attitude of wanting to interact with Albanians and learn about their culture. During an interview, Marie said:

I always made an effort to associate as much as I could with non-American groups. I was friends with some Peace Corps volunteers, but they made an effort to not just hang out with other Americans. I knew some other [Americans in Albania] that didn't. They would just hang out with the people that they knew and the people that spoke English, and I think that was a mistake on their part because they didn't get to know the culture and the people as well

[as I did]. Why would you go to another country to hang out with people from your country? That seems kind of pointless.

In addition to having a positive attitude about being a sojourner in a host culture, Marie reported that she had a positive relationship with her host institution. In her final end-of-year program report, she wrote that her relationships with her department head and other departmental faculty were “excellent!” She also wrote, “I feel comfortable discussing any problems with them, confident that the advice they give will be useful, and that the information will be correct to the best of their knowledge.”

While Marie sought her colleagues’ trusted counsel for problems she encountered as a guest at the university, she did experience challenges during her tenure in Albania. Similar to other participants in this research, her host university lacked educational resources, particularly books. In the English department specifically, Marie noted in one of her written reports that this department lacked almost all types of books in English- instructors needed the materials necessary for teaching their courses, students needed books for their classes, and doctoral students needed the materials necessary for conducting and completing their dissertations. The lack of educational resources in English extended beyond the department to the university and the larger community, “The university library is lacking and difficult to use. There is also a public library with a decent English section, but it is lacking in materials for teachers.”

In addition to being in an educational setting where there were not enough educational resources, Marie’s biggest challenge was “dealing with the differences” (written report) between the American and the Albanian educational systems. In her mid-year and end-of-year reports during her second year in Albania, Marie wrote about this challenge, which was the nexus between the Bologna Process, grading, and the thesis process:

The [English department] program requires the students to write a ‘thesis diploma.’ I advised a few students and was on the committee for grading the literature thesis in the bachelor’s

program. The challenge was that the thesis standards were so much lower than a standard research paper in the United States that I had difficulties accepting what they were doing. In particular, plagiarism is completely acceptable.

During an interview, Marie defined plagiarism as students copying and pasting others' ideas as their own without citations, and she said how this action was rampant in the classroom during mandatory departmental exams. Marie saw this as a problem, and to solve this problem, she consulted her Albanian colleagues, asking them "how they handle it, what was okay, what was acceptable. Because I knew [from previous experience teaching in Russia and in Mexico] that just telling them, 'Don't do that,' was not going to work." After talking with her colleagues, Marie implemented their suggested methods: "move students away from each other, create more than one exam." Additionally, Marie designed quizzes for her classes with open-response rather than multiple-choice questions, "and these things seemed to work pretty well" (Interview).

When Marie encountered what she viewed as plagiarism in her classroom, she sought the advice of her colleagues, and she implemented their recommendations. Her students wanted to know the reasons behind her actions, and Marie recounted this exchange:

I explained to them that Americans are more competitive, and that they wouldn't let somebody look off their paper because it would affect their ability to get a better grade. And they just told me, 'That doesn't make any sense. Why wouldn't you help your friend?' I just tried to explain to them that, it's a different mentality, a different way of thinking about it. And in America, it's a bigger deal for us to have personal achievement, and we're more competitive. And most of them saw that competitive part as kind of a bad thing.

Marie continued, explaining how, at an American university, grades are related to the post-university job search:

I'd say, 'Well, in America, we compete with each other to improve ourselves, and if you let somebody copy off your paper, then everybody's grade will go up,' which they thought was a really good thing. But I tried to explain that if everybody's grade is the same, how do you know who to hire for a job? That really surprised them because they never thought of that, and the reason they never thought of that is most people in Albania don't get a job based on their grades or their degree. They get a job based on their friends and their personal connections. So I had to explain that it's different in America and we get our jobs from showing achievement.

This exchange concluded with both parties retaining their original attitudes about competition versus cooperation, but with each party having more awareness, and possibly greater understanding, of their differences than before the conversation. Marie said, “And they got it, they just didn’t agree with it. They still kept the attitude of, ‘Well, why wouldn’t I help my friend? Of course I’m going to help my friend.’” In an interview, she explained her understanding of the Albanian point of view:

I think that comes from the communist mentality because they were a communist country for a long time. Their mentality is to make an effort to support everybody, and everybody works together, so they really didn’t see it as a problem.

At the time of her interviews for this dissertation, Marie was teaching an undergraduate linguistics class at a university. When I asked her how her teaching fellowship experience connected to her current life, she described how she recently gave written feedback to a student, who is a non-native speaker of English on that student’s written homework assignment:

On her papers, there were grammar errors, which I had to count off for because that was part of the requirements, but I’d circle things and correct them rather than just say, ‘Your grammar has problems and I’m going to take off this many points for it.’ I would try to help her learn. I think I was a little more sympathetic than I would have been otherwise. It’s hard for me to say, but my guess is [before teaching in Albania for two years] . . . I don’t think I would have been as patient, and I don’t think I would have written out corrections for her to learn.

Courtney- questioning norms. Similar to other participants in this study, Courtney applied to the teaching fellowship program for its professional development and intercultural opportunities as well as for its practical benefits:

It seemed like a step forward [in my career]. It seemed like a chance to use the skills that I gained as a master’s student, and it was also an adventure in the way that living overseas is always an adventure, and it was a place that I had never been. It was a region about which I didn’t know much. It was a chance to learn a new language and experience a new culture. If I’m being really honest, [my] primary motivation was, in addition to being a really, really good experience, it’s well-paid, [with] benefits.

Courtney taught academic writing to second- and third-year bachelor’s students in the English department at a university in Serbia for one year. In the last quarter century, Serbia’s strategic location has played an integral role in world politics. Until 1992, Serbia was encompassed in the

former Socialist Federal Republic of Yugoslavia (SFRY). From 1992-2003, Serbia was a part of the former Federal Republic of Yugoslavia (FRY), and in 2003, Serbia and Montenegro seceded from the FRY. Since 2006, Serbia and Montenegro have been separate countries. In 2008, Kosovo seceded from Serbia, an action that Serbia has yet to recognize, although more than 90 other countries have done so. Serbia is currently a European Union candidate country (U.S. Department of State, n.d.).

In addition to having full-time teaching duties at the host institution, teaching fellowship program participants are encouraged by the fellowship program to become part of an existing educational or community project or to start their own project, and the fellowship program gives each instructor a stipend to accomplish this goal. In collaboration with one of her host colleagues, Courtney decided to hold a spelling bee. She wanted to introduce her students and university colleagues to this American concept because, “I wanted to share some of the lighthearted part of American culture. Because in Serbia, they are very, very familiar with the militaristic side of American foreign policy” (Interview).

By introducing the concept of a spelling bee to her Serbian students, Courtney shared a “cultural product” (Moran, 2001, p. 49) that was outside of her student’s awareness. As she said in an interview, “They’re quite familiar with American movies and TV shows. They’re also very familiar with American pop cultural generally.” Furthermore, the concept of a spelling bee was brand-new to them. “Serbian is a completely phonetic language. There would be no point in having a spelling competition. The whole concept of having a spelling competition is literally foreign.” Not only was the concept of the competition foreign, but so was the concept of a university-level extracurricular activity that involved students from all four years of the bachelor’s program. In an interview, Courtney said:

This is a characteristic of the European university. It’s a set curriculum. Students move through these classes all as a group. All the first years have classes all together the whole way,

and then they become second years and the whole way through, they're always together. The students very rarely get to interact with students from other grades, so the seniors don't know the freshman, and that was weird for me because in American universities, there's a lot of connection, there's a lot of interaction between students outside of classroom settings. Even within classrooms, you often have underclassmen and upperclassmen together. So, I wanted to bring that sort of club mentality to Serbia a little bit because some of my happiest memories from the university are these extracurricular things.

Courtney then described how she and her Serbian colleague introduced the concept of a spelling bee to the bachelor's students who were majoring in Teaching English as a Foreign

Language (TEFL):

We came up with a set of rules that were roughly based on the American National Spelling Bee, and then we came up with word lists, and then we started practicing with the students. We got people who were interested in it. We showed the documentary *Spellbound*. We had a big final competition, prizes, a band, and the Dean came and presented the awards to students. We made it kind of a big deal, and I think it was a really good experience. The students liked it so much that they actually started a version of it for [a local] high school completely independently of us. They took the model that we'd given them, and they turned around and had a [city-wide] high-school spelling competition (Interview).

Both spelling bee competitions, the one at the university and the one at the high-school, continue to be held in Courtney's former host city (Interview; Social media).

Although Courtney co-created a sustainable educational project at her university in Serbia that continues to today, her entry into the Serbian university system was jarring for her:

When I was assigned to teach writing at the university in Serbia, I thought that I could transfer a lot of the things that I had done with my international students in the States directly to those classes. And that by and large failed completely. . . I came in with all of these ideas that I was going to do process writing and I was going to do peer review and we were going to do workshop papers because that was what was really good for teaching students how to write. And the students were completely uninvested in that (Interview).

To make sense of her experience, Courtney sought help from a colleague who was originally from England but who was married to a Serb, spoke Serbian fluently, and had been living in Serbia for almost two decades:

She'd been teaching at this university for a really long time, and she was really, really kind to me, and she helped me a lot in adapting because she'd sort of been through this herself. She'd

come in with all these different ideas, and she'd been shocked by certain things about the way the school was run. And she'd gotten used to it (Interview).

Courtney's colleague told her, "These students only care about the exams. That's how the system works here." Recounting this experience in an interview, Courtney noted the influence of context on the on the purpose of teaching academic writing, and by extension, how context influences the definition of *academic writing* (Leki, 2001). About teaching in the States, Courtney said:

In the United States, when you're teaching writing for international students, you're teaching students from all different disciplines and you're trying to equip students with the writing skills to survive at the university for the next three and a half years. You've got students from China, Japan, Korea, India, Thailand, and you're trying to give them writing skills and also sort of the understanding of academic conventions that they need to write papers for whatever coursework they'll have in their future.

In contrast,

In Serbia, the students that I had were all English majors and it's a European-style set curriculum. They knew exactly what classes they were going to be taking for the rest of the time that they were students. They had this path that they were following and my class was just one step in that path, and my idea that I was giving them some sort of general writing skills that would be transferable to other parts of their academic lives or outside of school- that was completely backwards.

While Courtney was in Serbia, she applied to doctoral programs in the United States. Her narrative about her disconcerting entry into the Serbian higher educational system was a part of her statement of purpose for graduate school, "While the Serbian instructors may appreciate my 'native speaker input,' I depend on them to navigate the complexities of Serbian educational culture, including the gap between students' expectations of writing and my own." In order to resolve the conflict between her and her students' expectations about academic writing, Courtney implemented advice from her colleague- she built a "bubble" around her classes in which she operated. This metaphor helped her focus on adjusting her teaching to her students' and the Serbian system's needs while still being true to many of her perspectives about teaching, learning, and grading. Courtney worked within a system where

Students were drilled on vocabulary and grammar in all their other classes, and that when they were writing, they were supposed to produce British, actually, perfect British English and that any deviation from what their professors had deemed to be perfect British English was an error and was to be counted against them. This was literally foreign to me- it went against everything that I believed about writing pedagogy and it was really, really difficult for me to use this system (Interview).

Part of this system was the grading policy and procedures, and this was something that Courtney found difficult to “use”:

They maintain that Bell curve religiously. Only a few students get A’s. In the Serbian system, it’s five through ten, so tens. It’s very, very difficult to get a ten. Only a few students get nines or nine-and-a-halves, and lots of students get sixes and sevens. I was sort of shocked to realize that there were these quotas that had to be filled, and that you just couldn’t give students as many good grades as you thought they deserved (Interview).

In an interview, Courtney detailed the department’s grading policy for standardized written exams,

There was actually something . . . called BGs, and this stood for ‘basic grammar mistakes.’ There was a master list of basic grammar mistakes. If the student made one BG, then they got a B. If they made no BGs, then they got an A. If they made two, they got a C, and so on and so forth. And if they made more than five, they didn’t pass the exam. . . . My way of grading in the United States is to essentially read through grammar mistakes. . . . [I] accept that students speak [and write] different varieties of English and that isn’t a problem.

Per her colleague’s advice, in Courtney’s “bubble” she had control over how she presented academic content and how she graded her students’ standardized writing exams. In an interview, she said:

As a concession to the system, I started making that [her requirements for standardized essays] explicit. I started telling the students, ‘Here’s how you get a good grade on the exam- the content matters.’ And I stressed that over and over again when I was teaching. I said, ‘Here are the things you need to do structurally. Here are the things that you need to do grammatically. And here are the things you need to do content-wise.’

The head of curriculum for her department would, and did during her first semester, intervene in Courtney’s final grading by changing the grades Courtney gave her students if Courtney did not maintain the standard Bell curve. As long as Courtney turned in grades that were on a Bell curve, the department did not change the grades she indicated for her students. Courtney made concessions to

the system, although, as she said during an interview, some of her “nine” and “ten” students were a surprise to her colleagues and to the students themselves:

I had a student who is a rapper. And as a rapper, he maintains a kind of hip-hop English, which is not the received pronunciation of the British standard that the Serbian professors value so highly. So he often got very bad grades, although his English was quite fluent. It just wasn't the right kind of English as far as they were concerned. He wrote an essay that I found really moving. He wrote something very passionate about his relationship with his father, and I gave him a nine purely for content.

Not all students, especially those used to getting high grades, took to how Courtney structured and graded her academic writing class, and she tried to find a middle ground between the Serbian system and her American beliefs and attitudes about teaching, learning, and grading. Courtney recognized that her methods were new and unusual and uncomfortable for students, and she did her best to make allowances for this fact, particularly in her grading:

There were plenty of students who resisted. They didn't want that [American-style teaching and grading]. It was new, it was not the way they were used to doing things. They were used to being able to focus solely on the structure and the grammar, and that was comfortable for them and it was trustworthy. They felt that I was doing something subjective. They felt it was unfair, and I can't blame them. It *is* subjective. This is the single biggest complaint about the way writing is taught in the United States.

Today, living in the United States and teaching academic English at a university, Courtney connects her experience within the Serbian higher educational system to her life:

It was hard for me to see the advantages in it, which I have now come to see. . . . There are advantages to doing it that way. There's a standardization to it which is really valuable when you've got 90, 100, 200 students a semester. . . . I guess the United States system came to look to me a little bit soft in comparison. I think there are advantages and disadvantages to both systems. I don't think there's an absolute right way to have an education (Interview).

Susan- valuing honesty. Susan was a visiting professor in the English department at a university in Bosnia and Herzegovina, a country that was a part of the former Socialist Federal Republic of Yugoslavia (SFRY) until 1992, a year that also saw the beginning of a three-year conflict between the country's Muslims, Croats, and Serbs. Following the Dayton Peace Agreement in 1995, Bosnia and Herzegovina has undergone reconstruction and economic development, and its capital,

Sarajevo, is the headquarters of the North Atlantic Treaty Organization (NATO) (U.S. Department of State, n.d.). At the university, Susan taught undergraduate students and organized English-language social activities for these students. She participated in the teaching fellowship program because it was a reputable opportunity for full-time employment, and because she enjoys traveling to other countries. In an interview, Susan talked about her interest in traveling to other cultures:

It just opens up that whole other dimension. It's also kind of humbling when you [realize], 'Oh, my culture's way is not the only way.' From the time I was very young, I felt this, and I don't know where it came from. . . . I was always curious, and then I found out it's not always so easy, but I still think the experience changes your life. It makes you understand that our way is not the only way, and also to have that experience of human experience. I keep coming back to that. Even though we're very different, there's also a common humanity.

Susan's belief in "a common humanity" was also reflected in her end-of-year compulsory teaching fellowship report. Reflecting on her year-long tenure in Bosnia and Herzegovina, she wrote:

My experience confirmed my belief in, and enthusiasm for, international exchange programs. [There is a] need for Americans to understand that the American way and typical American values and behavior are not the only ones, and to realize that knowing more about other places and cultures in the world is not just necessary, but also enriching to one's life.

Susan's belief in the importance of cross-cultural exchanges extended to her teaching in Bosnia and Herzegovina. Similar to other returned sojourners in this research, Susan's narrative suggests that the university classroom provides a forum for American instructors to exchange ideas with their host country colleagues and students. In her final compulsory teaching fellowship report, Susan wrote, "I learned a lot about the perceptions that many Bosnians have of the U.S. and saw my country from a different perspective." Part of Susan's learning came from discussion forums she organized between her university students and high-school students from a local madrasa, a Muslim religious high school:

And the [university students] said, 'Americans are afraid of Muslims.' And we talked about that, and also I had discussions with groups of students from the madrasa. And the [madrasa students] would bring that up a lot, 'Americans hate Muslims.' And I said, 'Honestly, I don't think that's true.' . . . And some of them [university students] didn't believe that if they came to the United States and wore hijabs, that they would be allowed to have a job and wear a

hijab. And I said, ‘Of course you can. As Dr. Faruk [a Muslim-American who Susan had invited to be a guest speaker for her students] said, you can wear anything basically.’ But some people didn’t believe that. (Interview)

One difference between American and Bosnian academic cultures that Susan noted in an interview was the concept of academic integrity, and encountering and negotiating this difference presented a challenge for her. Reflecting on this, she said:

As an American, academic honesty is that you would never cheat in any situation. . . . I’m very rigid about that. There’s the helping phenomenon [in Bosnia and Herzegovina], where it’s more important to help your friend than it is to be completely academically honest. That’s one of the values that I find, having been raised in American culture, is really important to me.

Similar to other interviewees in this research, Susan solved the problem of students helping each other during standardized exams by implementing strategies employed by some of her colleagues and predecessors:

I arranged the chairs and [the students] had to leave their bags in the front of the room by the table where I was standing. Only one student could go to the bathroom at a time. But they obviously had been trained that way too. They knew they couldn’t cheat in the exam, so someone had taught them that before me. I don’t think it was me. (Interview)

Emphasizing her view of academic integrity in an interview, Susan said, “Honesty is very important. That doesn’t mean I’ve never told a white lie in my life, but honesty is really important. So it [sojourning in another country] helps you discover those things, like your core values that aren’t going to change much.” Susan identified *honesty* as one of her core American values, and her culturally-assimilated attitudes and beliefs around this value were apparent in her final teaching fellowship report. About her experience in Bosnia and Herzegovina, she wrote:

I soon realized that it was very important for me to be honest, fair and accountable and to demonstrate respect for individuals and for their culture. By being so, I hoped to be seen as trustworthy. In teaching and advising, I demonstrated clear objectives and criteria for assessment and gave the students ongoing feedback based upon these. I was also conscious of my presence as a role model and representative of the U.S.

Edward- navigating the unchartered.

I spent a period of time having to generate my activity, both social and academic activity, in the middle of a city where I didn't speak the language. I lived through it. I'm home. I'm glad I did it, but it's a sort of thing I would never want to do again. That's my story (Interview).

Edward applied to the teaching fellowship program because he wanted to teach overseas for one academic year. He had hoped to get a teaching position in a Spanish-speaking country, but he was offered one in Azerbaijan instead. Edward's year-long stay in Azerbaijan had a rocky start; to use a metaphor Edward provided in our initial interview, he was *dumped in the middle of a river and had to swim*. The reasons behind his difficult start are not easy to identify- there may have been a miscommunication between the teaching fellowship program office and the host university, or it may be that, since he had to arrive after the academic year had started, the host department did not allot him a teaching assignment. Whatever the reason or reasons, as Edward recounted in an interview, he arrived in Azerbaijan, a former Soviet republic that borders Russia, Georgia, Armenia, Iran, and the Caspian Sea (U.S. Department of State, n.d.), ready to start teaching university-level English as a Foreign Language and helping the foreign languages department create a business language program, but:

I asked [the head of the foreign languages department] what my assignment was, and well, I didn't have an assignment. 'What do you want me to do?' [I asked]. She sort of gave me a quizzical look. There had been no clear preparation to receive me. I was coming in after the beginning of term, and there was already a full-time English teacher there. . . . [She told me that] I was not to attend class, [but if I did] I had to sit in the back and be quiet. I was not to assist. I was not assigned anything to do.

Edward was "unchartered," so he sought out other teaching opportunities at his host university and in his local community, "I had to go and figure out where I could interact professionally, and to find places where my being an American speaking English, where that could be of help to other people" (Interview). After talking with a professor in the economics department, a department consisting of about twenty undergraduates and where English was the only medium of

instruction, Edward began teaching classes in information systems, management, and corporate finance, topics in-line with his former career as businessman. He also connected with the local office of an international non-governmental organization (NGO) and taught English classes there as well. In an interview, Edward said, “what I really had to do was build a reason for me being there and a set of activities for myself with no support,” and he did this by seeking out host-culture contacts and by befriending other Americans who were Peace Corps Volunteers or Fulbright scholars and other expatriates (Europeans) working for international NGOs in his host city. This social network was “extremely important to me because otherwise I was cut off from the world” (Interview). This group celebrated holidays together, including American Thanksgiving and Christmas, and they also helped each other negotiate the ins and outs of the host culture, such as renting an apartment and gaining entrée into cultural activities, like attending a local wedding (written reports, photographs).

Since Edward did not have a role at the foreign languages department and he was precluded from participating in English classes there, one of his Peace Corps Volunteer friends introduced him to an English professor at another university, and he observed English classes at that university. Describing this experience as a guest observer in an undergraduate English classroom during an interview, Edward said:

What they were learning was highly technically grammatical. It was the sort of English that I learned in linguistics class, not basic usage. They were using the most complex terms for the parts of speech. They were teaching language as a technical skill. The teacher was not highly verbally educated- she still needed a lot of work. I was surprised because these are words that I don't use in my teaching- these were constructs of phonemes and various structures. [The teacher] knew all of the proper terminology in that class, but yet [the students] weren't communicating verbally.

From what Edward observed during his tenure in Azerbaijan, this style of teaching and learning was the norm in Azerbaijan. Also common was the lack of educational resources, particularly textbooks. In his final compulsory teaching fellowship report, Edward wrote, “There are almost no modern textbooks on any subject at all at the university, nor are there any stores in the city where students can

obtain them. The university library has no program for acquisitions and most materials are in Russian.” Like other participants in the teaching fellowship program, Edward helped fill this need by bringing a number of books with him and leaving them in-country, and by using the money allotted to him by the teaching fellowship program to purchase some needed materials online. He had these materials delivered to him in Azerbaijan through a cooperative agreement with the U.S. embassy and the teaching fellowship program. Edward also applied for and received a grant for an online learning system for the economics department at his host university.

Similar to other participants in this study, Edward encountered a different culture than what he expected in the university classroom, “I’d never really administered tests where I ever had to worry about cheating, or at least I didn’t know that I needed to worry about it.” For him, “cheating” meant copying another’s words, such as a standardized definition from a website, and not using a citation to indicate that the words were someone else’s. After he gave a test for the first time, Edward realized that students were helping each other on exams, or using their cell phones to access the answers online. Upon grading those tests, Edward said to his Azerbaijani colleague, “The results were too good, sir, particularly one individual.” And his colleague responded, ““Oh yes, he’s particularly good at cheating.”” Edward told me, “there was a general acceptance that they would cheat” (Interview). Similar to other participants in this study, Edward made modifications to the classroom set-up on test days, such as having students leave their cell phones on the instructor’s desk and having students sit with one empty chair between themselves and the next student. As to why he thought his university students acted this way, during an interview Edward said that he thought this was an after-effect of the Soviet system in a society where change, in his American view, is “geological,” meaning, “not immediate”:

This was the world [the Soviet legacy of using personal connections and bribery to get ahead, even though bribery was specifically outlawed at the university now] that people came from,

that you could buy your way in. Most of the young people felt that if their family position was such, they really didn't have to study. They expected to get a good grade, therefore the Americans, if they were to give bad grades or failing or at least poor grades, these students would be unhappy. They would feel that the Americans were not working with the system. There was this general feeling that we can cheat, we can copy, it's perfectly acceptable.

Edward addressed this issue and tried to explain his point of view to his students:

This isn't about cheating. This is really about whether you have the intellectual ability and the intellectual curiosity to be able to learn this stuff. My giving you a grade is just something I have to do. The question is, are you able to learn? Is this information which is going to be valuable for you in your future life if you're going to go into economics? There are points you have to be familiar with. You have to understand how things work. I'll do the best I can to try to teach you, but ultimately it's up to you. Whether you cheat or not and whether I give you a good grade or not, is not as important as whether you learn.

While Edward was unable to help his students understand his position, he realized that he could only do so much in a system that is, in his view, slow to implement changes. He completed his teaching fellowship position and returned home to the United States. In his final compulsory teaching fellowship report, he wrote, "There is some wisdom in the Peace Corps slogan about the toughest job you'll ever love. I don't think I could do it again, but I feel privileged to have done it once." In an interview, Edward connected his experience living and teaching in Azerbaijan to his current teaching:

It gave me a model, it gave me a framework to think about how many of my students are taught before they come and see us. In my current professional life [as an ESL instructor at a private language school], I have people from the Netherlands and from Denmark who are extremely verbal. And then I have students from China and Japan who are not. In a sense, it [teaching in Azerbaijan] gave me a clear model of how they had learned. They had learned from educated teachers, but still native teachers who weren't comfortable in the English language. It helps me understand why some of my students have issues, and they tend to be issues around spoken English.

Edward gave a specific example of how his experience in Azerbaijan impacted his current teaching practice:

I record my students, and I try to give them the opportunity to hear themselves. I go through and I take videos and watch the videos with them so that they can understand where they're making mistakes so that they could begin to understand and start to self-correct.

Post-colonial contexts. Indonesia and Nicaragua are the two post-colonial contexts that hosted the final two participants in this study. Indonesia has been independent from the Netherlands since 1949. From that year until 1998, the country underwent periods of parliamentary democracy, martial law, and dictatorship. Free elections were held in 1999 (Central Intelligence Agency World Factbook, n.d.). According to the CIA World Factbook, “Indonesia is now the world’s third most populous democracy, the world’s largest archipelagic state, and the world’s largest Muslim-majority nation.”

Like Indonesia, Nicaragua was once under colonial rule. The country has been independent from Spain since 1849, and its history since that time has been “a mix of armed conflict, U.S. military intervention and occupation, rebellion, assassination, and dictatorships” (U.S. Department of State, n.d.). Nicaragua’s most recent presidential elections in 2011 and its legislative elections in 2012 were seen as “flawed” by many in the international community (U.S. Department of State, n.d.).

David- giving back. I was introduced to David when he responded to my online survey for this research. In response to my prompt, “When you think back to your time living and teaching in a foreign country, what stands out for you?,” David wrote:

I had to make the best of a less than ideal situation. I ended up thinking of it as a place I used to live, like any other, instead of thinking of it as a foreign place. I didn’t integrate into the society especially well, but as I look back on it, my part of town still seems like my old neighborhood in many ways. I’ve already returned for a visit once and hope to do so again.

Like Edward, David’s worksite was unprepared for him. In our initial interview, David provided details about his “less than ideal situation,” saying, “there was a miscommunication between the host institution and the fellowship program.” After the program selected David for this position, they asked David to write a letter of introduction to his host institution before the program forwarded David’s resume and visa-related paperwork to the university. David wrote the letter and sent it to the teaching fellowship program office, but someone there rewrote it before sending it to the university in

Indonesia. In a post-interview note to me, David wrote that his letter “was so inflated, it was embarrassing. I think by sending that kind of letter, it’s possible that [the program office] and [the program administrator responsible for cultural affairs] raised expectations a bit too high.” When David arrived at the university in Indonesia, he was assigned to the English as a Foreign Language (EFL) department, which prepared undergraduates for careers in EFL teaching. The department wanted him to teach classes in EFL methodology, which he was not qualified to do:

When they saw that I was not going to be qualified to step into that role, and when I explained to them that most of my actual work experience was community college ESL, they were, to say the least, a little bit disappointed with the miscommunication. The entire ten months basically we spent finding ways to compensate for the fact that what they wanted done was not going to get done by me during the time that I was there. Of course, there were other things that I could work on, and that’s what I did.

As David wrote in one of his post-interview reflections to me, “The process of finding other things to work on was actually fun for me.” Since he could not teach EFL methodology, the department assigned him to be a secondary instructor for various EFL classes, but over time he ended up teaching these courses wholly by himself. In addition to these classes, David led a number of organized, yet informal, conversation classes for university faculty from other departments (economics, engineering, law) so that these faculty could keep their English “current” with a native English speaker.

Another challenge for David occurred with regard to the time and location of his assigned classes:

Two of those sections met at the same time, at exactly the same time. I tried to keep my sense of humor about it. I called it a new thing I was developing called cloned instruction, as in human cloning was the only solution. I was going to have to make a copy of myself. And what I would do is I would go into one room where one group was gathered. I would put them on an activity. They always choose a class president, so I could leave him or her in charge. Then I could go across campus to the other group, get them started on the same activity, and switch around back and forth during that two-and-a-half hour session.

Reflecting on this challenge in an interview, David said:

I realized that I was very much on my own, even though I was not officially in charge, and that situation does repeat itself in the Indonesian culture. I say that with all charity because I

don't want to give the suggestion that they don't care about the students and I was some kind of super teacher. That was not the case at all. It's just that faculty and the expectations that are placed upon them, it's very different than in the United States. The way that administration and faculty interact with each other is very different. . . . The fact that [tenured faculty] do not show up to teach their class is not necessarily considered a problem, especially if an American teacher is there and can get it done.

During his time in Indonesia, David learned about local culture and teaching in that culture from an Indonesian EFL instructor that he befriended and from his students, particularly the students in his cross-cultural understandings class. The students in this class helped him navigate the city both literally, giving him rides on their motorbikes, and figuratively, helping him negotiate the bureaucracy at the university, post office, and city libraries. In an interview, David said:

If I needed to go to the post office, if I needed to go almost anywhere, if I needed to pick up a package that had books and I needed to go to three different post offices to find out where it was, they [the students] would stop their afternoon plans and actually do that if they could. They helped me with things like that multiple times.

During the member-checking process for this research, David wrote a number of comments on his interview transcripts. About his students helping him, he wrote, "I felt that I had to give them something back," so he became an "editor" for a project the students were working on for their department. In order to graduate from the department, the students had to do a thesis project, and many of them chose to help with a departmental-level project of translating traditional Malay folktales into English. By participating in this project, students gained more experience writing in English, and they had data for their individual theses. David described this project to me in an interview:

One of the things that Malay people in [city] are doing is trying to raise their consciousness as ethnic Malays. . . . One of the projects that a lot of people in the teacher training program were involved in is to write down the old Malay folktales in Malay, and then practice English by translating them into English so that they can be published and read more widely.

David gave back to his local community by helping his students edit their English translations of folktales, and in the process, he learned a lot about the local culture:

We would talk about these traditional folktales [in class], then [after class] they would always bring me coffee and say, 'Please read this copy from this chapter in our book and tell us if everything here in English is grammatically correct and says something sensible.' And I was glad to do that. . . . I discovered that there are many different ideas that other cultures have about things that are funny and things that are not funny. In our [American] culture, when we go to a party and we tell a joke, we expect our jokes to have a punch line. Indonesian jokes don't necessarily have much of a punch line at all. They may just be a story that, when someone speaks about it, it's something that's considered humorous to speak about (Interview).

In the spirit of giving something back to his students, David decided to share an American folktale- a ghost story- with them. He also told his students about Halloween and about how some people prank each other on Halloween. Here is his account from an interview:

I started talking about customs in my part of the U.S. for Halloween. One of the customs is that you take toilet paper and, as a prank, wrap it around the trees and bushes in your teacher's front yard. Yeah, they were really horrified by this. And to express how horrified they were, they looked at me right in the eye and said, 'But sir, isn't that impolite?' Well, yeah, it's very impolite. That's why it's funny. But to an Indonesian, that's not funny. That's one of the ways that they see things differently as far as humor. You don't jeer at or try to embarrass an authority figure at all.

By living and teaching in a host culture and having consistent out-of-the-classroom interactions with his students and with his Indonesian instructor friend, David learned a lot about living in a culture where people communicate primarily in an indirect manner rather than the dominant American way of communication which is verbal and direct (Moran, 2001). When I asked him how he became aware of how to function in an indirect culture, he credited his pre-departure orientation with raising his awareness about living in Indonesia:

Things that were said during orientation that at the time did not make sense began to fall into place as I stopped over-thinking everything and just looked back and said, 'Now what did they say about this when we had orientation? What did they say people would do, how they would behave?' And the more I thought about it and the more I observed, the more I realized that they were right.

Expanding on these thoughts, David said:

And I began to put the pieces of the puzzle together about what it means to live in an indirect society where what you want is something you might express to a friend in an indirect way without saying, 'I want you to do this for me.' It's more like, 'Wouldn't it be great if

someone would do this for me?’ And you say that in front of a person who you know is able to do it. It’s considered to be a more respectful way of dealing with people.

David applied to the teaching fellowship program because he wanted to teach in another country and because he knew that having experience doing so would be beneficial to his career. Upon returning to the United States from Southeast Asia, David accepted a full-time ESL teaching position at a large state university. In an interview, David connected his experience in Indonesia to his current workplace:

We deal with a lot of students in our program who come from a Muslim background. And looking at Saudi students, listening to some of the things that Saudi students say, and thinking about the adjustment problems that Saudi students sometimes have coming from a very strict Islamic background to a Western situation here, people form conclusions about that. I think everyone in [Midwestern state], to some degree, is an expert on Islam, according to what comes out of their mouths. The problem is that they’ve never actually been to a location where it’s looked upon as something normal and not as something exotic or foreign.

Andrea- transparency in teaching and learning. Like all other study participants, Andrea applied to the teaching fellowship program because she wanted live and teach in another country and because she knew, like many American Masters-degreed instructors in the ESL/EFL field, that this teaching fellowship program was a reputable way to gain international teaching experience. Andrea participated in the program in Nicaragua for one year, during which time she co-taught English classes at a large public university and she designed and led professional development workshops for English teachers on teaching academic writing. Although other participants in this study noted environmental challenges, such as the lack of textbooks, in their workplace, Andrea described hers in detail:

In most of our classes, we had from 25 to 30 students, which in a writing class is quite a bit. The classroom setting was kind of bare . . . there were chalkboards and desks. . . . I don’t know why they chose to make the roofs out of tin, but whenever it rained, it was really, really loud in the classroom and you couldn’t really talk at all. There was no technology in the classroom. There were lights, but the students did not want to turn the lights on because they felt like it would make the classroom even hotter. . . . And the lack of texts. The teacher would have a textbook and then everybody would make a photocopy of that text, and the texts were usually pretty old. It’s very hard. They’re not ideal situations.

Recalling her past experience in Peace Corps in an interview, Andrea talked more about her workplace conditions in Nicaragua:

I think actually those conditions don't really matter as much to me. I've always worked around it. When I was in Peace Corps [in Eastern Europe], I made my own whiteboard out of a big piece of white butcher paper, and I just put clear tape on top of it.

Through team-teaching classes and observing other instructor's English as a Foreign Language classes, Andrea saw a way in which she could help EFL instructors from the host culture learn more about teaching academic writing. In an interview, she said:

I noticed that the writing instruction was really poor, non-existent. Nicaragua's a Spanish-speaking country and mostly an oral culture, so writing is not highly valued in education as far as I could observe. I wrote a little manual on how to teach writing. I went to ten different cities around the country and took the manual and gave a five-hour workshop at each city, and I ended up training 300 teachers on how to design a writing assignment, design an assessment, to structure your assignments so that you have drafting and revising.

Although Andrea had the idea to design and carry out a one-day writing workshop for instructors, she relied on two host colleagues to help her structure the workshop and to network with other English teachers in Nicaragua. Andrea used her program money to print her writing manual, which she distributed during the workshop, which was a free professional development opportunity for attendees. In an interview, Andrea explained the purposes of the workshop:

My observation was a lot of what they did in class was oral communication. What I was trying to show them is that you can do a speaking activity, and then as a follow-up to the speaking activity do a writing activity. I was trying to help them integrate writing activities into their classes.

Andrea provided me with her writing manual as well as her PowerPoint slides from her writing workshop, and she helped the teachers integrate writing into their teaching by modeling this in her workshop. In addition to having teachers do brief writing activities during the workshop, Andrea also introduced them to rubrics and had workshop attendees use the rubrics to give feedback to each other. These rubrics contain multiple components, including the idea that academic writing

instructors should give feedback on content and ideas first and then consider commenting on student's grammar. Andrea explained the reasoning behind her approach in an interview:

A lot of teachers think it's their job to correct all of their students' errors. That was one thing when we talked about commenting on grammar. . . . A lot of teachers, that's the first thing they go for, they go for the grammar. One thing I had to try to talk to them about is, first you should get good content and good ideas. Once you have a good foundation of content and ideas, then the grammar should be something you should focus on. I tried to tell them, 'Don't just fix the grammar. Help the students fix their own grammar. So tell them what kinds of errors they have and be as specific as possible and maybe give suggestions, but still give the writers autonomy in editing their own work and correcting those errors.' That was a huge idea for them, too. And just letting them know that it's not their job to be the grammar police, although everybody thinks that's what English teachers do.

Giving more details about her experience helping teachers understand the reasoning behind rubrics as well as the importance of using rubrics when grading, Andrea said:

One thing that I didn't realize was going to be a huge concept is that at some point during the workshop, I would say, students have a right to know how you're going to evaluate them and what a successful product looks like. So show them a model. If you want them to write a paragraph about colors, you can write a paragraph and show them the model of it, so they can be inspired. You should let them know these are the things you want them to do in the assignment. If you want them to have a title, tell them you need a title, even little things like if you want them to double-space. . . . There's this kind of unspoken rule that we [instructors] shouldn't give them [learners] too much information or make it too easy for them.

At the conclusion of each workshop, Andrea asked teachers to reflect on the day's activities and provide feedback to her. She connected this feedback to the idea of transparency-in-teaching, her own learning, and to the context of teaching in Nicaragua:

One thing that really surprised me is that I got a lot of feedback where the teacher said, 'I never thought about what my students have a right to know before,' or, 'I never thought that my students have a right to see the rubric. They have a right to know how I'm going to grade them before I actually grade them.' If you're going to assess someone in this setting, they should know how they're going to be assessed. That really surprised me, and I learned a lot about transparency . . . how we take transparency for granted and how important that concept is in places like Nicaragua where they basically have a dictator who rigged the election. I'm drawing a lot of conclusions, but that one comment appeared a lot in my evaluations, and I didn't expect that.

Andrea themed her professional learning experiences while in Nicaragua as having to do with transparency. In an interview, she talked about transparency-in-teaching as she related a practical

example of how her teaching fellowship experience connects to her current pedagogy as an instructor in an academic Intensive English Program (IEP) at a large state university:

This is the first semester I've done this. I've known about Blackboard for about five years, but this is the first time I've really tried to use it as a tool for transparency, helping students understand how their work in the class affects their outcomes. And I've set up my Blackboard [in a blended learning class] so that it does a running calculation of what their grade is in the class. At any time of the semester, [students] can just check it and see what their percentage is. So they never have to wonder how well they're doing. I have it set up in different areas so they know what their homework percentage is and what their in-class tests percentage is. Not only do they know at any time what their grade is, but they know what they're doing well in and what they need to improve.

Findings

Four findings emerged from this narrative inquiry exploring how American English as a Foreign Language instructors describe their experience teaching at a host university in another country. The four findings are:

1. Returned sojourners' narratives of experience suggest certain attitudes- being open to intercultural learning and having a sense of humor- help sojourners adjust to living and working in another country.
2. Returned sojourners identified challenges related to encountering different cultural perspectives about teaching and learning. Participant narratives suggest cultural informants play an important role in helping sojourners navigate these challenges. Narratives also demonstrate sojourners acted as cultural informants about American culture.
3. Returned sojourners connect their teaching fellowship with their ability to identify, understand, and address the learning needs of their current English Language Learners.
4. Returned sojourners' narratives of experience indicate a developing understanding of own and others' cultural perspectives.

These four findings emerged from participant narratives of experience, with each narrative presented in this chapter containing the following components (Appendix M)- reasons for participating in the teaching fellowship program, key challenges encountered, navigation and understanding of challenges, connections between learning and current life, and additional insights. During the analysis process, a narrative theme emerged for each returned sojourner, and I named each participant's narrative theme using their own words. Narrative themes are transparency in teaching and learning (Andrea), questioning norms (Courtney), giving back (David), navigating the uncharted (Edward), learning through differences (Marie), and valuing honesty (Susan).

Chapter Summary

This chapter presented contextual and participant profiles for each returned sojourner in this study. Four findings emerged from this research, one finding for each research question plus one additional finding. The first finding suggests that particular attitudes may facilitate sojourner adjustment; the returned sojourners in this study indicated an interest in learning about other cultures, demonstrated a capacity to persevere in situations which were confusing, and were sometimes able to find a lighthearted aspect of an otherwise frustrating situation. Another finding from this research indicates that returned sojourners encountered challenges in adapting to the cultural norms of the host culture, particularly cultural norms related to teaching and learning. It is notable that four out of six returned sojourners related personal narratives about their challenges in understanding the host culture's norms regarding learning, test-taking, and academic integrity. Cultural informants- people from the host culture or people very knowledgeable about the host culture- were integral in each sojourner's cultural experience, helping these American instructors gain knowledge about the host culture's practices and perspectives. A third finding suggests that, once sojourners return to their country-of-origin and take time to reflect on their cultural experience, instructors use their

intercultural knowledge to help them meet the learning needs of their current English Language Learners. The final finding from this narrative inquiry indicates returned sojourners' narratives of experience demonstrate a developing understanding of their own and others' culturally-based perspectives about education, the teaching and learning of foreign languages, and the role and responsibilities of English instructors.

Chapter 5: Discussion

This chapter begins with a statement of purpose as well as the three questions that guided this narrative inquiry. The majority of this chapter describes narrative analysis, and this chapter concludes with a revisiting of research assumptions from chapter one and a summary of content.

Through narrative inquiry, this research explored how returned sojourners described their experience living and teaching in another country with reference to the following questions:

1. How do American EFL instructors describe their experience teaching at a university in another country?
2. What do returned sojourners identify as being challenging about teaching in another country, and how did they resolve these challenges?
3. What connections do returned sojourners make between their experience living and teaching in another country and their life now, within 18 months of their return?

The purpose of this chapter is to synthesize this study's four findings and to present a holistic understanding of this research with reference to the literature on adult learning and development and the development of intercultural sensitivity. The structure of each sojourner's narrative of experience as well as each participant's narrative theme informed research findings, and these findings emerged from data analysis, interpretation, and synthesis. A flow chart demonstrating the connections between my research questions, findings statements, implications, recommendations, and analytic categories is provided as Appendix N (Bloomberg & Volpe, 2012). My four analytic categories – defining characteristics, encountering and navigating challenges, connecting experience with learner needs, and developing understanding- serve as an organizational tool for theming research analysis, and these categories serve as headings below. These categories inspired a model of returned sojourner experience (Appendix O).

Defining Characteristics

Returned sojourners' narratives of experience suggest certain attitudes- being open to intercultural learning and having a sense of humor- help sojourners adjust to living and working in another country. Study participants indicated they applied for the teaching fellowship program because it is a well-regarded professional development opportunity but also all study participants said another key personal motivation was the opportunity for them to learn about another country and other cultures. Study participants indicated their openness to intercultural learning when they shared personal narratives regarding learning more than the basics about their host culture. Marie wrote about purposefully seeking out opportunities in her local community- at cafes and on the bus- to talk to Albanians, get to know them, and learn about their customs and cultural practices. Following is an excerpt from one of Marie's compulsory teaching fellowship reports in which her openness to learn is exemplified by how she purposefully interacted with her host community:

I worked with English speakers at a professional level [university], was a supervisor for children [as part of a Peace Corps project] and provided a friendly American presence in whatever community event I participated in. . . . The last way I affected my community sounds minor, but really isn't. Just by being friendly, talkative and active in the community, people were able to learn about the United States. There was never a bus ride or place I visited where I didn't end up talking to a complete stranger about America or asking them questions about Albania. At the first [teaching fellowship] conference I attended one of the [other sojourners] said that in the Balkans the people just want to be heard. They want the world to understand their problems and care. I took that to heart and talked to anyone who would speak to me.

Both Marie and Edward shared photographs and talked about the honor of being wedding guests in their respective host countries and what they observed and learned about local gender norms while they were at this type of community event. David provided an extensive (writing, interviews, photographs) personal narrative about his friendship with a local instructor and their road trips to that instructor's hometown. For Andrea, Courtney, and Susan, their examples of their openness to intercultural learning centered mostly on their interactions with their students and colleagues at the

university. These three sojourners shared narratives about *learning from* their students and colleagues rather than *teaching to* them. This latter point speaks to mutual intercultural exchange, which is a subtheme present in all returned sojourners' personal narratives.

Kohls (2001) identifies having a sense of humor as one of the "skills that make a difference" (p. 120) when comparing American sojourners who appear to adapt to living in another country more easily than sojourners who report grappling with the culturally-based challenges they encounter in their new, temporary host culture. In this research, the most striking example of sense of humor is found in David's narrative. David was scheduled to teach exactly the same class at exactly the same time, and he reported that he took advantage of the resources available to him by putting the class presidents in charge of each class until he could physically be present in each classroom while joking that the best solution would be human cloning- "I was going to have to make a copy of myself" (Interview). David's attitude demonstrates not only did he have a sense of humor, but also he did not take himself too seriously.

Examples from other participants' narratives of experience intimate a sense of humor helped sojourners adapt to their temporary home. To the amazement of local shopkeepers, Courtney learned one phrase perfectly in Serbian- "Do you have anything in the shape of a bee?"- in an attempt to buy bee-themed items for the university's first-ever spelling bee. She reported in an interview she went to every shop that could possibly sell anything bee-related and asked each shopkeeper this question unabashedly while noting that her actions were "beyond weird" to the locals. When Courtney found bee "bobble" decorations meant for spring floral arrangements at a florist, she bought the entire stock immediately so that each spelling bee participant could have a prize.

In another part of Europe, Marie answered her phone one day while she was on a bus leaving her city to go to a nearby city for a one-day conference. After her colleague- who was already at the conference- greeted her, the caller said, “Are the waters rising?” Marie told me:

And I was literally on a bus at the moment and I looked outside of the bus and I said, ‘Yeah, it’s covering the wheels.’ And she said, ‘Well, where are you?’ I told her, ‘I’m on a bus on the way to [the conference city].’ And she said, ‘Okay, well, when you get here, just plan to stay.’ (Interview)

Marie stayed three weeks in the conference city until the roads were cleared for travel. At the end of that academic year, Marie elected to return to Albania for a second year as a teaching fellowship recipient.

This narrative inquiry and analysis suggests that sojourner attitudes towards their cultural experience act as a foundation for such an experience (Deardorff, 2006). The returned sojourners in this study appear to have been interested in intercultural learning before their sojourn, and their desire for the experience appears to be what Dewey (1910) called curiosity- in this way, sojourners’ attitudes served as “natural resources” (p. 29) to the sojourner experience- before, during, and after their tenure in another country. In addition to being interested in learning about themselves and others, some of the returned sojourners in this study displayed a sense of humor when problem-solving.

Encountering and Navigating Challenges

Upon entering the host culture, the returned sojourners in this study began the process of navigating an unfamiliar temporary home, and this phase did not end until they re-entered the United States some months later. When sojourners arrived in their respective host countries, they brought with them their attitudes as well as their cultural perspectives about teaching and learning. As sojourners interacted with the host culture, they encountered challenges which they had to navigate, and the source of many of these challenges were the differing cultural perspectives between the

sojourner and the host culture. Cultural informants (Moran, 2001) were integral to American sojourner navigation of their new environment, but also notable is that all returned sojourners reported valuing acting as a cultural informant for American culture for host country nationals.

Material challenges. Looking back at their teaching fellowship experience, the returned sojourners in this study identified challenges they encountered and also related to me how they resolved these challenges. Ilona Leki (2001) writes about the types of challenges EFL instructors face when teaching in non-English dominant countries, and although she writes about teaching EFL writing specifically, her ideas regarding the obstacles instructors encounter apply to the broader discipline of Teaching English as a Foreign Language (TEFL). Leki (2001) identifies two types of challenges, the “daily” or “material” and the “ideological” (p. 197). Daily challenges include large class sizes, lack of time for adequate student-instructor interaction and feedback, and the difficulty of achieving student learning goals focused on communicating in English, such as writing a letter to a local newspaper, in an environment where there is a lack of English outside the student’s English language-learning environment.

Participants in this study encountered a number of material challenges (Leki, 2001) in teaching EFL at their host university, and I grouped these challenges into three areas (Appendix J). Returned sojourners reported challenges related to having inadequate *learning resources*, such as lack of textbooks and the inability to make photocopies. Study participants also indicated obstacles related to the *classroom environment/location*, such as large class sizes and a physical classroom environment that was too hot or too cold depending upon the season, or too loud due to its physical location or construction. Additionally, study participants talked about obstacles related to *sociocultural factors*. Sociocultural factors included little or no access to English in the larger

community as well as unfamiliarity with an academic assignment or activity, such as using citations in academic writing or using a rubric to give targeted feedback (Appendix J).

Ideological challenges. An analysis of participant narratives of experience identified ideological differences between American sojourners' perceptions of teaching and learning and those of the host instructors. I defined *ideological challenges* as "challenges to a group's shared cultural perspectives about teaching," and I found that sojourners encountered differences between their and their host instructor's perceptions of teaching and learning. These perceptions were in four areas- language, learning English, grammar, and grading.

The ideology shared by the six American EFL instructors is based in Communicative Language Teaching (Savignon, 2002), wherein language is a tool for communication (language), the purpose of learning English is to communicate in English (learning English), the primary focus in the teaching and learning of grammar is to assist learners in communicating their needs, not on reproducing mechanically-correct grammar (grammar), and where instructors focus on a "holistic assessment of learner competence" (Savignon, 2002, p. 4) when grading. In contrast, the dominant teaching methodology at returned sojourners' host universities is based in the grammar-translation method (Brown, 1987)- according to this method, language is a mental discipline (language) useful for reading and possibly writing in a target language, the purpose of learning English is to use standardized English correctly (learning English), grammar is rules and these rules are learned by rote and then practiced through activities such as grammar drills and translating to and from students' native language (grammar), and instructors grade students based on student reproduction of specific content, such as grammar and vocabulary (grading). Communicative Language Teaching and the grammar-translation method of teaching and learning appear to be dichotomous, but these methods are not the only ways to teach and learn languages, and the two are not necessarily mutually

exclusive. As Diane Larsen-Freeman (1997) points out, there is a third way in such a dichotomous comparison of the teaching and learning of other languages. Referring specifically to the teaching and learning of grammar, Larsen-Freeman states grammar is partially about rules which can be learned, but these rules must also be applied with accuracy in both speaking and writing. In her view, taking a strict communicative-based approach to teaching grammar may be limiting to both instructors and learners but rather learners need an integrated approach which emphasizes grammar form, meaning, and use (Larsen-Freeman, 1997).

Control and initiative in the classroom. Using a cultural-general framework to view cultural value differences in returned sojourners' narratives, the differences between the sojourners' and the hosts' underlying perceptions of teaching and learning have to do with differing cultural values, with American culture valuing equality and the host culture valuing hierarchy (Kohls, 1984). While there are exceptions to any rule, equality is a dominant espoused American value. Going further in an analysis of the ideological differences between the host's and the sojourners' cultures-of-origin suggests the source of these differences is related to power dynamics in the classroom (Appendix K), specifically to what Stevick (1980)- writing about techniques and principles in language teaching- identified as the classroom dynamic between teacher control and learner initiative. Stevick (1980) wrote,

Any student can arrive at a correct response in either of two ways: by using his own power, or by complying with the teacher's skillful lesson plan. If he does what he does on his own, and in conformity with his own timing and his own purposes, then he knows where he is, and why, and how he got there. If he merely lets himself be carried along by the lesson plan, then what he does will not be truly a part of him, and it may be lost all too quickly. (p. 13)

According to Stevick (1998), five functions comprise *teaching*- cognitive knowledge (information the teacher knows and the students need or want), classroom management, learning goals and objectives, interpersonal classroom dynamics, and teacher enthusiasm for the teaching and learning processes. These five functions are under the instructor's control. Students come to the

classroom with their own needs and expectations-initiative- and it is up to the instructor to balance control and initiative in this language-learning environment. Instructor control should not interfere with learner initiative. In analyzing participant narratives, the six American EFL instructors in this study indicated they found themselves in host teaching and learning environments where the norm was for instructors to have a lot of control and learners to have little-if any-initiative in the sense that instructor control was not conducive or supportive to student learning (Friere, 2011; Stevick, 1980).

Accessing cultural informants.

The Peace Corps workers had gone through a fairly intensive preparation. They spent at least three months in another part of Azerbaijan, learning the language, learning the culture, being able to in a sense build a network of individuals, which was something I was not able to do. I had gone through a brief orientation in [the United States], and I landed with no real background for the culture, for the limitations, for how people interact, for how to get around. And I had no language. So in a sense, these [Americans] provided me with a framework, a set of contacts, a way that I could go through and learn and ask questions of what to buy in the stores, where to shop. . . . My local knowledge came from them. (Edward- interview)

All participants described traveling to their host country, arriving in their host city, and becoming acquainted with their new environment. Integral to their adjustment- finding an apartment and moving in, navigating the local public transportation system, finding a local doctor- to their host environment were host country nationals and expatriate Americans affiliated with the teaching fellowship program (Andrea, Marie), Peace Corps volunteers (Edward, Marie), colleagues and students at the university (Courtney, David, Marie, Susan), as well as other host country nationals and English-speaking expatriates (David, Edward, Marie, Susan) in the local community. When it came to adjusting to teaching at their host institution and navigating obstacles there, sojourners relied on their colleagues (Andrea, Courtney, Edward, Marie) and students (David, Susan), or on local Peace Corps Volunteers (Edward) to help them make sense of their teaching environment.

L. Robert Kohls (2001) writes that talking to people is the best way to gain information and insight into a host culture. Each sojourner in this study accessed local area knowledge and garnered

understanding of their host culture by interacting with host country nationals and English-speaking expatriates, each of whom had different types of useful information to share with American sojourners. Each sojourner in this study talked about learning the local language and using it as much as they could. With the exception of Andrea, who knew Spanish before her teaching fellowship in Nicaragua, all of the other sojourners made it a point to learn at least the fundamentals (greetings, numbers, directions) of the local language and to use this language as much as possible. All sojourners reported conversing in English predominantly when interacting with cultural informants, particularly when they were making sense of an intercultural challenge or trying to understand something specific about the host culture, such as regional or national history or politics.

All sojourners arrived in their host country after attending a mandatory pre-departure orientation in which they learned some basic factual and historical information about their new temporary home, but by befriending host country nationals, some of the sojourners in this study learned more about their host region's history. Marie read about Albania before traveling there, but she thought blood feuds were folklore, or at least had long been banned from current practice. During an interview, she said, "I didn't really think it existed. And then after being there for a little while, I met people- even my students would say they knew somebody who was involved in one. And I was just shocked." Marie learned more about this kind of traditional oral law from two people she befriended who were originally from an area under this type of law, called Kanun. During the same interview, she said:

And it's how they handle law basically, the old ancient ways of dealing with anything from marriage to crime to how to handle disagreements between things. . . . In [certain regions of] Albania, they still have blood feuds- if someone is murdered, it's the family's responsibility to murder someone from the other family. But there are very specific rules that have to be engaged in it, and they have meetings and there are time limits and age limits. And it was really fascinating [to learn about].

Through befriending host country nationals, Marie learned about some regional Albanian history and tradition that may have been inaccessible to her in English otherwise. Likewise, David accessed important cultural information through his friendship with another English language instructor. David's friend holds Indonesian citizenship but is ethnically Chinese and also Buddhist. David learned about the struggles this population has had living in Indonesia- in an interview, he said:

They [Chinese-Buddhists] suffered so much under the Suharto regime, and the Chinese culture was banned and forced underground for so many years. Now if you go to his [father's] house, you have a choice. You can speak Chinese or you can speak English, but you're not welcome to speak Malay or Indonesian. He has so many very bitter memories of things that happened to him during that time.

Acting as a cultural informant. In addition to befriending cultural informants, all study participants functioned as cultural informants for American culture in their respective host communities, thereby engaging in intercultural exchange. David spoke of "giving something back" (interview) to his students, and Courtney wrote and talked about wanting to "share" the cultural experience of having a spelling bee with her university students. Returned sojourners' narratives of experience indicate this teaching fellowship program provides an opportunity for intercultural (host-to-sojourner and sojourner-to-host) exchange, with the face-to-face classroom environment being a key venue for such exchanges. All sojourners' narratives imply study participants came to value being a cultural informant for their students and colleagues as well as for their larger host community about the United States and its culture. Unprompted by me, the six study participants stated specifically, either in interviews or in the written artifacts they shared with me, they saw themselves as representatives of American culture and consciously and willingly shared information and answered questions about the United States and its culture. Each participant integrated information about American culture into their lesson plans or made this cultural information accessible to

members of the host culture through extracurricular activities, thereby reflecting a goal of the teaching fellowship program, which is to foster intercultural exchange through language learning.

Connecting experience with learner needs. Informed praxis occurs at the intersection of instructor reflection and teaching (Friere, 2011). Returned sojourners' narratives of experience imply that teaching at a host university in another country informs current teaching practice. Looking deeper into participants' narratives and their connections between their sojourner experience and their current teaching practice, it appears that returned sojourners are empathetic instructors (McAllister & Irvine, 2000). Bennett (1986) identifies empathy as a skill inherent to adapting to cultural differences as well as a skill acquired from repeated encounters with difference, and he defines empathy as "how we might imagine the thoughts and feelings of other people from their own perspectives" (p. 197).

The returned sojourners in this study connected their experience teaching at a host university in another country to their life now in such a way that they attended to the needs (Bennett, 1998) of their students. Five of the six returned sojourners in this study talked about how they are able to address learner needs because they "see" them through the intercultural knowledge they acquired from teaching in a culture different from their culture-of-origin. Instructors who identify learner needs due to instructor's intercultural knowledge is what McAllister and Irvine (2000) call creating a "supportive classroom climate" (p. 440), and it is one way these authors identify that instructors show empathy through praxis.

Edward talked about how his experience teaching at a university in Azerbaijan- where foreign languages are typically taught through rote learning- informed his understanding of how this system of teaching and learning was different than his approach and what students from similar educational systems need to learn in order to be successful as English Language Learners in the United States. According to Edward, his English Language Learners need to be helped with learning about the

concept of self-correction as well as how to self-correct- these are important skills not only for his classroom but also in other language learning classrooms in the United States. Marie also noted that she is more aware of English Language Learner needs, including making these students aware of culturally-based concepts like self-correction, in her current job teaching undergraduates at a university in the Northeast.

Susan and David both talked about how their sojourner experiences educated them about the needs of non-native English speaking students who are Muslim and who come to the United States to study. With instructors like Susan and David who are able to understand their perspective, Muslim students in the United States know that they are permitted to wear a head covering, are able to talk to an instructor about leaving and reentering class in order to pray, and can rely on the instructor to help them learn how to interact in a coeducational (male and female) classroom. By being aware of their learner's culture-of-origin, returned sojourner-instructors have a better understanding of learners' intercultural needs and are able to address these needs in the learning environment. This understanding that their learners have diverse learning needs is a display of instructor authenticity in their relationship to others (Cranton & Roy, 2003; Cranton & Carusetta, 2004).

Developing Understanding

The narratives of experience in this study provide examples of instructors reflecting on their teaching duties and responsibilities and demonstrating a developing understanding of their own and others' cultural perspectives. An analysis of participant narratives of experience indicates the returned sojourners in this study participated in reflective thought (Dewey 1910) by looking back at their experience teaching at a foreign host university, considering alternatives to their past actions, and planning future improvements (Kember et al., 2000). Andrea provided a narrative of experience that includes reflection on her professional responsibilities related to her teaching position at a

university in Nicaragua. In the following interview excerpt, Andrea reflects on her past actions and tries to figure out alternatives to these past actions, thereby engaging in reflective thought (Dewey, 1910). She also demonstrates an understanding of the differences between how she and her former boss viewed her role in the department, and she imagines how she would act differently if faced with a similar situation in the future.

I think that what I learned from this [short-term project evaluating teaching in the department] was that I don't have to say yes to everything if I don't feel comfortable doing something. I probably should have said, 'Hey, I just got here. I don't think that I'm more qualified than anyone else to be evaluating people. Maybe I can just hang out and observe on an informal basis just to get the lay of the land and then work with teachers individually and help them improve what they personally would like to improve.' I think that would have been a much better use of my time and a much better use of their time. . . . I think next time if I'm ever asked to do something like that again, I want to set up clear parameters.

Just thinking about a past event is not reflection because reflection involves the consideration of alternatives (Dewey, 1910; Kember et al., 2000). According to Kember et al. (2000), when assessing writing for reflective thought, critical reflection is indicated by the following- a change in the way someone views herself, a challenge to "firmly held ideas" (p. 395), a change in someone's normed way of doing, or when someone finds fault with their previously-held beliefs.

The following excerpts from participant interviews show returned sojourners questioning their deeply-held perceptions that they assimilated from their culture-of-origin. Susan questions her understanding of time and its control and in doing so calls into question the dominant American cultural value (Kohls, 1984, 2001) that time is to be "spent well" (Moran, 2001, p. 77) while David questions the dominant American cultural value of honesty and its related cultural practice (Moran, 2001) of speaking directly. In an interview, Susan said:

This has been a good experience [participating in this research] for me to reflect upon it [teaching fellowship], to think about how much and in what ways the [teaching fellowship] experience has changed me and my life and the way I think about my future. Before I went to Bosnia, I began to realize that we don't know the future. Our culture's so controlled and controlling, and in many ways that's good, it helps us. But, it's sometimes sort of self-delusional to think that we control as much as we do. There are some things we have a lot of

control over, but there are many things that we really don't. So I was already sort of on that track, but when I went there, it just kind of fit in because it's *insha 'Allah, insha 'Allah*. I really think that way so much more, it reinforced that. [Now,] it's very hard for me to say, 'I'm going to do that,' if it's far away without thinking, *insha 'Allah*. I truly believe that.

Susan demonstrates critical reflection as defined by Brookfield (2005, 2008), who states that critical reflection involves deeply questioning the ideology inherent in social systems, which Susan does when she questions her culturally-assimilated American perspective about time and its control.

David connected what he learned by being a sojourner-instructor to his ability to work effectively in his current professional setting. In the following excerpt, he questions the underlying premise (Mezirow, 1978; Mezirow & Associates, 2000) of the direct communication style favored by the dominant culture in the United States (Kohls, 1984, 2001; Moran, 2001).

In my life now, a work environment that is culturally diverse, it's a valuable lesson. It's valuable to know that when you're in a staff meeting, not everybody is going to respond positively to, 'I want you to do this for me, please.' Because some people have a different way of seeing the world where even *that* just steps all over some toes. It makes you more aware of how someone else will see what you say according to where they're coming from. You become aware of the fact that not everybody is going to react to statements that you make in the same way, so you start thinking more about *how* you say what you need to say. (David- interview)

David goes on to contrast how he used to think and act with his current perspective:

When I was less mature, I did not think about how I should say what I need to say. The only thing it thought about was, 'Is it true or is it not true?' You know, because that's what [my community of origin] typically cared about- 'Say what you mean, mean what you say.' Well, not everybody sees the world that way. Not everybody wants to interact with you in that way. I think that that lesson is one valuable one that I will carry with me the rest of my life.

Both Susan's and David's examples demonstrate development towards what Bennett (1986) identified as constructive marginality. At this point in their development of intercultural sensitivity, both returned sojourners are able to see multiple views of cultural perspectives and to hold these views without imposing judgment- that one is correct and the other is incorrect- on their own and others' cultural perspectives. In the examples above, Susan and David are both metaphorically in the margins of American culture; they are American but able to analyze normed American perspectives

as being relative to other, non-American perspectives as well as being context-dependent. Another example of constructive marginality in the returned sojourners in this study is found in chapter four. Looking back on her teaching tenure in Serbia from her current residence at a university in the United States, Courtney compared the two educational systems and their grading policies. She stated there are both advantages and disadvantages to each system, and from her marginal “place,” she ended her interview with, “I don't think there's an absolute right way to have an education,” and in doing so indicated instructor authenticity by questioning the premises inherent in the teaching profession as practiced in the United States (Cranton & Carusetta, 2004).

In developing their understanding of themselves and others, Susan, David, and Courtney do not know *more*, they know *differently* (Kegan, 2000). Their cultural experience has informed them of other ways of doing, being, and thinking, and their reflection on their experience and on the assumptions (Mezirow, 2000, 2012) inherent in their experience has led them to a place where they are simultaneously *apart from* their culture-of-origin while being *a part of* American culture. Through critical reflection, these instructors question their American self as well as contextual issues, and it is through deep questioning that they uncover some of their culturally-based assumptions about what it means to be an American educator, and in this way these instructors display their authenticity (Cranton & Roy, 2003).

Model of Returned Sojourner Experience

A model of returned sojourner experience emerged from this research- importing, navigating, connecting, and reflecting. Upon entering their host country, sojourners brought with them not only their attitudes but also their teaching skills (syllabus design, classroom management, teaching techniques), their culturally-based perspectives about the norms of an academic learning environment, their personal skills and abilities in communicating in languages other than English, and

their previous experiences as sojourners and travelers in other countries. All of these factors- and others- set the stage for each sojourner's cultural experience (Taylor, 1994)- importing. After arriving in their host country, sojourners had to *navigate* their new environment, and the majority of challenges identified by sojourners related to intercultural misunderstandings which occurred in their teaching context. These misunderstandings represented a disconnect between the sojourner's and the host's culturally-based perspectives about teaching, learning, and the norms of an academic learning environment. During this phase, cultural informants were integral in sojourner's successfully negotiating their host environment, and in turn, sojourners reported acting as cultural informants about American culture. Re-entry was a significant time point because it represents sojourners returning home and being able to look back on their cultural experience from a different place, and it is from this place that they were able to *connect* their sojourn to their current teaching practice. Through reflection on their cultural experience and their teaching practice, sojourner's personal narratives indicate a developing understanding of own and others' cultural perspectives.

Revisiting Researcher Assumptions

Before beginning this research, I held a number of assumptions. Study participants shared personal narratives as a way to make sense of their time living and teaching in another country (Bruner, 1990, 2002), but these narratives were never wholly linear nor about one significant past event. I see now that I had an assumption that respondents would provide information centered around a significant past event. As Daloz (1996) found when researching why people work for the common good, rare is the person who cites one significant event as the reason for their life's work or actions but rather people tend to talk about a number of factors or an innate form of knowing as the reasons for their actions.

The interview sessions were really listening sessions on my part (Hollingsworth & Dybdahl, 2007)- I listened and did not interrupt and study participants talked. Their recollections about past events were rarely brief, succinct, and linear, but rather their thoughts started with the prompt at hand and as they began to narrate, they kept talking until they were finished. Through relating their experiences to me, the returned sojourners in this study referred to the artifacts- lesson plans, compulsory fellowship reports, photographs- they had emailed to me, and when we looked at a particular artifact together, study participants tended to give more details about the artifact and its meaning to their experience. The returned sojourners in this study viewed me as an insider, and they talked to me as a teacher and a former teaching fellowship recipient. While they shared some stories about adapting to the host culture, the main thrust of their talk was teacher talk- study participants talked about issues related to learners and learning, interacting with difficult colleagues, and the challenges inherent in balancing teaching full-time with the other responsibilities of being a language instructor. While most of their talk was teacher talk, it was interwoven with culture talk, and sometimes these two types of talk- that of the American teacher and that of the American sojourner- were one in the same, and sometimes it was difficult to differentiate between adult English as a Foreign Language instructor development and intercultural development.

Chapter Summary

This chapter provided a statement of purpose, the research questions, and an analysis of narrative data. Four analytic categories- defining characteristics, encountering and navigating challenges, connecting experience with learner needs, developing understanding- and a number of subcategories were presented. A model of returned sojourner experience- importing, navigating, connecting, reflecting- emerged from the analysis. This chapter concluded with a revisiting of researcher assumptions stated in chapter one.

Chapter 6: Conclusion

The purpose of this narrative inquiry was to explore how American English as a Foreign (EFL) instructors described their experience living and teaching in another country. The implications and recommendations from this study address three areas: sojourner characteristics, cultural informants, and intercultural experience.

The first finding of this research is that returned sojourners' narratives of experience suggest certain attitudes- being open to intercultural learning and having a sense of humor- help sojourners adjust to living and working in another country. This finding implies a question- are the types of people who choose to be sojourners predisposed to having attitudes conducive to intercultural learning? In order to answer this question, I recommend that program managers who design and manage opportunities for sojourners use the Intercultural Development Inventory (IDI) (Hammer & Bennett, 1998; Hammer et al., 2003; Paige et al., 2003) to gain an understanding of sojourner characteristics by comparing sojourner responses both pre-departure and post-reentry.

An additional recommendation stems from my experience as a narrative researcher who composed metastories of returned sojourner narratives of experience from interviews and artifacts. I found the written documents- compulsory teaching fellowship reports, social media postings, and other reflections written during the sojourn- to be most informative in gaining an understanding of each participant's cultural experience. Therefore, I recommend that program managers or researchers interested in sojourner characteristics require sojourners to keep a written record (journal, blog, etc.) of their thoughts, challenges, and successes while living in another country and then use these written accounts to inform their understanding of sojourner characteristics. These writings can also be valuable for returned sojourners themselves to facilitate personal reflection.

Another finding from this research has to do with the cultural experience and cultural informants. The six returned sojourners in this study identified challenges related to encountering different cultural perspectives about teaching and learning. Participant narratives suggest cultural informants play an important role in helping sojourners navigate these challenges. Narratives also demonstrate sojourners acted as cultural informants about American culture. This multi-part finding implies that when sojourner-instructors enter another culture, they bring with them their culturally-based perspectives about teaching, learning, and the norms of an academic learning environment. Intercultural misunderstandings may occur when there is a disconnect between the sojourner's and the host's perspectives. Cultural informants can help sojourners navigate culturally-based challenges by providing a bridge between cultures. In turn, sojourners can serve as cultural informants about American culture and thereby engage in mutual intercultural exchange. Mutual intercultural exchange can start pre-departure, so I recommend future sojourners be paired with a host culture informant as part of sojourner orientation to their host culture- these modern-day pen pals can be paired and connect with each other via Skype, and ideally this relationship would continue beyond orientation and well into the future. Once sojourners are in-country, I recommend future sojourners to seek out host country nationals as well as English-speaking expatriates who have knowledge of the host culture in order to gain insight into host culture perspectives- both of these groups of people will have valuable insights and information. Sojourners should strive to be reciprocal in this endeavor and not only access cultural informants but also act as a cultural informants about American culture, and in this way truly engage in intercultural exchange.

This study's third finding concerns connecting intercultural experience with personal and professional development. Study participants connected their teaching fellowship with their ability to identify, understand, and address the learning needs of English Language Learners (ELLs). Through

this study, a fourth finding emerged- returned sojourners' narratives of experience indicate a developing understanding of their own and others' cultural perspectives. Both of these findings imply that educators who draw on their past experience teaching learners from other cultures and integrate this experience into their current praxis are better able to address the needs of culturally-diverse learners. Informal experience such as this teaching fellowship program is a type of professional development, and I recommend educators seek out this kind of experience.

From narrative inquiry and analysis emerged a deeper understanding of sojourner experience. Returned sojourners told their personal narratives during hours of interview talk and by sharing written and visual artifacts. Participant narratives can be read as case studies by prospective sojourners- particularly American EFL instructors- as to what their life might be like if they choose to move to another country temporarily to teach at a host university. These narratives demonstrate that the life of a sojourner is one of continuous learning- learning about culture, self, and others. The sojourner cultural experience can be confusing, frustrating, and heartbreaking, but it can also be unbelievably exciting and wonderfully rewarding. The narratives presented in this research are but snapshots of the possibilities that lie within the international sojourn.

The returned sojourners in this study and I have all had the opportunity- to paraphrase a quote by the Scottish poet Robert Burns- to see ourselves as others see us. The impacts of such an experience cannot be quantified, but this research offers glimpses of the ripple effects of the sojourner experience on sojourners themselves as well as on their current students by showing us instructors who are introspective and empathetic as well as American citizens who display a deep understanding of their own and others' cultures. In a world where many are connected electronically yet not everyone has the ability to travel freely, and in a country sometimes bogged down by partisan politics rather than focusing on lifting up all Americans, we need people-not just educators- who are

able empathize with others who are different from themselves and who can foster intercultural understanding.

Appendix A

Survey

Dissertation Survey

Research Consent Form

I am conducting research for my PhD dissertation. Through this study, I hope to learn more about how adults make sense of living and teaching in a foreign country.

This dissertation research is part of Lesley University's PhD in Educational Studies program (Cambridge, MA). Data collected during the survey and the follow-up interviews will be presented using pseudonyms, and the results will be published as a dissertation.

The survey will take about 20 minutes to complete. At any point during this survey, you may choose to stop answering questions and exit the survey (click "Exit this survey" or close your web browser) with no negative consequences.

At the end of the survey, you may choose to opt-in to being interviewed (I will contact you if you are selected). I am available to answer questions you may have about my research, and my contact information is below.

Thank you for considering participating in this research project.

Catherine Nameth
PhD student, Lesley University

██████████
██████████
██████████

You may also contact my advisor, Dr. Pursley, if you have any questions about this research:

Linda Pursley, PhD
Director of Assessment and Institutional Research
Lesley University
29 Everett Street
Cambridge, MA 02138-2790
Email: lpursley@lesley.edu
Phone: 617.349.8563

Or, you may contact a co-chair of Lesley University's Institutional Review Board (IRB), Dr. Keeney:

Terry Keeney, PhD
Co-chair, Institutional Review Board
Lesley University
29 Everett Street
Cambridge, MA 02138-2790
Email: tkeeney@lesley.edu

***1. I agree to participate in this dissertation research investigating how adults make sense of living and teaching in a foreign country.**

Yes.

No.

If "yes," type your name & email address here:

████████████████████████████████████████████████████████████████████████████████

Teaching Fellowship Program

Dissertation Survey

***2. Year(s) you participated in the Teaching Fellowship Program:**

- Prior to 2007
- 2007-2008
- 2008-2009
- 2009-2010
- 2010-2011
- 2011-2012
- 2012-2013/Currently

***3. City & country of your Fellowship (If you participated in the Program in more than one city/country, please indicate all years, cities, countries here):**

Second Language Acquisition

***4. Is English your native language?**

- Yes
- No

***5. Do you speak a language other than English?**

- Yes
- No

Second Language Acquisition

***6. List any languages you speak (other than English):**

Language 1	<input type="text"/>
Language 2	<input type="text"/>
Language 3	<input type="text"/>
Language 4	<input type="text"/>
Language 5	<input type="text"/>

Dissertation Survey

***7. Indicate your level of proficiency in each of the languages you listed above:**

	Elementary Proficiency (simple questions & answers, with many errors)	Limited Working Proficiency (confident in casual & limited non-technical work situations)	Professional Working Proficiency (strong vocabulary & grammar with ease in area of competence)	Full Professional Proficiency (rarely taken for native speaker, can translate into & from language)	Native Bilingual Proficiency (equivalent to educated native speaker)
Language 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Language 2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Language 3	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Language 4	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Language 5	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Journaling

***8. Did you keep a journal during your time overseas as a Teaching Fellowship Program participant?**

- Yes
- No

Journaling

***9. Would you be willing to share some of your journal entries with the researcher?**

- Yes
- No

Photographs

***10. Do you have photographs from your time overseas as a Teaching Fellowship Program participant?**

- Yes
- No

Photographs

Dissertation Survey

***11. Would you be willing to share (electronic image of photograph; verbal/written description) one or more of your photographs with the researcher?**

- Yes
 No

Artifacts

***12. Do you have any artifacts (ticket stubs, postcards, emails, letters, etc.) from your time overseas as a Teaching Fellowship Program participant?**

- Yes
 No

Artifacts

***13. Would you be willing to share (electronic image of artifact; verbal/written description) one or more of your artifacts with the researcher?**

- Yes
 No

Reflection

***14. When you think back to your time in a foreign country (as a Teaching Fellowship Program participant), what stands out for you?**

Prior Intercultural Experiences

***15. Prior to your EL Fellowship, had you traveled outside of the United States?**

- Yes
 No

Prior Intercultural Experiences

Dissertation Survey

***16. Provide details on your 1-3 most meaningful overseas experiences prior to your Teaching Fellowship:**

1. City/country visited:	<input type="text"/>
Purpose of travel:	<input type="text"/>
Length of stay:	<input type="text"/>
Age at time of travel:	<input type="text"/>
2. City/country visited:	<input type="text"/>
Purpose of travel:	<input type="text"/>
Length of stay:	<input type="text"/>
Age at time of travel:	<input type="text"/>
3. City/country visited:	<input type="text"/>
Purpose of travel:	<input type="text"/>
Length of stay:	<input type="text"/>
Age at time of travel:	<input type="text"/>

Demographic Information

***17. Highest level of formal education achieved prior to your Teaching Fellowship (Check all that apply.):**

- Masters degree
- More than 1 Masters degree
- Doctorate/terminal degree (PhD, JD, etc.)

Other (certificates, etc.):

Demographic Information

***18. Gender:**

- Male
- Female
- Transgender

Demographic Information

Dissertation Survey

*19. Current marital status:

- Single, never married
- Married
- Partner
- Divorced/separated
- Widowed

Demographic Information

*20. Indicate your ethnicity:

- Hispanic or Latino
- Not Hispanic or Latino
- Prefer to not provide

*21. Indicate the race/races with which you identify

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- White
- Prefer to not provide

Demographic Information

*22. Age:

- Under 25
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+

Culture of origin & Current residency

Dissertation Survey

***23. Do you identify the United States as your country/culture of origin?**

- Yes
 No

Comments:

***24. Do you reside in the United States currently?**

- Yes
 No

Follow-up sign-up form

***25. As a participant in this survey, you are invited to take part in a series of follow-up interviews (via telephone or Skype). Your total time commitment would be approximately 4 hours. Interviews will be scheduled at your convenience, over a time period of 3-5 weeks.**

Interview 1: ~30 minutes

Interview 2: ~One hour

Interview 3: ~One hour

Interview 4: ~One hour (if needed)

Interview 5/Wrap up: ~30 minutes

- Yes, I am willing to participate in interviews regarding my time overseas as an EL Fellow.
 No, I would not like to participate in the follow-up interview process.

Follow-up sign-up form

Thank you! You indicated that you are willing to participate in a series of follow-up interviews. Fill out the information below so that the researcher may contact you. You may receive a follow-up email from Catherine Nameth, PhD student at Lesley University.

***26. Your name:**

27. Your phone number:

Dissertation Survey

28. Your Skype name:

***29. Your city/state and time zone:**

***30. Your email:**

Follow-up with the researcher

31. Questions/comments for the researcher:

Thank you!

Thank you for being part of this project; your cooperation is greatly appreciated.

Catherine Nameth
PhD student, Lesley University



Appendix B

Interview Protocol

Participant pseudonym: _____

Date: _____

Initial interview.

Interviewer: This interview is part of my dissertation research that includes the online survey, which you took a few weeks ago. This research is about how adults make sense of living and teaching in a foreign country. This interview should take only 30 minutes/1 hour to complete, and your responses will be confidential. If you give your consent to continue this interview, it will be recorded so that I, the researcher, can transcribe it. Do you wish to continue with this interview?

Participant: Yes. No.

Interviewer (No): Ok. You indicated that you wish to not continue with this process. Thank you for being part of this research to this point; I appreciate your participation.

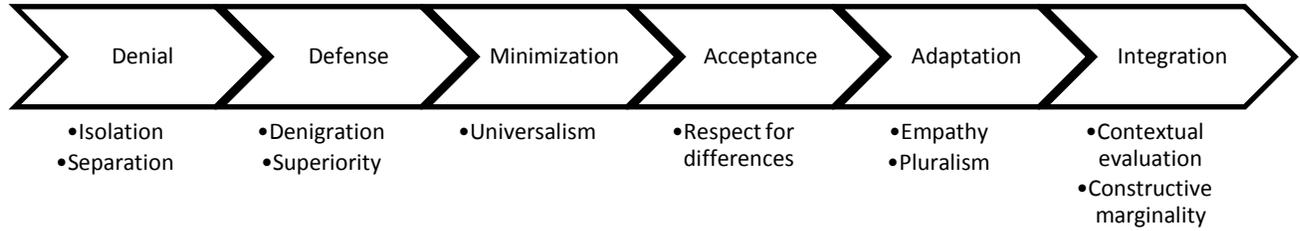
Interviewer (Yes): Thank you. You indicated that you wish to continue with this interview, and it is now being recorded. At any time during this interview, you may opt out of it by saying, "Stop." Also, feel free to ask me questions at any time. At the end of today's interview, there will also be time for you to ask me any questions you may have about this research project.

1. In the online survey, you wrote about something that stands out for you when you think back to your time in _____. You wrote, "_____." I'd like to hear more about this.
 - a. Is there anything else that stands out for you?
 - b. You said, "_____." I'd like to better understand what you mean./Tell me more about this.
2. In the online survey, you indicated that you are willing to share [type of artifact] with me. I'd like you to send me [type of artifact] via email, so that we can talk about that during our next interview.
3. Do you have any questions for me?

Confirm date/time of next interview: _____

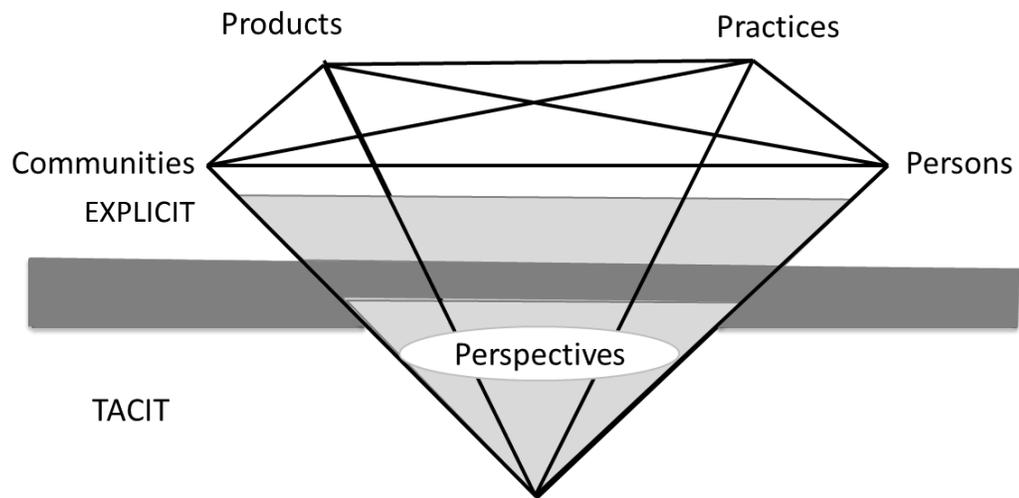
Appendix C

Bennett's Developmental Model of Intercultural Sensitivity



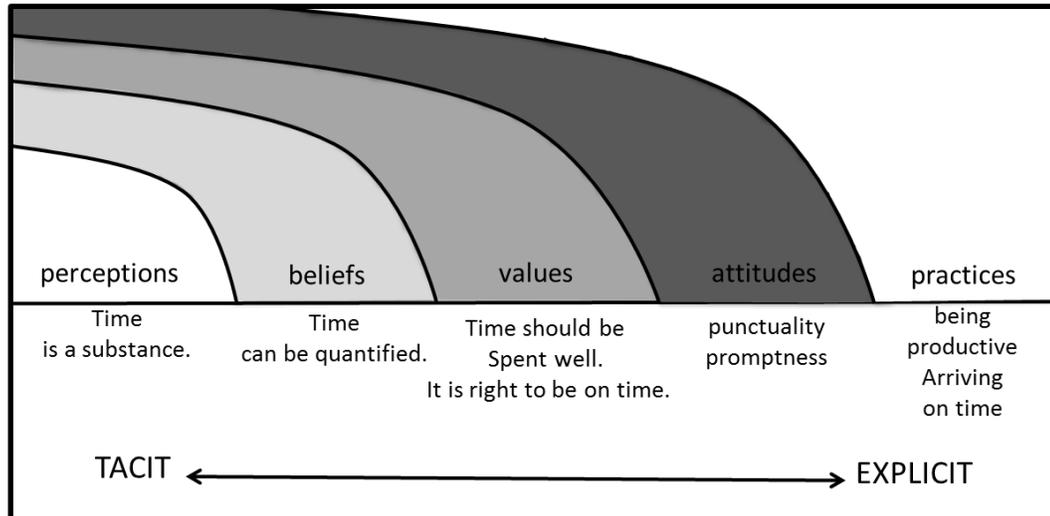
Appendix D

Moran's Five Dimensions of Culture



Appendix E

Moran's Tacit and Explicit Perspectives



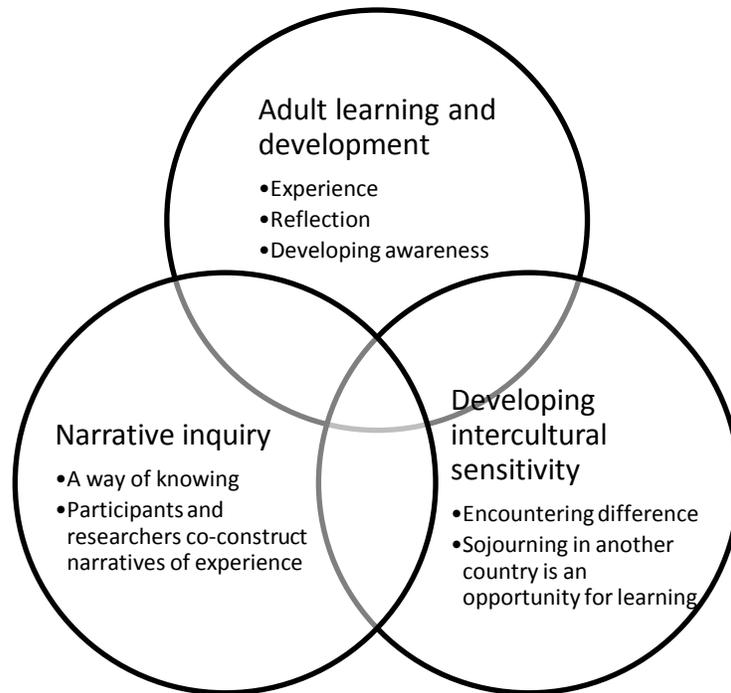
Appendix F

Types of Information Collected

Type of information	Researcher requires	Data collection method(s)
Contextual	Information on fellowship program background and procedures, information about host country/culture, description of teaching fellowship site and instructor responsibilities,	Survey, interviews, artifacts
Demographic	Age, gender, race, ethnicity, formal education, proficiency in second language, professional position at university	Survey
Perceptual	Participant perceptions of their sojourner experience	Survey, interviews, artifacts
Theoretical	Research ethics, narrative inquiry and analysis, development of intercultural sensitivity, adult learning and development	Literature review
How do American EFL instructors describe their experience teaching at a host university in another country?	Sojourners' personal narratives of experience	Survey, interviews
What do returned sojourners identify as being challenging about teaching in another country, and how did they respond to these challenges?	Personal narratives about challenges, differences between expectations and reality, unusual or notable events	Survey, interviews, artifacts
What connections do returned sojourners make between their experience teaching in another country and their life now?	Personal narratives about connections between time as sojourner in another country and current personal and professional life	Interviews, artifacts

Appendix G

Conceptual Framework



Appendix H

Request for Participation

Dear fellowship recipients, 2007-present:

I am conducting research for my PhD dissertation. Through this study, I hope to learn more about how adults make sense of living and teaching in another country.

This dissertation research is part of Lesley University's PhD in Educational Studies program (Cambridge, MA). Data collected will be presented using pseudonyms, and the results will be published as a dissertation.

The survey will take about 20 minutes to complete.

At the end of the survey, you may choose to opt-in to being interviewed (I will contact you if you are selected.). I am available to answer questions you may have about my research, and my contact information is below.

Thank you for considering participating in this research project.

Link to survey: <http://www.surveymonkey.com/s/LivingTeachingOverseas>

Catherine Nameth (Fellowship 2004-2005)

PhD student, Lesley University

Phone: [REDACTED]

Email: [REDACTED]

Skype: [REDACTED]

Appendix I

Summary of Data Sources

Participant	Spoken text(s)	Written text(s)	Visual text(s)
Andrea	Interviews (2.5 hours)	Writing manual, teaching lesson PPTs, travel documents	None
Courtney	Interviews (3.5 hours)	Edits/comments on transcripts 1, 2, 3, 4, Facebook page, conference poster, conference abstract & presentation, graduate school statement of purpose	Photos (on Facebook page)
David	Interviews (3.5 hours)	Blog, emails, edits/comments on transcripts 1, 2, 3, 4	Photos (on blog)
Edward	Interviews (3.5 hours)	Teaching lesson PPTs, Program final report, edits/comments on transcripts 1, 2, 3, 4	Photos
Marie	Interviews (3.5 hours)	Preliminary, mid-year, and final program reports, edits/comments on transcripts 1, 2 & 4	Photos
Susan	Interviews (3.5 hours)	Final program report, edits/comments on transcripts 1, 2, & 4	None

Appendix J

Data Summary Table: Finding 2

Finding 2: Returned sojourners identified challenges related to encountering different cultural perspectives about teaching and learning. Participant narratives suggest cultural informants play an important role in helping sojourners navigate these challenges. Narratives also demonstrate sojourners acted as cultural informants about American culture.

Data summary table: Finding 2, Part 1

	Material challenges in teaching (Leki, 2001)	Ideological challenges in teaching (Leki, 2001)
Andrea	×	×
Courtney	×	×
David	×	×
Edward	×	×
Marie	×	×
Susan	×	×

Details of data summary table for Finding 2, Part 1

Material challenges chart: An array of possible daily challenges breaks down to three groups: learning resources, classroom environment/location, and sociocultural factors.

	Lack of textbooks	Challenge to make photocopies	Physical classroom environment or location	Large class size	Lack of access to English in larger community	No tradition in 1L of academic assignment/activity	No tradition of feedback
Andrea	×	×	×	×	×	×	×
Courtney	×	×	×	×	×	×	×
David	×	×	×	×	×	×	×
Edward	×	×	×	×	×	×	×
Marie	×	×	×	×	×	×	×
Susan	×	×	×	×	×	×	×



Learning resources



Classroom environment/location

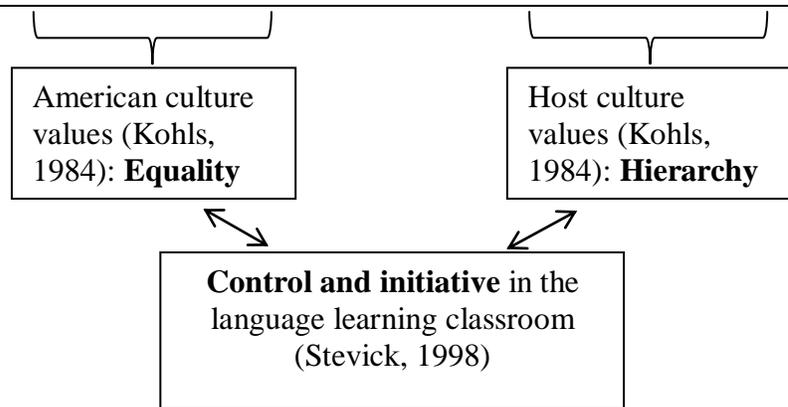


Sociocultural factors

Appendix K

Analysis of Ideological Challenges

Areas of teaching and learning	Communicative language Teaching	Sojourner-instructor	Grammar-translation method	Host instructor
Language	Language is a tool for communication, and as such, instructors focus on helping learners develop their communicative competence.	The instructor creates a class focused on communicative learning, thus balancing student/instructor control and initiative.	Language acquisition is a mental discipline, useful for reading and possibly writing in a target language.	The instructor holds a lot of control, with few opportunities for student initiative.
Learning English	The purpose of learning English is to be able to communicate in English.		The purpose of learning English is to use a standardized English correctly.	
Grammar	The primary focus in the teaching and learning of grammar is to assist learners in communicating their needs, not on reproducing mechanically-correct grammar.		Grammar is rules, and these rules are learned by rote and then practiced through activities such as grammar drills and translating sentences from/to first language.	
Grading	Student communicative competence is assessed holistically, often by rubric.		Instructors grade students based on students' reproduction of specific content, such as grammar and vocabulary.	Instructors may grade students by referring to students' previous academic performance and/or familial or social status.



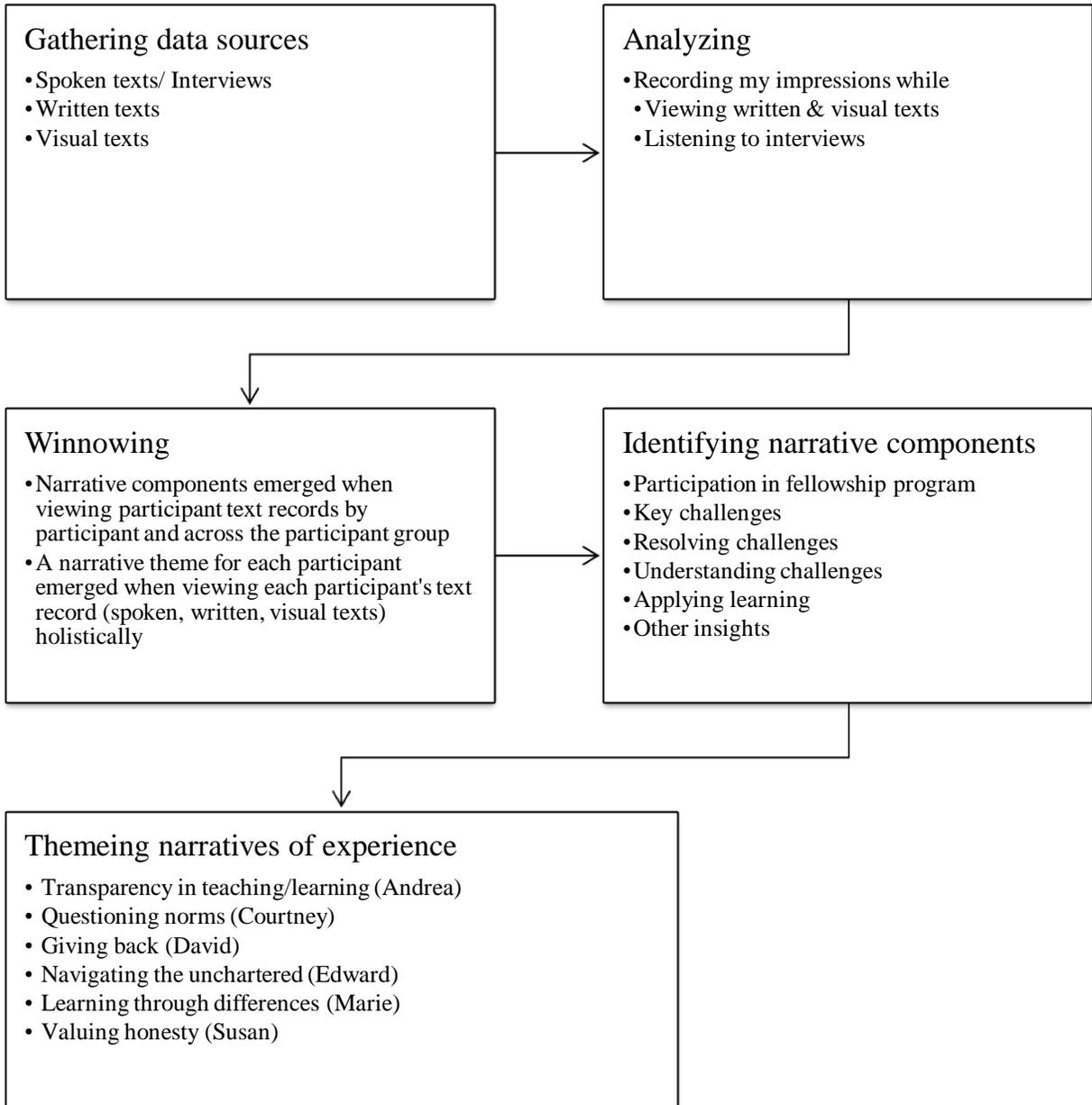
Appendix L

Participant Demographics Matrix

	Age range	Gender	Race	Ethnicity	Education	Proficiency in second language(s)
Andrea (Nicaragua)	30–39	Female	White	Not Hispanic or Latino	More than 1 Master’s degree	Romanian- Professional Working Proficiency; Spanish- Limited Working Proficiency
Courtney (Serbia)	30–39	Female	White	Not Hispanic or Latino	Master’s degree; Enrolled in PhD program currently	Russian- Limited Working Proficiency Serbian- Elementary Proficiency German- Elementary Proficiency
David (Indonesia)	40–49	Male	White	Not Hispanic or Latino	Master’s degree	None indicated
Edward (Azerbaijan)	70+	Male	White	Not Hispanic or Latino	More than 1 Master’s degree	French- Professional Working Proficiency Spanish- Limited Working Proficiency Portuguese- Limited Working Proficiency German- Elementary Proficiency
Marie (Albania)	40–49	Female	White	Not Hispanic or Latino	Master’s degree; Enrolled in PhD program currently	Spanish- Limited Working Proficiency Russian- Elementary Proficiency
Susan (Bosnia and Herzegovina)	60–69	Female	White	Not Hispanic or Latino	Master’s degree	Italian- Full Professional Proficiency
Total N=6		Female = 4 Male = 2	White = 6	Not Hispanic or Latino = 6	At least 1 Master’s degree = 6	Reported proficiency in a Second Language = 5

Appendix M

Analysis Process, Narrative Components, and Narrative Themes



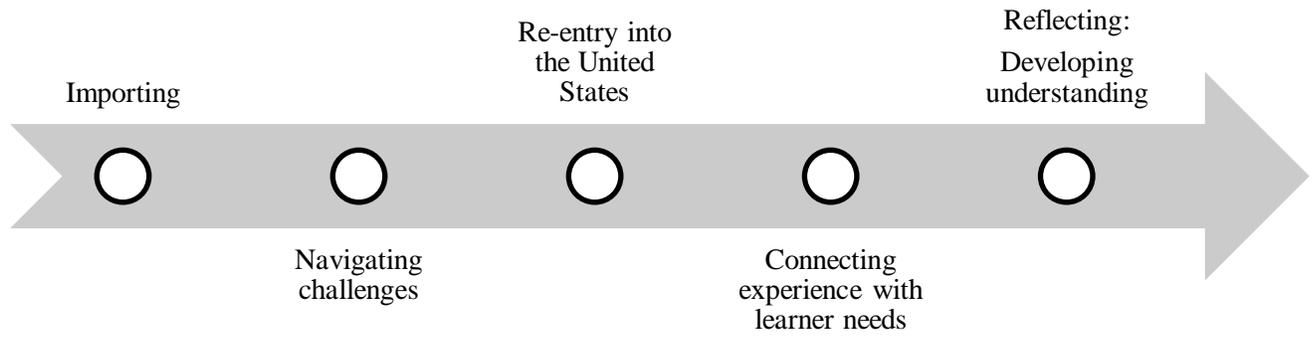
Appendix N

Consistency Chart of Research Questions, Findings, Implications, Recommendations, and Analytic Categories

Research question →	Finding →	Implications →	Recommendations →	Analytic category →	Model of returned sojourner experience
How do American EFL instructors describe their experience teaching at a university in another country?	Returned sojourners' narratives of experience suggest certain attitudes- being open to intercultural learning and having a sense of humor- help sojourners adjust to living and working in another country.	Are the type of people who choose to be sojourners predisposed to having attitudes conducive to intercultural learning?	Use the Intercultural Development Inventory (IDI) to gain an understanding of sojourner characteristics both pre-departure and post-reentry. Require sojourners to keep a written record (journal, blog or other social media) of their thoughts, challenges, and successes while living in another country, then use these written accounts to inform understanding of sojourner characteristics.	Defining characteristics	Importing
What do returned sojourners identify as being challenging about teaching in another country, and how did they resolve these challenges?	Returned sojourners identify challenges related to encountering different cultural perspectives about teaching and learning. Participant narratives suggest cultural informants play an important role in helping sojourners navigate these challenges. Narratives also demonstrate sojourners acted as cultural informants about American culture.	➤ When sojourner-instructors enter another culture, they bring with them their culturally-based perspectives about teaching, learning, and the norms of an academic learning environment. Intercultural misunderstandings may occur when there is a disconnect between the sojourner's and the host's perspectives. Cultural informants can help sojourners navigate culturally-based challenges by providing a bridge between cultures. In turn, sojourners can serve as cultural informants about American culture and thereby engage in mutual intercultural exchange.	Sojourners should seek out host country nationals as well as English-speaking expatriates who have knowledge of the host culture in order to gain insight into host culture perspectives. Sojourners should strive to be cultural informants about American culture in order to have social relationships that are mutually beneficial.	Encountering and Navigating challenges	Navigating
What connections do returned sojourners make between their experience living and teaching in another country and their life now, within 18 months of their return?	Returned sojourners connect their teaching fellowship with their ability to identify, understand, and address the learning needs of English Language Learners. Indicate a developing understanding of own and others' cultural perspectives.	➤ Educators who draw on their past experience teaching learners from other cultures and integrate this experience into their current praxis are better able to identify, understand, and address the needs of culturally-diverse learners.	Informal experience such as this teaching fellowship program is a type of professional development, and educators should seek out this kind of experience.	Connecting experience with learner needs Developing understanding	Connecting Reflecting

Appendix O

A Model of Returned Sojourner Experience



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