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1 Introduction and problem formulation

From the perspective of history, globalization is a comprehensive and gradual process in human society, which is caused by the longitudinal development of culture. The human's demanding of cultural sharing and some characters of culture such as diversity and territoriality determine the inevitability of cross-cultural communication. At the same time, large-scale economic activities, which are the most common phenomenon in the movement of globalization, also lead to an increase in cross-culture interactions (Ruble & Zhang 2013: 202; Lee & Sukoco 2010: 963).

Nowadays, by living or studying in another country, a large number of young people have involved with more than one culture, which somehow contributes to a more informed, intelligent, cooperative and peaceful world order (Spaulding & Flack in Bachner et al. 1993: 44). Furthermore, existing research have found that a successful international experience had influence on positive personal changes, which moves "from a state of low self- and cultural awareness to a state of high self- and cultural awareness" (Taylor 1994: 156). These positive changes include enhanced knowledge of the world, greater maturity and interpersonal skills (Detweiler in Bachner et al. 1993: 44), increased self-esteem (Grocott & Hunter 2009), self-efficacy (Hunter et al. 2010), self-concept (Hindes et al. 2009), identity development, emotional intelligence (Duerden et al. 2009), and some other specific outcomes such as growing interests in different cultures or languages (Sassenberg & Matschke 2010). (Lawford 2012: 1382)

However, as for many sojourners, the cross-cultural experience is not perfectly successful or satisfying. According to research of International Herald Tribune, "More than one-third of all Americans who take up residence in foreign countries return prematurely because they are unable to day-to-day life" (cited in Storti 1990). Kadushin (1974) explains that each culture has certain "value concepts" that are defined by the most members of society (Hannerz 1990: 247), however, sojourners

will only pick those pieces which "fit" themselves from another culture, which means that the remaining pieces will show up in forms of discord such as culture clash, culture conflicts and culture wars. In other word, these disharmonies could be regarded as "culture shock" in different levels (Hannerz 1999: 394).

Culture shock has been seen as "an internalized construct or perspective developed in reaction or response to the new or unfamiliar situation" (Pedersen 1995: vii). Culture shock is a way to explain why individuals feel different in a new country and how to coping with it appropriately. Though most of the consequences of culture shock appear in a negative way, it is actually a learning process that achieving and absorbing new knowledge, gaining some exotic experience, and finally contributes to new identification towards oneself and other people.

In this thesis, research will focus on the young students who attend youth exchange program in a target culture and have homestay experience, which is be seen as the most important and influential aspect of the whole exchange program. According to Hannerz (1990), living in another country is home plus freedom or home plus safety, but normally it is just not home at all (: 242). On the one hand, when students are immersing themselves in a new culture, they are definitely under great pressure in order to dealing with life changes and culture differences. On the other hand, it also provides a good opportunity to accept and learn new knowledge and skills. Therefore, homestay is a procedure of cultural adjustment and supposed to be the best way of cultural learning.

Taking everything into account, it is time to ask these young students' viewpoints about culture shock that base on their experience of living with local families.

Information gleaned from participants themselves could provide valuable resources for intercultural organizations, local institutions, host families and other participant students. The research question arises: How does culture shock effects on youth students and to what extent it could be prepared? In order to answer this research

question, several minor questions will be proposed as follows: 1. What is the relationship between culture shock and psychological changes? 2. What is the relationship between culture shock and performance? 3. How do perceptions of cultural shock affect the relationship between exchange students and host family?

In response to the situation and to the research question, this thesis will be conducted in the following way: first of all, a theoretical framework will be established, elaborating on the aspects of culture, culture difference, culture shock, cultural adjustment, and four hypothesis will be proposed by the researcher. Secondly, five online interviews producing five cases will be conducted, at the same time, a questionnaire survey will be used as a support and complement. Thirdly, results from interviews and questionnaire survey will be analyzed under the guidance of theory. Last but not least, the conclusions will be drawn on the effects of culture shock, including some feasible preparatory steps towards culture shock.

2 Methodology

This chapter describes how the research will be guided in order to answer the research questions, and how data will be collected and analyzed.

Constructionism as "an ontological position that social phenomena and their meanings are continually being accomplished by social actors" is employed in this research. It aims to answer the question about social entities and their role in reality, which means that the participants are not passive but construct and reconstruct reality. Therefore, researcher assumes that culture could explain human behaviors and act as a point of reference to solve problems. (Bryman 2008: 19-20)

2.1 RESEARCH DESIGH

In terms of the research goal of this thesis, a case study as a research design was selected, which "entails the detailed and intensive analysis of a single case" (Bryman 2008: 52). Before choosing the participants, a literature review was conducted to build a basic framework. Considering the diversity of data collecting, participants from five different countries (Japan, Thailand, Australia, Chile, and Hungary) were chosen, so that it could bring comprehensive knowledge and provide a wide range of possibilities to answer the research question.

All of these five participants have experienced a one-year youth exchange program in Denmark. The program the Japanese, Thai, Aussie and Chilean attended was organized by AFS Intercultural programs (or AFS, originally the American Field Service), while the one the Hungarian attended was held by STS (Students Travel Schools). During the period of time staying in Denmark, they were hosted by Danish families and attended the local high school regularly.

2.2 RESEARCH STRATEGY

The goal of the research is to explore the issue of culture shock in youth exchange program and to what degree it could be prepared. It will be interesting and meaningful to seek the reality and implication of culture shock from the standpoint of these young students. Therefore, the research strategy will be employed in this research should be qualitative, as well as two methods: first is the qualitative semi-structured interviews about exchange experience and cultural values, and second is followed by a questionnaire as a supplement.

The semi-structure interviews are employed for the purpose of collecting detailed data, especially the participants' inner thoughts and feelings about the exotic experience. However, the researcher locates in Denmark while the participants are distributed in other different countries. Considering the long geographic distance, the computer-assisted interviews will be adopted instead of face-to-face talk. Furthermore, the method of "typing" messages through Skype will be used, which is more time-consuming than online talking but less influenced by the stability of internet, so that the information record will have higher quality. The point of time of the interview is planned by participants, and each interview lasts around 3 hours. In additional, an interview guide has been prepared beforehand (see appendix 1).

The second part, questionnaire survey (see appendix 2) will also serve as the key component in answering the research question. The emphasis here is on the descriptions of the individual themselves, not for quantification. For this reason, in this case, the questionnaires represent qualitative strategy. The target group is the same as the one in interview, thus the results will be helpful to analyze their descriptions and explanations.

2.3 RELIABILITY AND VALIDITY

With reference to the theoretical part, when interacting with personal adjustment in another culture, one should take into account is not only cultural values but also their individual experiences and attitudes. As far as internal validity and reliability are concerned, this research will be conducted in two parts to find satisfying solutions.

For the semi-structured interview, a variety of participants is considered in order to create a wide range in the results of the five cases. The main aspect here is the variety in countries, which could dominant individuals' original cultural values, so that it will give the possibility for having representatives of different national cultures. During the interviews, the way the questions are posed and asked can also effect the validity. The researcher will propose the questions according to the interview guideline but try to keep the flexibility for participants to express their opinions and thoughts. Furthermore, the interviews are all conducted by on-line message typing, which ensures the consistency of interview environment for all the participants and somehow reduce their psychological feelings such as stress and uncomfortableness when being interviewed. Additionally, a questionnaire survey is used to increase validity via supporting the data collected during the previous phases.

However, the answers would be invalid if they are presented in a way that have disagreement with the idea or original purpose of the researcher. This could happen when interviewees do not understand the questions as it is expected by researcher, or they tend to express in an indirectly way, especially for people that regard face is an issue in their cultural values. If this accidentally happens during the interviews, the answers cannot be considered into analysis part but may be helpful for some further research and study.

2.4 LIMITATIONS OF THE THESIS

This thesis has several potential shortcomings that restricted its generalizability. First of all, the main limitation is the selection of research sample, which somehow hinders the validity of the research. It would have been strengthened via both female and male participants since people with same gender are tend to share similar feelings, interests and cognition. Nevertheless, although participants more or less experienced some

environment, all of them finished the exchange year, and generally speaking, were quite satisfied with it. Hence individual who is either unable to finish the exchange year because of unsuccessful cultural adjustment to host families, or has much lower degree of satisfaction due to some drastic interventions could be used as a contrastive group and restrain the "optimism index" of the research results. More importantly, the host families and intercultural exchange organization could have been selected to take participant in the interviews since they were all the time involved in the exchange program. Information and resources that got from only exchange students might be unilateral and simplex.

Different level of language skills also affect the quality of interview. For the person who has better language skills or speaks English as mother language, like the Aussie, tend to express in a more proper way and share more detailed information.

The next limitation is the questions of interview and questionnaire. They may have not covered all the aspects that are worth to explore and have not touched the bottom of all issues due to the lack of experience of the research. Furthermore, it is possible that the participants tend to be "positive" and "courtesy", so that they might hide some real thoughts and opinions, which will also limit the outcomes of the research.

Another issue refers to the framework and theories applied. When it comes to culture, which is quite subjective and abstract, consists of a mass of issues and aspects. To maintain the thesis at an achievable level, some aspects were not selected. For example, the cross-cultural literature contains personality qualities (Ward 2001: 83), which are one of the important elements that have influence on sense-making, decision-making and cultural adjustment. However, taking the personality of interviewees into consideration will make the research much more complicated and time-consuming, therefore, it was not concerned during this research.

3 Theory

3.1 WHAT IS CULTURE?

Historically, meanings and meaningful forms have been linked to territories, since culture is somehow regarded as distinctive structures, individuals are easily related to such cultures. However, with the information flow globally on many different levels, intellectuals are the group of people who know more about one another and keep in touch with one another across the boundary (Konrad in Hannerz 1990: 238). When communicating to each other, group members make reference to opinions to establish "common sense", which raises the perception of companions' support and endorsement (Morris et al. 2009: 579-580).

Human culture is defined as a "unique meaning and information system that is shared by a group, transmitted across the members of society and its generations (Matsumoto 2007; Matsumoto & Juang 2007)". The cultural meanings and information provide social norms and expectations for all important aspects of social life, enhance cultural diversity among social groups, institutionalize cultural practices and customs, and raise social coordination. Culture affects people through the insight of what is consensually believed. Through the eyes of others, people strive to be "objective" to see the world, think and act base on the values that are perceived. (Matsumoto & Hwang 2012: 95; Morris et al. 2009: 580).

Trompenaars and Hampden-Turner (1997) identify culture as a "shared system of meanings". By perceiving the surrounding phenomena, people tend to organize their experience to mean something, and structure such values into "mental programmes". According to Trompenaars and Hampden-Turner, culture could be distinguished into three complementary layers: the outer layer, the middle layer and the core. Normally,

an individual's first experience of a new culture is more relevant to concrete and observable symbols instead of discarnate ones, such as language, food, art, fashions, architecture and landform. Therefore, the outer layer of culture consists of explicit products, and it reflects deeper layers, which regards the norms and values of an individual group. In a group, norms are the mutual sense of what is "right" and "wrong", while values are the shared ideas that judge what is "good" and "bad" to determine a choice from several alternatives. However, the core layer of culture bases on implicit assumptions. People solve the problems of daily life with their awareness and consciousness, the solutions become a part of their system of assumptions. For people with different geographic backgrounds, they have formed different local assumptions, and affect the problem-solving process. How to organize the different assumptions to increase the problem-solving effectiveness could be seen as "cultivating", which is the root of culture. On the one hand, culture is conventionalized and created by people's interaction, it is maintained for younger people or newcomers to learn. On the other hand, it guides people's actions and future interaction. (: 8-24)

3.2 CULTURE INFLUENCE

Cultural differences exist in the way that how people communicate with each other, and the way in which people send and receive messages (Gallois et al. in Ward et al. 2001: 53). The assumption behind the cross-cultural communication is that people sending messages and people interpreting them, are unable to predict each other's behavior, which leads to a high level of uncertainty and anxiety from both sides. (Gudykunst & Kim 2003: 30). When people from two different cultures meet, the extent of difficulty in communicating and mutual understanding depends on their respective "codes" differ (Fox in Ward et al. 2001: 53). As they "are following scripts" (Gudykunst & Kim 2003: 38), they fail to "make accurate sense of interactions" (Burke 2007: 270).

To understand the cross-cultural communication, one has to recognize the similarities

and differences between different cultures. Trompenaars identified seven dimensions of national culture. The first five orientations describe relationships between people: Universalism versus particularism; Individualism versus collectivism; Neutral versus emotional; Specific versus diffuse; Achievement versus ascription. These five dimensions guide beliefs and actions, so that have the influence on the way of individual's behavior. The other two dimensions deal with time orientation and relationship with nature: Time perspective; Relationship with the environment. (Hofstede 1996: 189; Trompenaars & Hampden-Turner 1997: 29)

The first dimension defines "how we judge other people's behavior". Cultures characterized by universalism are rule-based, therefore, they believe that there is a "correct" way of dealing with people, and everyone should be treated equally. Particularisms focus on the "exceptional nature of present circumstances". A person plays several roles in the society instead of only "a citizen", these unique and important relationships are in support of protecting or discounting this person "no matter what the rules say". (Trompenaars & Hampden-Turner 1997: 31)

The second dimension focuses on "how people relate to other people". Individualism is described as "a prime orientation to the self" while communitarianism is described as "a prime orientation to common goals and objectives" (Parsons & Shils in Trompenaars & Hampden-Turner 1997: 50). In other words, the most significant difference between them is thinking of themselves or the whole group (Steers & Nardon 2006: 139).

The third dimension covering the range of feelings expressed (Trompenaars 1993: 29). Members of effectively neutral cultures keep their feelings controlled and hided while in cultures have high affectivity, people tend to express their feelings straight by some amplified activities, such as smiling, laughing, knitting and gesturing (Trompenaars & Hampden-Turner 1997: 69).

Concerning whether people "show emotions in dealing with other people"

(Trompenaars & Hampden-Turner 1997: 81), the fourth dimension focuses on "the extent to which an individual's various roles in life should kept separate or integrated". In diffuse-oriented cultures, the boundaries between roles are often overlapped, and people know each other better across various roles. On the contrary, in specific-oriented cultures, the roles are considered apart from each other and seldom overlapped (Steers & Nardon 2006: 139). The fifth dimension focuses upon how status is accorded, which is not that relative to this research.

The time perspective relates to how different individuals and different cultures deal with past, present and future time. As for relationship with the environment, it concerns whether people themselves or their natural environment are in the dominant position. The members in internal-oriented cultures tend to focus on themselves, own groups or own organizations with dominating attitudes. They are more likely to try to pursue their goals and control surroundings. Otherwise, some cultures adjust themselves to external realities with more flexible attitudes and focus on others. (Steers & Nardon 2006: 140; Trompenaars & Hampden-Turner 1997: 155)

3.3 CUTURE SHOCK

According to Cormack (1986), the cross-cultural problems are still not adequately recognized of human growth and development (: 295). An investigation regards to increasing foreign students in America indicates that, by most of the students, the immediate concern was "culture shock" and adjustment problems. In theory, culture shock is defined as "a normal process of adaptation to cultural stress involving such symptoms as anxiety, helplessness, irritability, and longing for a more predictable and gratifying environment" (Church in Taylor 1994: 156). Knowledge about culture values is a problem-solving approach to reducing culture shock (Winkelman, 1994). Black and Gregersen (1991) view culture shock as an important issue when individuals are far away from their familiar environment and get in touch with an unfamiliar one. Individuals have to confront a new culture and start to accommodate their way of life to it. Normally newcomers are unsure about how to behave

appropriately and acceptably in the host country, and these unsureness will lead to emotional disturbance such as stress and anxiety. To make matters worse, people may not able to control their life well and feel depressive, isolated and angry. These kind of experience in self-communion and change is regarded as culture shock (Chen et al. 2011). Under the intercultural situation, individuals try to achieve inner balance by adapting to the demands and opportunities (Kim & Ruben in Taylor 1994: 156).

Cultural shock was assumed to be a negative experience. Among the early writing on the cross-cultural transition and adaptation, Kalvero Oberg's (1960) theory is the best known, in which he describes six negative aspects of culture shock.

"(1) strain resulting from the effort of psychological adaptation; (2) a sense of loss or deprivation referring to the removal of former friend, status, role, and possessions; (3) rejection by or rejection of the new culture; (4) confusion in the role definition, role expectations, feelings, and self-identity; (5) unexpected anxiety, disgust, or indignation regarding cultural differences between the old and new ways; (6) feelings of helplessness as a result of not coping well in the new environment." (Pedersen 1995: 2)

3.4 THE STAGE OF CULTURE SHOCK

Culture shock is a subjective response to unfamiliar or unexpected circumstances. In a psychological context, it has been described as the adjustment process that has emotional, behavioral, cognitive, psychological and physiological influence on individuals. Pedersen (1995) proposes detailed five stages of emotional reactions associated with sojourns (: 1).

The first stage is described as the "honeymoon", with emphasis on the initial reactions of excitement, enthusiasm, playfulness and discovery. In this stage, by experiencing the intriguing differences between home and host cultures, the perceptions of sojourns' perceptions normally positive. The collecting of interesting impressions, curiosity,

interest, and self-assurance guide the behaviors of individuals. (Pedersen 1995: 27)

The second stage, which is called "the disintegration stage" because it can result in the disintegration of personality, the host culture starts to show in unexpected and uncontrollable ways. Cultural differences between host and home national become prominent, individuals going through this stage may experience the sense of loss, being different and isolated from the host culture, as well as frustrated and nervous. (Pedersen 1995: 79)

The third stage is "the reintegration stage". From Pedersen's perspective, it is the most unstable stage in the culture shock process. On the one hand, the individual is likely to evaluate and judge the host nationals' behaviors and attitudes by stereotype. Instead of taking responsibility of misunderstandings, people tend to blame on others, especially those in the host culture. On the other hand, there is an increasing willingness of contact with the host culture and express the feelings about experience. (Pedersen 1995: 134)

The fourth stage is "the autonomy stage", sojourners start to move into a new situation with enjoying the host culture and greater awareness of themselves and others. By perceiving both similarities and differences, it is possible to express negative and positive perspectives objectively. Even though the person do not behave in the most appropriate ways, they tend to copy effectively and survive with greater self-assurance and new-learnt skills. (Pedersen 1995: 201)

In the fifth stage, "the interdependence stage", a sense of belonging to several different cultures at the same time has occurred. The emotions of previous stages will be integrated and developed into new identities, this process is described as "transitional experience" (Adler in Pedersen 1995: 3). However, according to Pedersen (1995), the fifth stage is not the end of development but a new state of perspective between host culture and sojourners (: 245-246).

3.5 ABCs- "THE TREATMENT OF CULTURE SHOCK"

In the treatment of culture shock, Ward, Bochner and Furnham (2001) follow the approach of ABCs, which refers to the Affect, Behavior and Cognitions of human interactions.

3.5.1 Culture learning

Furnham and Bochner (1982) stated that the unfamiliarity with any aspects of a new society, including climate, educational system, linguistic competence and technology may contribute to "culture shock". However, "the most fundamental difficulties for cross-cultural travelers exist in social situations, episodes and transactions". In order to survive in the new culture, sojourners have to gain culturally relevant social knowledge and skills for effective interactions, this process is been regarded as "culture learning". The behavioral aspects of culture shock is associated with culture learning, which provides "a broad theoretical framework for understanding 'culture shock". (Ward et al. 2001: 51, 65)

Rules, etiquette, conventions, and assumptions regulate interpersonal interactions, which contains non-verbal and verbal communication. Sojourners who are unfamiliar with these culturally social skills and knowledge will meet difficulties in building and maintaining harmonious relations with host nationals (Ward et al. 2001: 271).

As it is emphasized that normally people do not realize the existence of a particular social rule unless they have broken it, so sojourners may behave inappropriately and miss some vital cues from hosts' perspective, sometimes will lead to misunderstandings, or even offence. For instance, rules about punctuality vary in different cultures. LeVine, West and Reis (1980) found that Americans view people who is never late for an appointment is more successful than someone who is sometimes late, who in turn is regarded as more successful than a person who is always late. However, in Brazil the situation could be opposite: arriving late for an appointment implies more successes. (Ward et al. 2001: 58-59, 271)

Etiquette differ in the extent of expressing directly or indirectly, how to make requests, and how to refuse requests (Dillard et al.; Kim in Ward et al. 2001: 54). For instance, face-saving is derived from Chinese culture, which assumes that if individual's behavior is judged by others as improper, they may be subject to criticism and, in consequence, lose face. Mainly due to a greater emphasis on etiquette and face-saving (Lin, 1997), the Chinese tend to use ambiguous forms to a much greater extent than western nations (Ward et al. 2001: 54). According to Brown and Levinson, face is connected to politeness, public self-images and self-concept, maintaining one's face and face of others is one of the necessary elements in an intercultural communication process (Gudykunst & Kim, 2003: 306).

Non-verbal signals, which consist of mutual gaze, bodily contact and gestures, also play an important role in communicating attitudes and in expressing emotions.

According to Watson (1970), Arabs and Latin Americans represent a higher frequency of mutual gaze than Europeans. When people from high-gaze and low-gaze cultures meet, the behavior of the low-gaze people may be regarded as dishonest, impolite, and focus losing while the high-gaze people may be seen as threatening, disrespectful and offensive (Burgoon et al. 1986). Bodily contact also vary in different cultures. When a high-touch culture meets a low-touch one, the high-touch person may be interpreted as sexually predatory while low-touch person may be seen as cold and not so friendly. East-Asian countries like China, Korea, and Japan, who has been influenced by Confucianism, tend to be reluctant to interpersonal touch (McDaniel & Andersen, 1998). As for gestures, some are used in one country but not in others, and the same gesture might have different meanings in different cultures.

3.5.2 Stress and coping

The second element of the ABCs model emphasizes affect, which assumes a stress and coping approach to cross-cultural transition, highlights emotional aspects of sojourner adjustment, particularly psychological well-being and satisfaction. (Ward et al. 2001: 48).

During the cross-cultural transitions, Berry (1997) considers the acculturative experience as "characterized by stress, demands cognitive appraisal of the situation, and requires coping strategies" (Ward et al. 2001: 71). These processes and the accompanying psychological outcomes are influenced by variables from both individual and societal level, which are summarized by Ward et al. (2001) as "life changes (Lin et al. 1979), pre- and post-migration stressors (Nicassio et al. 1986), cognitive appraisals of change (Chataway & Berry 1989), personality (Ward & Kennedy 1992), and social support (Adelman 1988)" (:73). However, because of the complexity and high subjectivity of personality, this factor will not be involved in this research.

From the perspective of stress and coping, cross-cultural transitions have been seen as "a series of stress-provoking life changes". Researchers have acknowledged the measurement of marked life events. For instance, Holmes and Rahe (1967) developed the Social Readjustment Rating Scale (SRRS) and inspired a more specific measurement tool, the Cultural Readjustment Rating Scale, which was proposed by Spradley and Phillips (1972) and indicated the rank of 33 life changes associated with cross-cultural transition, including the type of food, language, leisure activities, the way that people express, react, the degree of friendliness, closeness and so on. (Ward et al. 2001: 73-74)

However, in consideration of the obvious individual differences, the standard measurements only account for a small proportion of these changes. In fact, the cognitive appraisal of stress by acculturating individuals are also influenced by cross-cultural differences, as well as the differences in individuals' expectations. The integrating degree between expectation and experience will affect the psychological changes and stressful situations. (Ward et al. 2001: 75-76)

During cross-cultural transitions, social support has been seen as a significant factor in predicting both psychological adjustment (Adelman 1988; Fontaine 1986) and physical health (Schwarzer et al. 1994). Among the variety sources of social support,

family and spouse are the most important one. Furthermore, Adelman (1988) emphasizes the benefits that provided by "comparable others", who have similar intercultural experience and knowledge-based resources. By sharing the information about dealing with a new culture, "comparable others" may provide emotional support, emotional benefits, and more or less decrease the feeling of depression in terms of living in a new environment.

3.5.3 Social identification

There is no doubt that social identity is a part of self-concept and provides different perspectives on sense making of sojourners themselves. However, during cross-cultural transition, social psychological theories also require recognitions and awareness of relations between group members, which concerns internal mental processes. For instance, how group members see each other and affect each other, what are the reasons for choosing to stay or leave the certain group, and how intergroup relations affect self-awareness. (Ward et al. 2001: 103)

According to Tajfel (1978), social identification has "evaluative and emotional significance", such as self-esteem, when individuals achieve favorable social comparisons between in-groups and out-groups. Moreover, multicultural ideologies propose a more positive viewpoint on social identity and intergroup relations. It is evident that increased intergroup contact and interaction may improve the group harmonious and motivate greater status (Ward et al. 2001: 104, 120).

3.6 CULTURAL ADJUSTMENT

Cultural adjustment is conceptualized as "the degree of comfort an expatriate has with the various aspects of a host culture" (Vianen et al. 2004: 697). Black and Stephens (1989) distinguished cultural adjustment into three specific sections: "Adjustment to (1) the general environment, such as climate, health facilities, and food"; (2) interaction with host country nationals; and (3) work for performance standards, job, and supervisory responsibilities" (Lee & Sukoco 2010: 965). This research focuses

the "adjustment" on the first two sections, in particular the interaction and relationship with host families when students confront of culture shock.

There are dozens of researchers that have measured the relationship between culture shock and cultural adjustment. They have observed that achieving a successful expatiate evaluation depends on the ability of cultural adjustment and resolution when confronting the debilitating effects of culture shock (Hisam & Mumford in Chen 2011: 247).

However, from the literature, we could assume that students more or less have difficulties in adjusting to new cultures and new families. Some models were created to describe patterns of cultural adjustment, for example, King and Huff (1985) proposed the stages of homestay experience, which contains arrival, settling in, deepening the relationship, cultural shock, culture learning, predeparture, and readjustment (Knight & Schmidt-Rinehart 2002: 192). By interviewing 24 host families in America, Knight and Schmidt-Rinehart did a research on how to enhance the homestay experience by students themselves, exchange programs, and the host families. They found that for summer students, the first few days were difficult, while for those had a semester stay in host country, the first two weeks were the most difficult period of time. The majority of the families have expected the time of cultural adjustment and planned to give students more time to overcome the "stranger anxiety" (DeLey 1975: 844) and "choque". As for the optimal length of stay, those families who had hosted both short-stay (four to six weeks) and long-stay (half or one year) students, shared the same comments that the longer the student stayed in the host country, the better they involved the new culture. Moreover, several families mentioned that students have participated in summer programs "never really adjust (to the family)". (Knight & Schmidt-Rinehart 2002: 192)

There are some key variables that impact on the success of exchange stay, including "proficiency, previous travel experience, and the absence of discriminatory attitudes" (Altbach & Kelly in Knight & Schmidt-Rinehart 2002: 192). The openness and

maturity of exchange students are also supposed to be significant factors. However, some previous researches show that the level of linguistic ability is not the most important factor in cultural adjustment. (Knight & Schmidt-Rinehart 2002: 193)

3.7 NON-CULTURAL EXPLANATIONS

Although the importance and influence of culture is repeatedly stressed in this research, it is necessary to consider the issue of attribution, which refers to "judgments or causal explanations about human behavior" (Ward et al. 2001: 112). According to the result of social psychological research, individuals are tend to relate their successes to internal factors, and attribute their failures to external factors. Then it becomes interesting to discuss that in this research, whether all the phenomenon or human behavior are cultural related or should be ascribed to culture shock.

Hofstede (2001) indicates that "we are all to an important extent truly unique", which means that individual differences create significant diversification and variables, especially when used to assess with other sources of information (French 2007: 6-7; Broucke et al. 1989: 75). Human personality, which is seem as the foremost source of individual differences, is influenced by not only culture and language, but also social and historical forces (McCrae & Allik 2002: 1). Therefore, some problems that occur between students and host family should not be connected to culture, or perhaps, not only cultural-caused, but also personality-relevant. For example, Knight and Schmidt-Rinehart (2002) find that student who does not communicate or interact with host family sometimes due to the lack of language skills, but sometimes it is caused by the student's personality (: 198).

3.8 HYPOTHESIS

Hypothesis 1. Culture shock negatively relates to psychological changes.

According to the literature, culture shock is an experience in change and introspection (Chen et al. 2011: 249). During the transaction of external environment and inner feeling, individuals have to face the fact that gaining and improving the ability of

self-adaptation is the only way to survive in new environment. However, in most cases, the influence of culture shock on individuals has always been connected to negative psychological emotions, such as strain, anxiety, helplessness, confusion, and stressfulness.

In particular, during the stage of "disintegration" and "reintegration", which has been regarded as the most critical phases in culture learning and cultural adjustment, sojourners gradually recognize the similarities and differences between the host culture and their home culture. They will judge themselves and host culture people with previous experience, sometime even with stereotypes, and be more likely to blame others for their own problems. Correspondingly, these kind of judgments are easily become declinational and segmentary, in dealing with them, individuals will be vulnerable and self-protective towards the host culture (Pedersen 1995:79,134). Therefore, we propose that higher culture shock can increase negative psychological outcomes.

Hypothesis 2. Culture shock mediates the relationship between cultural adjustment ability and performance.

According to the above research, it seems that cultural adjustment is a problem-solving process to reduce such culture shock and negative feelings.

Winkelman (1994) proposes several primary performance regards to culture shock, including intercultural communication, interpersonal and social relations, and stress reactions (:122). Individuals' willingness to communicate, especially in native language of host country could help to maintain good relations with local people and reduce culture shock. Research found that people has higher interpersonal and social skills tend to behave more appropriately and experience less culture shock (Mendenhall and Oddou 1985 in Chen et al. 2011: 250). In order to make a successful overseas adjustment, the awareness of openness and the ability of stress tolerance is also viewed as an important element in resolving culture shock.

Hence, it is reasonable and logical to say that individuals with stronger cultural competence are less likely to suffer culture shock, and on the contrary, they will have better performance and higher degree of satisfaction. Since culture shock is a normal process of adjustment (Chen et al. 2011: 250), we hypothesize that it can mediate the relationship between cultural adjustment and performance.

Hypothesis 3. Culture shock catalyze the relation between students and host family.

For the adolescent who attends intercultural exchange program, host family is supposed to be the closest and most influential people. They play the role as parents or siblings, friends, supporter, tutor and teacher, in the meantime, students have the responsibility to accept new lifestyle and adapt themselves into the different atmosphere.

Among the different elements that could affect the relation between students and host family, we assume that culture shock will work as catalyst, and might contribute the relation to both positive and negative directions. Associated with Pederse's (1995) theory about five stages in culture shock, when it comes to the "reintegration" stage, individuals are likely to blame on others because of the existence of discordance or discord, and could lead to misunderstanding or more fierce conflicts. Thus, how to overcome this most unstable stage become an important step for the relationship between family and students.

Hypothesis 4. Culture shock could be prepared

Trompenaars and Hampden-Turner's (1997) "three layers" theory demonstrates the fact that cultural adjustment is a learning process that changes from external presence, which exists concretely, to abstract intrinsic cognition. According to the research question, here we assume that culture could be learnt and culture shock is possible to be prepared in advance. With the aim that helping youth students to reduce the negative influence from culture shock as much as possible, how to organize this "cultural learning system" or "culture shock prevention system", and to what extent

culture shock could be prepared is a question we need to figure out in this research.		

4. Design of the Research

4.1 CASE STUDIES

In the following, the five participants, who were hosted by local families in Denmark during the exchange year, will be presented. The combination of their nationalities, distinctive experience and personal cognition towards youth exchange program were motivating to choose them as the objects of this research.

The Japanese case is given by a Japanese girl who just finished master study in a university in Denmark. She attended the exchange program in the period of time from July 2005 to July 2006, when she was a high school student at the age of 17. In the first month staying in Denmark, she was hosted by a heavy smoker family which annoyed her a lot. Afterwards, AFS sent her to another family, with whom she lived together till the end of exchange.

The Thai participant is a high school female student that involved in the exchange program from January to December in 2012 through AFS. During the whole exchange year, she did not change the host family, except attending the "mini-stay" with another Danish family for one week, which was organized by AFS. As she mentioned, "maybe they wanted me to know the different things/ways of life of each family".

The Hungarian is 26 and now living in Slovakia. The experience of spending 11 months in Denmark in 2004/2005 had great influence on her educational directions. As a result, she went back to Denmark again for further study and finish her master degree in 2012. Furthermore, she is the only one who attended exchange program through STS.

The girl comes from Chile took participate in the 1-year-program in 2008/2009, who described the exchange experience as "very successful" and built "good" relations with host family. During the interview, she disclosed the plan to visit Denmark again next year.

Last but not least, the Aussie participant spent the same year in Denmark as the Thai when she was 15 years old. Since she was hosted by three families, her case might be the most particular one in these five.

4.2 INTERVIEW GUIDE

Semi-structured interviews will be used in this research, since "the interview process should be flexible, so that the interviewee has a great deal of leeway in how to reply. But, by and large, all the questions will be asked and similar wording will be used from interview to interviewee" (Bryman 2003: 438). Considering the long regional distance between interviewees and interviewer, online interview through Skype has been used instead of face-to-face talk. The context of interviews were presented with permission of the participants.

As Kvale (1996) characterizes that "an openness to changes of sequence and forms of questions in order to follow up the answers given and the stories told by the subjects" (: 124). Although the interview guide was used, questions might not exactly follow the schedule, some questions were picked up according to the feedback from interviewees (Bryman 2003: 438).

For each interview, 6 main topics were selected: 1) Introducing questions. 2) General evaluation about the youth exchange program. 3) Preparation for going abroad. 4) Student-host family relations. 5) Views of culture shock. 6) Individual changes associated with exchange program.

Here are the detailed explanations of the interview questions:

1) Introducing questions

In the beginning of interview, some basic questions will be asked in order to get some background information of interviewees. The questions can be posed as: "What is your nationality and age? In which year did you participate in the exchange program and how long did you stay in host country (Denmark)? Through which organization

did you go for exchange?"

The question asking "Why did you choice Denmark as host country?" aims at obtaining the original attitudes and expectations of participants to go to Denmark for exchange.

In the literature, the relationship between expectations and experiences has been associated with expectation accuracy. According to Ward et al. (2001), the expectation-experience mismatches are defined as "overmet" and "undermet" expectations. The former deals with the situations that experiences are more positive than anticipations while the latter refers to the situations in which experiences are more negative than expectations. The expectation accuracy has positively influence on building confidence and moderating anxiety. (: 76)

2) General evaluation about the youth exchange program

With asking directly "How do you evaluate the exchange program? How do you like it?" the participants should obtain the possibility to give a general comment. The answer reflects their degree of satisfaction about staying in host country, as well as the items that international exchange organization arranged.

The questions "Have you ever been back to host country after the exchange year? Did you go for traveling or further study?" were asked from more indirectly perspective, which focus on the individuals' emotional attachment to host country. If the answer is "no", then following question "Wish you back to Denmark some day in the future?" will be asked.

3) Preparation for going abroad

With the assumption that these participants had never been to Denmark before the exchange program started, the open-ended question "What had you known about Denmark or Danes before departure?" will be asked. It is important to know how participants defined "cultural concepts" in before they started to integrate into it. The

answer refers to more concrete and symbolic elements that were the first things individuals encounter or understand of new culture, which could cover several ground, such as language, food, building, houses, markets and art.

However, according to Trompenaars and Hampden-Turner (1997), "prejudices mostly start on this symbolic and observable level" (: 21), it is necessary to ask "From whom did you get these information?" or "How did you know that?" in order to get information sources. The variety of sources, on the one hand, include social support such as friends, family, and acquaintances, which has been viewed as a significant factor in psychological well-being in sojourners (Ward et al. 2001: 96). On the other hand, it may arise from participants themselves by independent study.

"Did the exchange organization provide any help or information for preparation?" is an extensive question that focuses on the youth exchange organization, since it is one of the major social support that plays an important role in guiding and directing the whole program, it is also acts as communication intermedia between exchange students and their host family.

"What did you feel about your exchange year before departure?" is intended to evaluate the psychological states. In terms of life changes during cross-cultural transitions, psychological preparation is required in coping with potential stress (Ward et al. 2001: 71, 96).

4) Student-host family relations

To make sure the extent, to which participants and host family have known each other before they met, I want to ask: "Did you contact with the host family beforehand? How many times did you contact with each other?" Furthermore, I wish to ask their comments about the original communication, to find out that from exchange students' perspective, whether the beforehand contact between them and host family is beneficial for psychological preparation and subsequent homestay situations.

Considering the assumption that exchange students have difficulties in adjusting new cultures and new families, articles describe the problem in which the student do not feel at home (Knight & Schmidt-Rinehart 2002: 192). Therefore, the host family's adjustment need to be appraised. Firstly, by asking "How was the relation with the host family? How do you feel involving yourself in the host family?" it is possible to get the general evaluation of student-host family relations. In order to measure the feeling of involvement intuitively, participants will be asked to choice a number from 1 to 10, in which number 1 refers to the situation that totally cannot involve in the new family, and number 10 refers to the situation that individuals can involve in the host family perfectly. Secondly, the question "what problems or conflicts did you have with host family?" severs to find out some "stories" that are caused by "culture differences" and lead to the sense of being different and isolated from host family. Thirdly, "How long it took to adapt yourself to living with new family?" as a question relates to adjustment period. Though individuals do not behave completely appropriate, they are likely to obtain new skills and confidence to copying with life changes and negative emotions. (Pedersen 1995: 79, 201)

"What makes you feel that you are regarded as the family member?" is relevant to the support from host family, which to a great degree provide psychological security and sense of belonging to exchange students (Ward et al. 2001: 86).

The answer of the question: "Do you still keep contact with the host family after left Denmark?" to some degree implies the relation with host family as well.

5) Views of culture shock

"As for the host country, is there anything different from your imagination or expectation?" is intended for the expectation-experience matches. By comparing with the answers of previous questions: "Why did you choice Denmark as host country?" and "What had you known about Denmark or Danes before departure?" it is possible to judge whether it was mismatched or not.

"What kind of culture shock did you experience?" is directed at the specific contents about how participants feel, behave and think when encounter new cultures. These subjective perceptions will impact on the judgment of the host nationals and culture, even result in misunderstanding or blame. Therefore, by analyzing this question, it is helpful to answer the research question.

"What kind of psychological inadaptation did you feel?" as a question serves to attest the psychological disorder like homesickness, confusion, helplessness and loneliness (Pedersen 1995: 79), which were mentioned in the literature,

6) Individual changes associated with exchange program

The question "Did the exchange experience bring any changes to you?" aims at the internal changes of participants, which might have influence on the personality, values and world views, psychology, or decision making on educational directions and professional careers.

4.3 OPERATIONALIZATION OF THE QUESTIONNAIRE

The questionnaire used is the one to be found in Broucke, Soete and Böhrer (1989), which was conducted involving adolescent exchange students to measure "overseas effectiveness" (: 77). The ability of being personally adjusted and interculturally active in a foreign country (Walton 1990: 508).

The aim of the questionnaire is to find out from the perspective of students, what is the key element to make exchange year successful. The questionnaire totally consists of 18 elements, which could be divided into two dimensions: motivation for self-development and motivation to adapt. The former focuses more on improving self-competence, including language skills, ability of expression, personality fulfilling, interpersonal communication, while the latter focuses more on cultural adaptation, especially adapting oneself to host family.

In order to get intuitive description and consideration, five measuring standards are

presented: extremely important, very important, important, not very important, not important at all, and participants will be asked to choice one of them to describe the correlative factors.

As the aim is to compare the importance of given factors, it will make sense to mark each standard with a point and then calculate the total amount of every factor.

Therefore, "extremely important" will be set at 5, "very important" will be set at 4, and by this analogy, the rest of three are marked by the score of 3, 2, 1. One should be bear in mind that the results of the amount are not to be taken as absolute, but showing the tendency and ranking.

5 Analysis

5.1 "Why did you choice Denmark as host country?"

As formal start for the interview, the participants were asked the reasons for them to select Denmark as host country.

The Japanese participant responded that the renewable energy development and high-level social welfare in Denmark hit her interests in environment problem[s] and social welfare system. However, she did not have so many choices at that time because of the delayed application. The Thai participant got some obscure outline that the country was beautiful, romantic, and quiet, Danes were happy and kind, which provided her great curiosity and aspiration to go and experience by herself. The rest three stated that the decision was made by coincidence and less consciousness.

5.2 "What had you known about Denmark or Danes before departure?" and "How did you know that?"

Since the Hungarian is the only one who comes from Europe, it seems quite normal that nearly everyone gave the answer as "very little" or "not so much". For the Japanese, Denmark was so far away and just like "Europe", and the Aussie mentioned that she did not know anything about Denmark before departure.

When individuals encounter a new culture, some explicit contents or symbols, including food, language, city forms, art, and fashions are easier to recognize (Trompenaars & Hampden-Turner 1997: 21). For example, "the little mermaid" was the only thing the Thai knew about Denmark. Furthermore, in the beginning of learning new knowledge, people tend to search for some similarities between themselves and others. As the Aussie stated that she knew about "the princess Mary" because both of them came from Australia.

Information collecting, whether it is voluntary or passive, has been seen as the process of culture learning. The Chilean and Japanese started to search and read culturally

relevant knowledge when they were told to go to Denmark, while the Hungarian received information from her dad and dad's friend's son, since both of them experienced Denmark by living or traveling.

5.3 "Did the exchange organization provide any help or information for preparation?"

As the Chilean mentioned during the interview, the exchange organizations worked "as bridge between your home country and the host country", they indeed play a significant role in supporting of the cross-cultural sojourners. AFS organized a "mini-camp" for newcomers in the first three days in Copenhagen, as for the Chilean, it was held three days before departure in Chile instead of Copenhagen. During the "mini-camp", newcomers were supposed to gain some knowledge of Danish culture by several events. For example, eating traditional Danish food, learning basic Danish and communicating with AFS staff. They were told about what to expect associated with people and lifestyle in Denmark, what kind of culture differences they might confront in the future, and how to response properly when facing problems. All of these could be seen as "psychological set-ups" and very helpful in releasing nervous, frustrations, and stress concerning life in a new environment.

Adelman (1988) emphasizes the advantage of "comparable others" to share knowledge-based resources and information about adjusting a new culture (Ward et al. 2001: 86). By sharing the similar experience and communicating with ingroup members, individuals are likely to depend on the ideas and establish "common sense" (Morris et al. 2009: 579). In our cases, both Chilean and Hungarian got a contact person, who had attended the exchange program before them and were available to talk to. The other three participants did not but expressed that they would have like to.

Furthermore, some other materials were also provided, such as leaflets with information and books with a CD for Danish language learning. By reading and listening, they tend to know some basic knowledge, which was "very helpful", like

the Chilean expressed.

5.4 "What did you feel about your exchange year before departure?"

"Nervous, worried but excited" was the main description from all participants. On the one hand, for those teenage, the first time to go abroad afforded a strong sense of novelty and curiosity. On the other hand, the uncertain and unknown situation in a place they had never been, as well as leaving the home country for such a long time also brought the feeling of anxiety. Specifically, the lacking of language skills posed a big pressure on the participants. Since Danish is very different from the participants' native languages, the Chilean regarded it as a very difficult language to learn according to the information she found online information, and "[it] was crazy especially when I could not speak a word of Danish", as the Aussie said. The Japanese and Hungarian even worried about their less perfect English speaking skills, which they thought might lead to misunderstand and embarrassment.

5.5 "How do you evaluate the exchange program?"

When the participants were asked to describe the personal opinions about exchange program, surprisingly, everyone proposed quite positive comments. The Aussie described "it was a good program" in the ways that the oversea students could involve the natives and host culture by going to the regular school and living with local family. The Japanese evaluated it as "very positive and successful" in entering into a new culture and getting the language skills improved, which had great influence on her life. The Thai even appraised the exchange experience as "the best time of my life I would never forget".

5.6 "Have you ever been back to host country after the exchange year?" and "Wish you back to Denmark some day in the future?"

The question supposes to find out how strong the relations are between participants and host country. Being impressed by Danish educational system, which is more

"open and motivated" compare with the Japanese one, the Japanese went back to Denmark in 2012 for master study. Similarly, the Hungarian spent two year afterwards in Denmark for her master degree. The Chilean went back to Denmark as a tourist in 2012 instead of a student, and she planned to visit Denmark again in 2014. Both Thai and Aussie did not back yet, but expressed their strong willingness to come back. "I really love Denmark, and Denmark did not disappointed me at all", Thai showed her great passion in the conversation.

5.7 "Did you contact with the host family beforehand?" and "How did you feel about the communication?"

In order to eliminate the "stranger anxiety" (DeLey 1975: 844) and increase the adaptive efficiency, it is definitely necessary to get to know each before their first meet in Denmark.

Writing E-mails is the most common way to communicate, through which the family introduced some basic knowledge like climate, food, lifestyle, school, family members and even provided some tips for luggage preparation. The host mother of the Thai's showed her great enthusiasm and welcome, which made the Thai "so happy". However, E-mail communicating sometimes may also cause problems. An auto-responded email the Chilean got, which was written in Danish, made her confused and more nervous, with the conjecture that whether the host family could speak English or not. According to the feedback from participants, the beforehand contact might not be strictly necessary, but help them to feel relax and calm.

5.8 "How was the relation with the host family?" and "How do you feel involving yourself in the host family?"

As for the interactions with host family, Knight and Schmide-Rinehart (2002: 195) list several homestay potential advantages. First of all, communicating with native speakers motivates individuals' awareness of language learning. Host families are actually "a valuable linguistic resource". As the Chilean said, "they help[ed] me a lot

in learning the language", and the Thai's statement as "when we watched television together, they translated for me and I would tried to say that word", the linguistic help was one of the issues most often mentioned by participants. After moved in the second family, the Aussie heard more Danish than before, which encouraged her to pay more attention to others' conversation and practices.

Secondly, since most of the oversea students had a difficult time to adapt to a new environment, the host family also provide cultural and psychological help by giving them personal advice (Knight & Schmide-Rinehart 2002: 196). The Hungarian received great encouragement and understanding when she was suffering from extreme homesickness and even regretted her decision for attending exchange program in the first three days, "[my host mum] said that she understood it is difficult, but I should not give up". Communicating with host mother helped her to overcome the "break down" period of time and learn to judge things from other perspectives. During the research, we found that the Hungarian was not the only one who suffered from psychological inadaptation. The Thai experienced some bad feelings from school and the host family allowed not to go to school and provided great support, "they treated me as their own daughter", as the Thai said gratefully.

The homestay involvement issue was also discussed during interviews. In terms of the number from 1 to 10, from the situation that totally cannot involve in the host family to totally involved, most of the participants chose 7 or 8, which somehow reflected the quite close student-host family relations, while the Aussie only marked 1 to her first host family.

5.9 "What makes you feel that you are regarded as the family member?"

The host family play the roles not only family members, but also friends, tutors and counselor, from whom the exchange students get support, and obtain the sense of belonging and secure (Knight & Schmide-Rinehart 2002: 198). The Chilean participant felt happy when the host family trusted her in taking care of the younger

host siblings and they were proud of her performance in Danish language learning. These actions made her felt like being accepted as a family member instead of a guest. The Aussie also felt that the family treated her as their own child by involving her in everyday life, being pleased to make conversations with her. Other details were also listed by participants, for instance, doing many things (cooking, eating dinner, watching television) together, being invited in family trips and activities, communicating a lot with each other.

5.10 "What problems or conflicts did you have with host family?"

When researcher asked the participants what kinds of problems or conflicts they had with host family, most of them responded like they did not have any problems. As more specific and deeper questions were asked, it is not difficult to find that everyone had more or less something, although they did not recognize these were the "problems".

Mismatch problem. The most obvious conflicts were the mismatch between host family and exchange students. The Japanese participant changed the host family after the first month because the family members were heavy smokers, although she had asked for a non-smoke family before departure. This was a typical mismatched case that the situation of host family totally cannot meet the student's requirement.

Psychologically unprepared problem. The case of the Aussie became much more complicated. "It did not take long to realize that the only person interested in having an exchange student was the mother", as she stated, it was difficult to be regarded as an internal part of the family. Other family members, the host siblings were too shy or unable to speak in English, and it became harder to interact in a proper way and being closer to each other. The host father, tend to made "random comments" and sometimes entered into her room without permission, which was "rude" and made her feel unsafety and uncomfortable. Under this situation, the Aussie was stressful and isolated, and finally, she made the decision to move out. From this case, we may get

the conclusion that the family who is completely improper to host oversea students if they are not psychologically prepared. Furthermore, a positive student-host sibling relationship is also important for exchange success.

Relationship issue. When exchange students living with the family who has host siblings in similar age, the other problem, the "opposite-sex issues" (Knight & Schmide-Rinehart 2002: 196), should also be considered. In our case, when the Aussie started dating with her host brother in the second family, she received opinions from different sides. The host parents were supportive of their relationship while responsible person in AFS was quite worried about it, and the only solution for her was to change host family again.

Linguistic problem. All participants mentioned that they were more or less worried about language differences in the first period of time. However, according to the research results, linguistic ability is not the most significant element in the process of cultural adjustment (Knight & Schmidt-Rinehart 2002: 193), which is also attested by the participants. The Aussie were scared about speaking Danish in the beginning and she thought some Danes were too shy to speak English to her. However, 6 months later she could understand a lot and able to join in the conversation, "you have to be willing to learn and show that you are trying to learn and people will appreciate it and put in the effort to speak to you". The Hungarian thought speaking Danish was not as difficult as imaged when being surrounded by Danes.

5.11 "Do you still keep contact with the host family after left Denmark?"

As the fact that many exchange students lost contact with the host family after exchange year and back to their home country, all participants answered "yes" to this question. The Hungarian emphasized that she and her host family were still bounded and have already visited each other several times. The Japanese stated that the host family was one of the reasons for her to back to Denmark again and she visited them during the master studying year.

5.12 "Is there anything different from your imagination or expectation?"

In our cases, the level of experience-expectation matches are quite high. Most of the participants gave the conclusion that Denmark fit what they had imaged or known beforehand. It is interesting that the Hungarian hold different opinions about experience-expectation relations. She believed that the less expectation individual had, the more positive the experience would be.

5.13 "What kinds of culture shock did you experience?"

When asked whether they encountered any culture shock, the immediate response was "a lot", and the Japanese even stated that the culture shock occurred "everyday". Not as same as what was mentioned in the literature that culture shock was normally related to negative perspectives, the participants raised some positive aspects which also "shocked" them.

Food. A common topic of discussion related to culture and family adjustments was meals. The complaints do existed among the participants. Some special Danish food, such as "Rugbrod" and "Lakrids" are not welcome at all. The Japanese somehow liked the Danish food that prepared by the host family, except "vegetables are always boring".

Behavior. Cultures also differ in the way of bodily contact (Argyle in Ward et al. 2001: 57), and people behavior different in low-touch and high-touch culture. The Japanese was shocked by the "dad and daughter kiss" in her host family which is seldom happen in Japan.

Drinking alcohol and smoking. It seems that the way how people arrange social life impressed the participants a lot. From their perspective, Danish teenage are fond of getting drunk, smoking and dancing. The Aussie, who had never been surrounded so much alcohol before, was totally shocked and had no idea how to behave appropriately in the party.

Personal interaction. As it is different from home culture, the Thai mentioned that Danes tend to express their emotions in a more direct way, which gave her "a little bit shock" in the beginning. Furthermore, in terms of the interpersonal relationship, the high-level trust and freedom are also impressed by the participants.

5.14 "Did the exchange experience bring any changes to you?"

According to the previous researches and literature, studying abroad do put great influence on youth students. As the Aussie said that "It changed everything [...], I know what I want to do when I finish school". What is surprised that she expressed positive attitudes towards the unsuccessful experience with the first host family, "I learnt a lot out of it. I am not afraid to stand up to adults".

"Being independent, self-confident, interest[ed] in everything and everyone, responsible with people [...]" was the comments from the Chilean, who also expressed positive opinions about her exchange experience.

Additionally, the Hungarian and Japanese agreed that the exchange experience do changed their directions of education.

5.15 Questionnaire analysis

By calculating the score of several key factors, the results that present in Table 1 probably reflect the importance of them for a successful overseas experience. As we can see, generally speaking, the points of six factors in "motivation to adapt" are more than 20 and do not have big differences between each other, while the ones of factors in "motivation for self-development" across from 8 to 21, and two thirds are lower than 20. In this regard, it is reasonable to say that from the viewpoint of participants, adapting themselves to the life of host family is more important, which to some degree verify the opinion that homestay is "one of the most important aspects of the overseas program" (Knight & Schmide-Rinehart 2002: 190).

Table 1 Factor Solutions for the Questionnaire

Item no.	Item content				
Motivation for adapt					
1.	To keep up a good relationship with your host parents	25			
2.	To keep up a good relationship with your host brothers and sisters	25			
4.	To adopt the way of life of your host family and to share in their habits	24			
6.	To give a part of yourself to your host family	23			
3.	To make close friends	21			
5.	To share happy and unhappy moments together with your host family	21			
Motivation for self-development					
13.	To become an independent person	21			
12.	To learn how to express yourself	20			
15.	To experience something unusual	20			
18.	To travel and see a lot of your host country	20			
11.	To become fluent in a foreign language	19			
14.	To discover your own personality	19			
7.	To try to improve the relationship between the members of the host family	18			
8.	To achieve well at school	14			
17.	To learn how to live in a group	14			
16.	To be able to tell your friends about your year abroad afterwards	13			
10.	To discover your own interest in a certain profession	9			
9	To prepare yourself for a future profession or career	8			

When we looking into the answers that gathered from participants, and combining with feedback of interview, more detailed information could be discovered. In the first place, all of them agreed that keeping good relationship with host parents, brothers and sisters is extremely important for their overseas staying, which could be seen in two ways: one is being open and active enjoy to host family. For instance, sharing previous experience, happy and unhappy moments with host family, attending family activities and sharing in their habits actively, and expressing oneself creatively. On the other hand, it is very important for individuals to accept, respect and understand host culture, such as rules, etiquette and values, especially when it is showed by host family. Like the case of Japanese girl, after being a little bit shock in the beginning by "dad and daughter kiss", she then recognized that she was not living in Japan anymore. According to Trompenaars and Hampden-Turner (1997), Asian countries like China and Japan are more neutral orientation than Denmark, which means that they tend to keep their feelings carefully controlled (:70). By understanding and accepting that people express their feelings more openly and directly in Denmark than their own home countries, these two participants from Asia thought that the close contact was normal and also showed their willingness to hug each other with host family members. Secondly, having some close friends in host country also has significant influence on successful cultural adjustment, since these exchange students are preferred for companionship and emotional support (Ward et al. 2001: 96), and additionally, this factor probably reflects the importance of an ability to "show interest in others and to maintain harmonious relationships" (Hopkins in Broucke et al. 1989: 82). During the research we find that when the Australia girl was experiencing her tough times with the first host family, she made good friend with one female classmate and shared her experience with the girl, who afterwards recommended her own family and hosted the Australia girl. When asking the relationship with second host family, "I got along very well with everyone, and they made me feel very special and like a part of the family straight away", she replied.

As for the motivation of self-development, drawing from the results of questionnaire

survey, the attitude of self-confidence and self-reliance is significantly related to successful overseas experience. Although it is somehow be regarded as a part of personality, it could also be seen as an outcome of social identification during the cross-cultural transition and contributes to the better relationship with host family and other people in host country. Open communication and desire for experiencing differences of host culture, as being mentioned several times in the literature and participants' description, are also considered as important qualities of a successful exchange student.

It is interesting to find out that the Japanese proposed two answers towards the factor of "to learn how to live in a group". She thought whether the factor was important or not depended on the location of host culture. It will not be that important if it is a European country while it would become extremely important if it is an Asian country. Here we will not judge or examine the accuracy of her answer, but we could infer that she had already compared cultural similarities and differences between host and home country, and formed some new identities herself, which is actually one of the original purposes of intercultural exchange and communication.

6 Conclusion

In this thesis, it was dealt with culture shock in youth exchange program to find out the influence of culture shock and to which extent it could be prepared. In order to answer the research question successfully, three more specific questions are proposed: What is the relationship between culture shock and psychological changes? What is the relationship between culture shock and individuals' performance? How do perceptions of cultural shock affect the relationship between exchange students and their host family?

According to this purpose, five semi-structured interviews with five participants, who have taken participate in one-year youth exchange program in Denmark were conducted, supplemented by a questionnaire survey on what kind of factors would make youth exchange year successful.

In terms of the analysis, it became clear that culture shock exists ubiquitous and it is impossible to be avoided or eliminated. When facing with an unfamiliar or new environment, differences firstly occur in some concrete ways, such as languages, foods, personal interactions, family relations, affective responses, and so on. However, individuals will receive or reject the information according to their previous experience and knowledge, sometimes with previous stereotypes. After a period of time, the cognitions of these differences and new culture will be transformed into a deeper level, which could contribute to judge or evaluate people's behavior and values, the way to solve problems, and finally become individuals' own new ideas and cognitions. This process could be seen as a cultural learning process, and also a cultural adjustment process.

During the procedure, individuals will experience several different and complicated changes in psychology. As the information that researcher collected from interviews and questionnaire survey, and summarized from the analysis, in the beginning, the transitional experience from one environment to another will bring the strong feelings

of curiosity and excitement, in particular for those adolescent students, who have less experience and awareness of culturally influenced values, concepts, assumptions and beliefs. Being surrounded by the natives, especially living together with local families not only makes them much closer to the host culture, locals' lifestyle, languages and normal sojourns, but also provides them culture shock in a more intense way. As the researcher found, under this situation of cultural transaction, they are tend to compare the culture in both host country and home country. These kind of "comparisons" will easily cause culture shock once some situations seems to be neither "correct" nor understandable, and it could lead to a period of time that suffering from negative emotions, which has been mentioned by every participants during the interviews, such as homesickness, loneliness, stressfulness, uncomfortableness, depression and isolation. Consequently, these teenagers are probably more psychologically sensitive and vulnerable, and the "culture shock" they go through are more intense and influential. However, with the help of themselves and other people such as members in host family, close friends and responsible person in intercultural organizations, for most of the exchange students, it is not that extremely difficult to overcome the negative aspects of culture shock, on the contrary, they are able to gain the ability to control the situation, and adapt themselves to the new environment and culture. Here we could answer the first specific question that culture shock does bring negative psychological changes for exchange students in across-cultural transactions, but actually these negative aspects are possible to control and overcome.

During the whole research and study, there is no obvious and convictive explanations concern the relationship between culture shock and performance. What we can get from the participants' descriptions is that the negative influence of culture shock prompts and encourages them to seek assistance and help from other people, who is named as "social supporters". Furthermore, it is true that individuals would improve their abilities and competence in cultural adjustment, gain new knowledge and skills and more or less fulfill their original purpose to attend the youth exchange program. But it is difficult to sum up the impact that culture shock has on individuals'

performance by current information.

According to the results of questionnaire survey, good relationship between students and host family has been seen as the most important component in overseas exchange experience. As we supposed before, culture shock will catalyze the relation between students and host family. Here, the "catalyze" could be understood in two different dimensions and it depends on how is the interaction and contact between host family and exchange students. There is no doubt that increased or high-quality communication and contact can improve intergroup perceptions and relations, which can be found in the case of the Hungarian. However, lacking of interaction, as the Aussie experienced with first host family, will definitely make individuals feel estranged from each other.

However, on the basis of literature and results of analysis, we believe that the hypothesis 4 is tenable and reasonable. In other words, culture shock is possible to be prepared because to some degree culture could be learnt although it has been seen as an abstract issue. Therefore, in order to understand and learn them, there is a precondition that these culture-relevant knowledge could be expressed in a correct and appropriate way. Here presents several methods that could be referenced by intercultural exchange organizations to prevent students from experiencing the negative effects of culture shock to greatest extent.

First of all, from the perspective of individuals, they should eliminate the fear and worries about culture shock. As we know that culture shock is not a disease or disorder, on the contrary, it happens normally and naturally, and should be regarded as a process of cultural adjustment and cultural learning. During the personal change from "know-nothing" to "understanding" to "manageable", individuals will obtain some knowledge and skills, and be "accepted" by new environment gradually. This is an important concept that should be delivered to youth students in the very beginning of preparing for attending exchange.

Secondly, attending some cultural training programs or activities before departure is extremely necessary. In our cases, the exchange students nearly knew nothing about host culture in the beginning, however, events like "mini-camp" are beneficial for providing some basic knowledge and building psychological preparation to reduce students' sense of anxiety and insecurity. Therefore, it is necessary for organizations to organize this kind of training or events for participants to get some general and correct awareness of new culture.

Thirdly, high-quality communication with someone who has similar experience is much easier for the students to receive "common sense". By getting to know some experience of other people, the on-going students are likely to acquire relatively correct ideas, conceptions and assumption about what they will go through, what kinds of problems they will meet, and how the future life in a new environment will be. The best option is those people who attended the same exchange program, especially being hosted in the same country, so that they tend to give exact information as much as possible.

Fourthly, although some of the previous researches demonstrate that language skills is not extremely necessary, by communicating with the interviewees, we could say that being able to speak local language helps to improve self-confidence, and eliminate the sense of worry and loss during the very early days in host country. Language is be regarded as a tool to "open" a new world and able to boost the development of cultural adjustment. Hence, providing language training could also be considered for intercultural exchange organizations in the preparation phase.

Additionally, host family, as one of the most important participators in the whole exchange program, need to be considered carefully that whether it is appropriate and suitable for hosting, and whether all of the family members are prepared well to receiving a new people to live together them. Therefore, before providing the host family to students, organizations have to measure the matching rate between students and family, and pay close attention to the development of their relationship during the

term of hosting. When problems or conflicts occur between them, the organizations have to help to communicate and find solutions immediately. After finishing the exchange, it is also important to get feedback from both students and their host family, in order to achieve accurate evaluation and improve the quality of future hosting.

Last but not least, successful overseas experience only occurs in the cases that when individuals' regard initiative as central and salient feature. The willingness and motivation to learn culturally relevant skills and involve in host culture. The participants need to be encouraged to the greatest possible to adapt to new culture, sharing themselves and being open-minded.

This research was only conducted on five cases. With more comprehensive researches and experiment that concern the culture shock on overseas youth exchange and intercultural communication, it might be possible to develop patterns and consequently find solutions, which will be useful and beneficial for future study.

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L 1Sf	Ot.	Interview	anestions
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Lis	List of Interview questions				
1.	What is your nationality and age?				
2.	In which year did you participate in the exchange program?				
3.	How long did you stay in host country (Denmark)?				
4.	Through which organization did you go for exchange?"				
5.	Why did you choice Denmark as host country?				
6.	How do you evaluate the exchange program?				
7.	Have you ever been back to host country after the exchange year?				
	Did you go for traveling or further study?				
	Wish you back to Denmark some day in the future?				
8.	What had you known about Denmark or Danes before departure?				
9.	From whom did you get these information?				
	How did you know that?				
10	. Did the exchange organization provide any help or information for preparation				
11.	. What did you feel about your exchange year before departure?				
12	. Did you contact with the host family beforehand?				

How many times did you contact with each other?

13. How was the relation with the host family?

How do you feel involving yourself in the host family?

- 14. What problems or conflicts did you have with host family?
- 15. What makes you feel that you are regarded as the family member?
- 16. Do you still keep contact with the host family after left Denmark?
- 17. As for the host country, is there anything different from your imagination or expectation?
- 18. What kind of culture shock did you experience?
- 19. What kind of psychological inadaptation did you feel?
- 20. Did the exchange experience bring any changes to you?

Selection Questionnaires for the Youth Exchange Program

What do you consider important to make your year abroad successful?

A = extremely important

B = very important

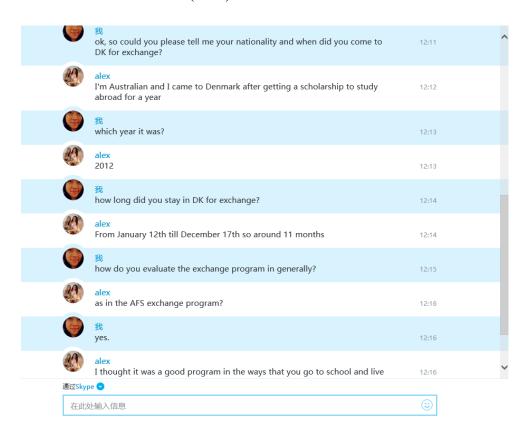
C = important

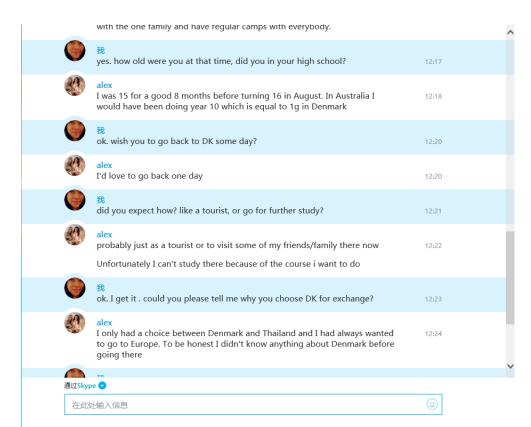
Indicate the importance of the following items by choosing among these five possibilities:

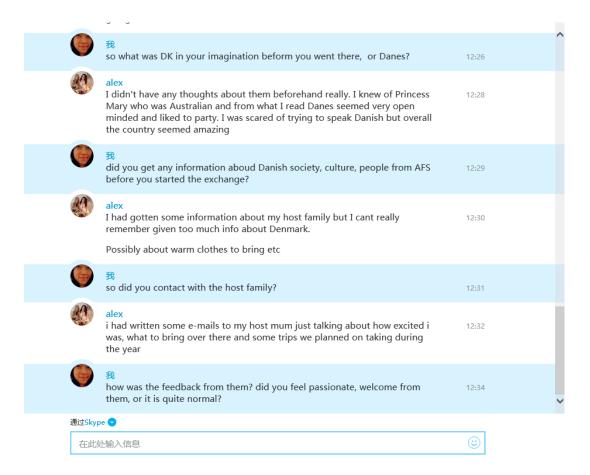
D = not very important
E = not important at all
Write the character corresponding with the answer of your choice in the bracket.
1. To keep up a good relationship with your host parents ()
2. To keep up a good relationship with your host brothers and sisters ()
3. To make close friends ()
4. To adopt the way of life of your host family and to share in their habits ()
5. To share happy and unhappy moments together with your host family ()
6. To give a part of yourself to your host family ()
7. To try to improve the relationship between the members of the host family ()
8. To achieve well at school ()
9. To prepare yourself for a future profession or career ()

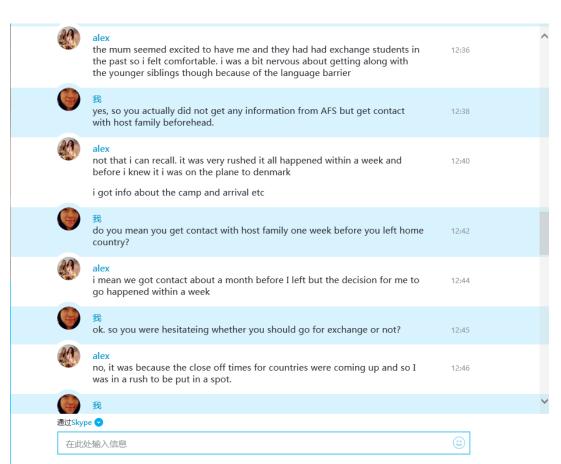
10. To discover your own interest in a certain profession ()	
11. To become fluent in a foreign language ()	
12. To learn how to express yourself ()	
13. To become an independent person ()	
14. To discover your own personality ()	
15. To experience something unusual ()	
16. To be able to tell your friends about your year abroad afterwards ()
17. To learn how to live in a group ()	
18. To travel and see a lot of your host country ()	

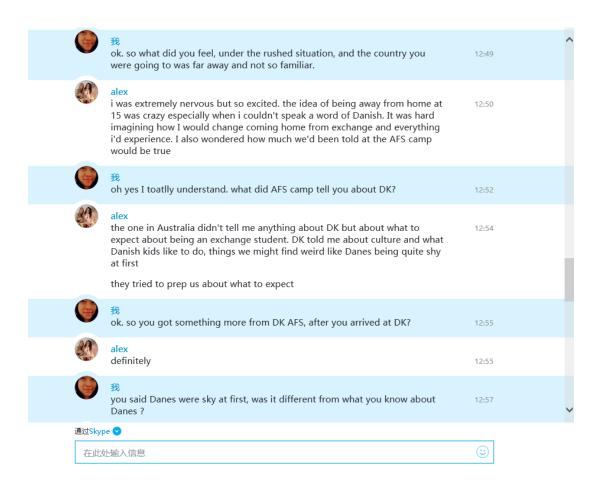
Interview with the Aussie (Alex)

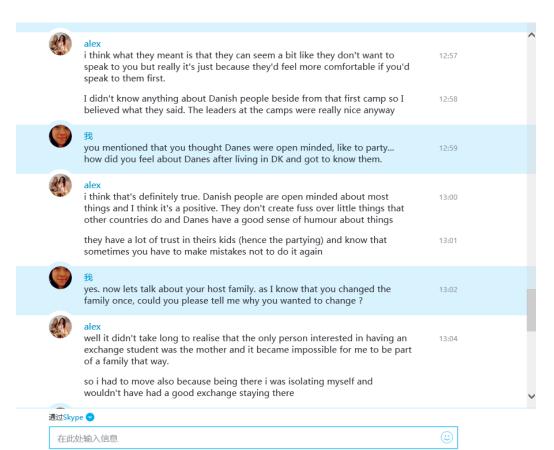


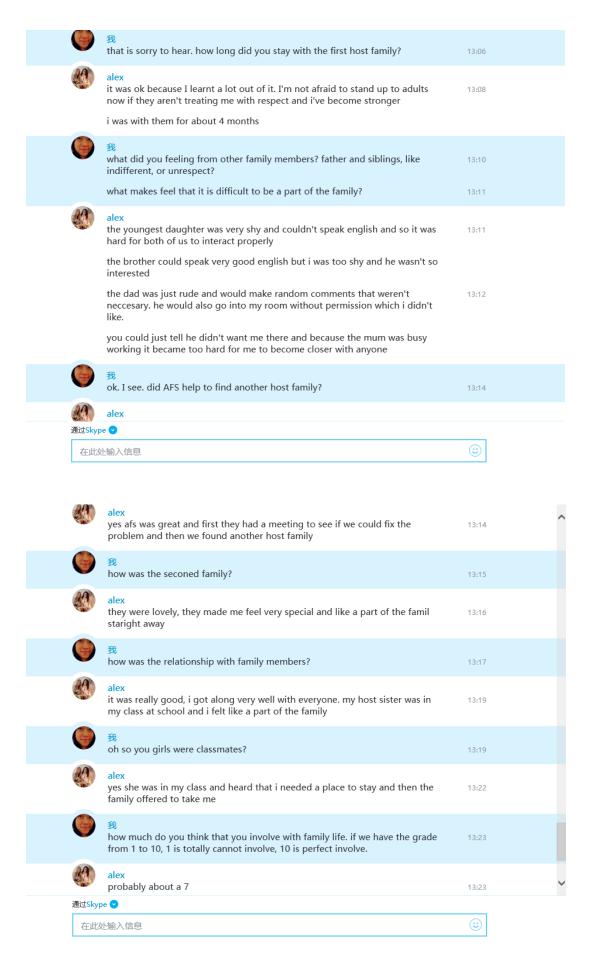


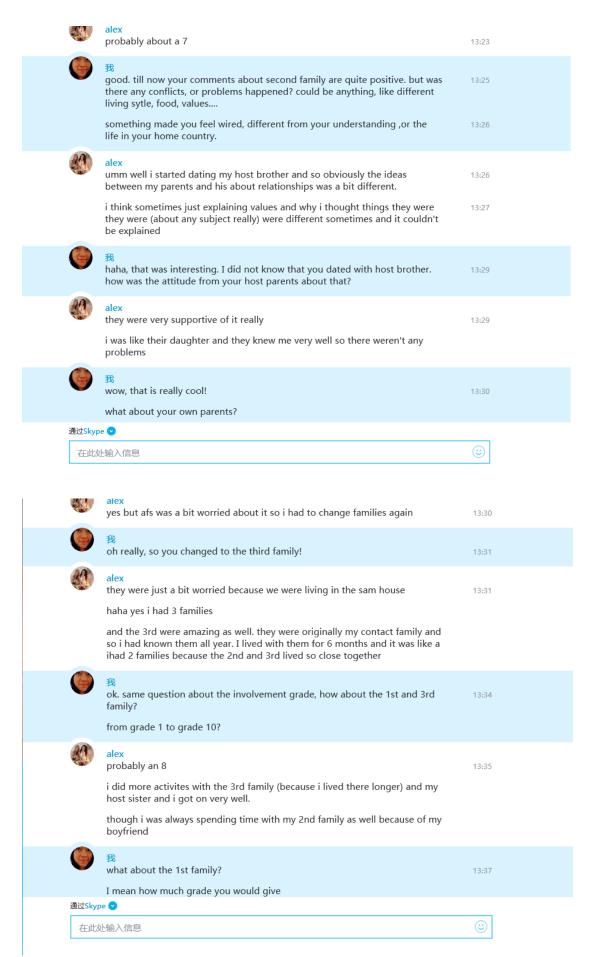


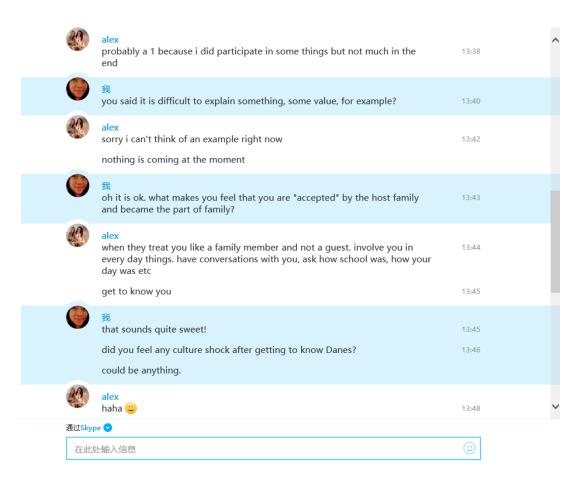


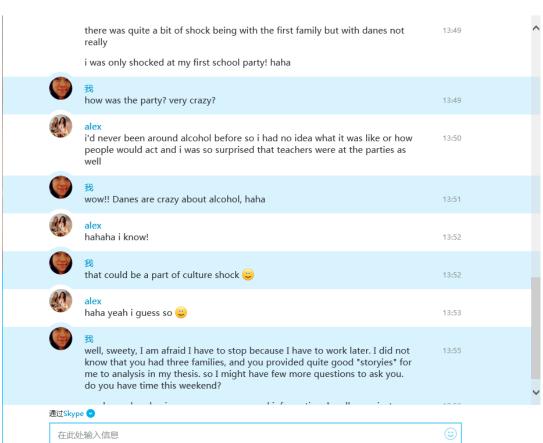


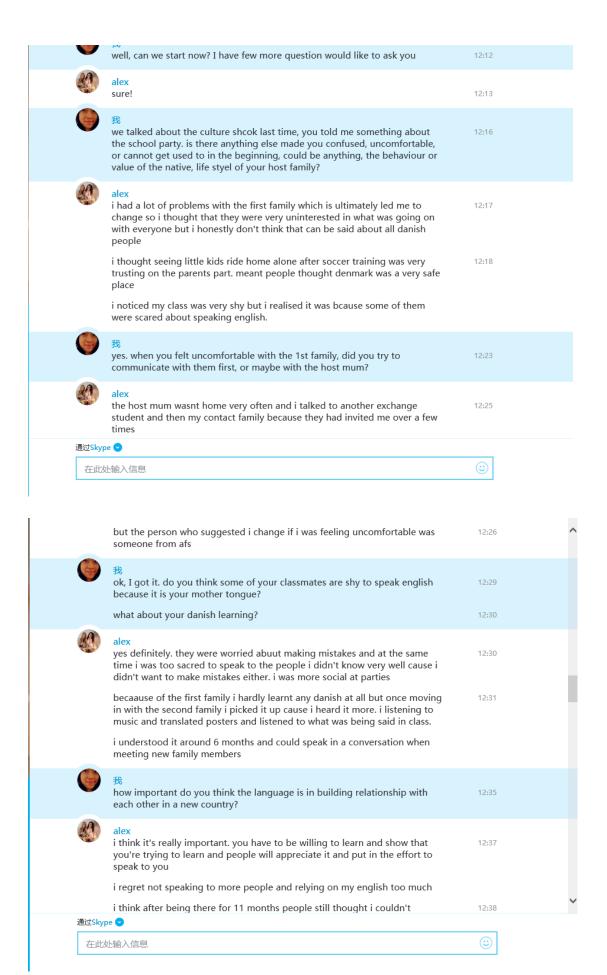


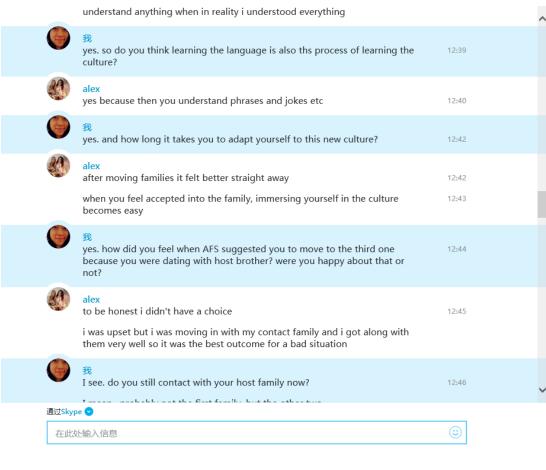


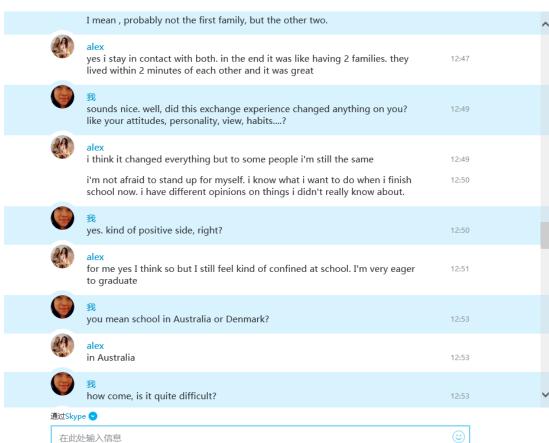


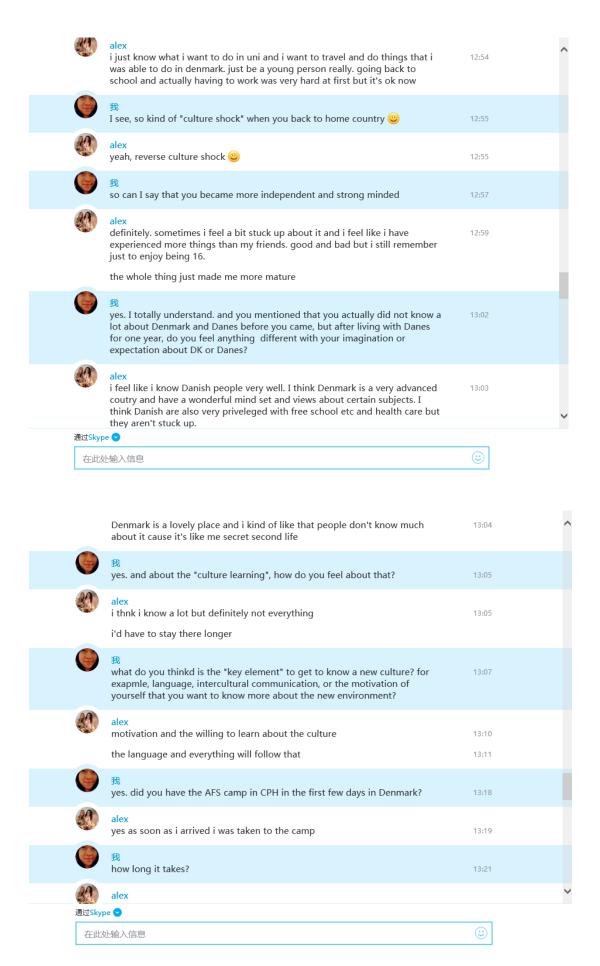


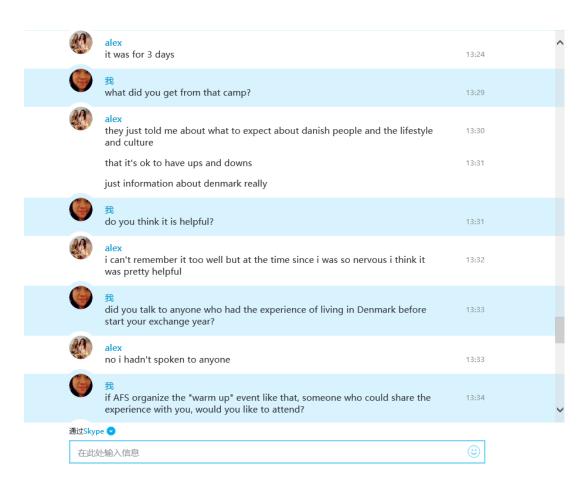


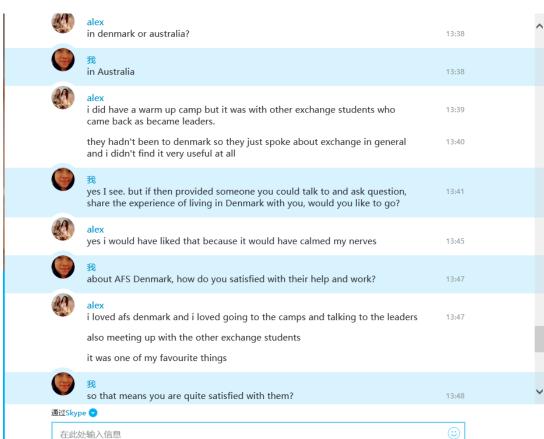


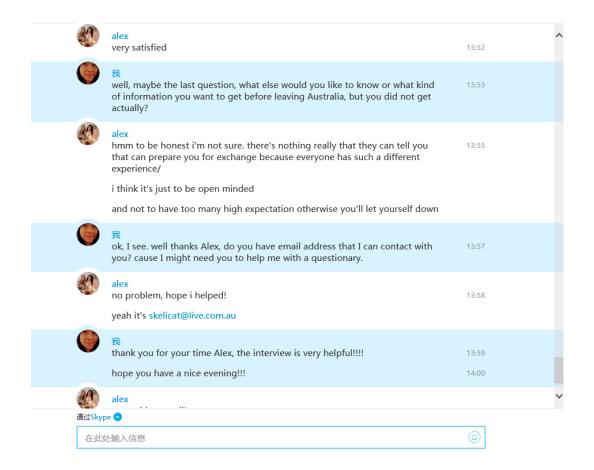




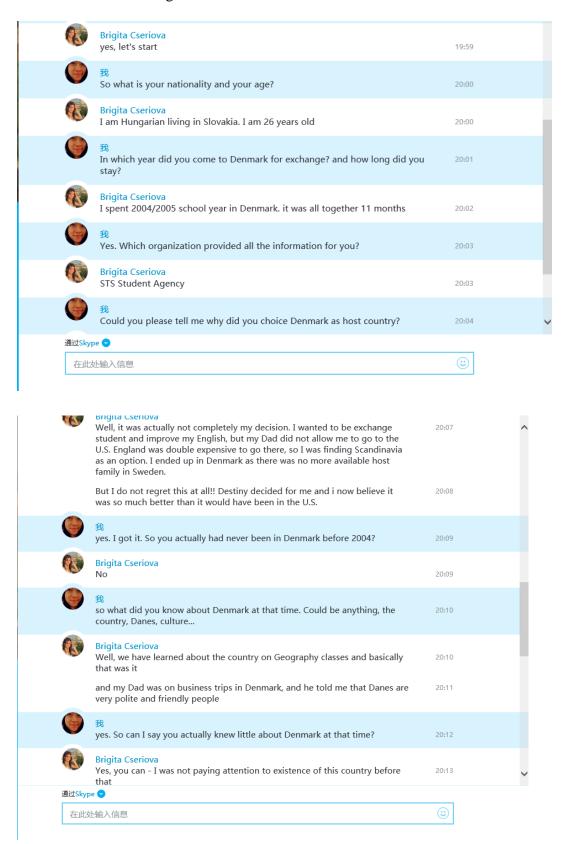


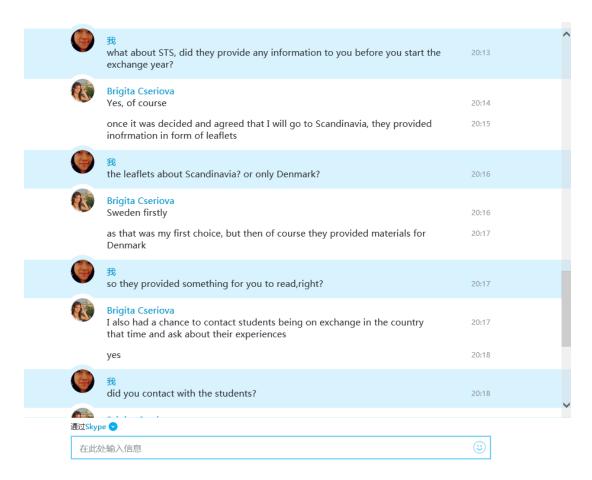


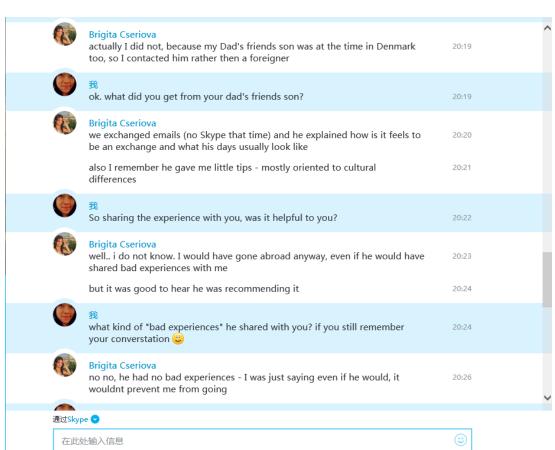


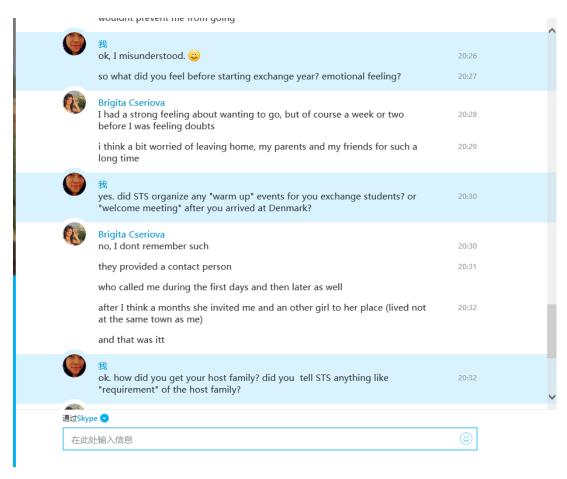


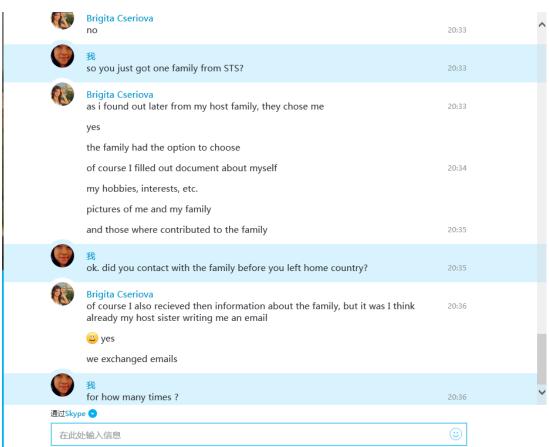
Interview with the Hungarian

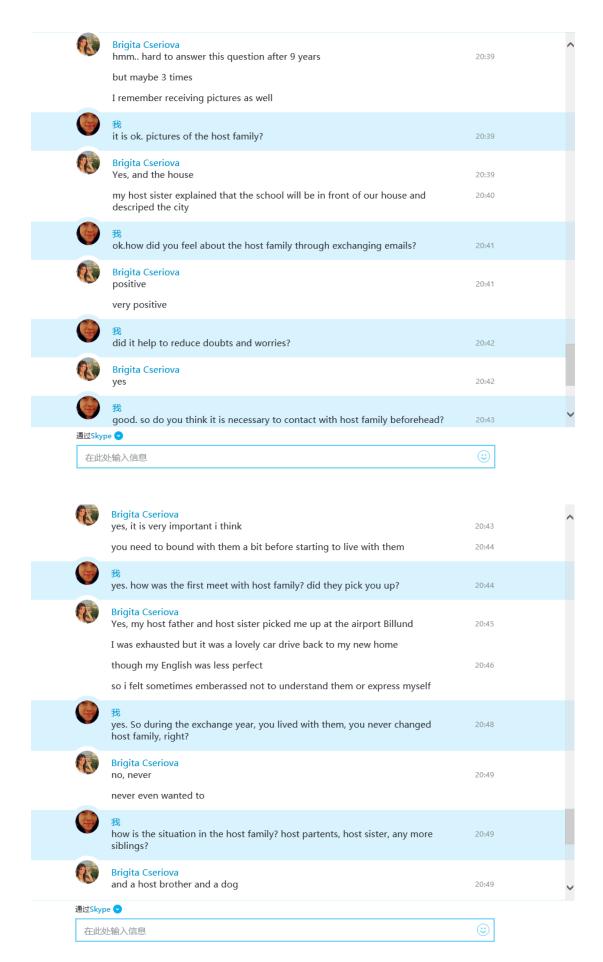


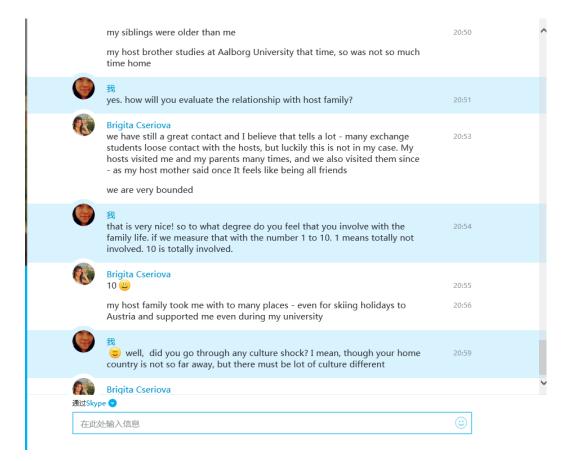


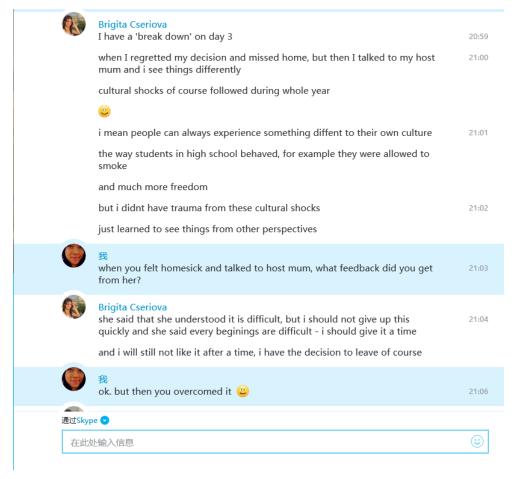


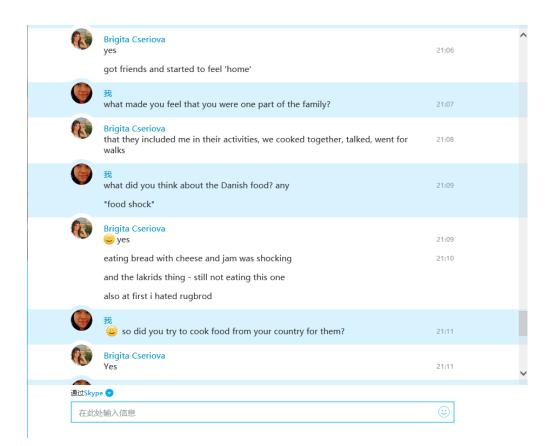


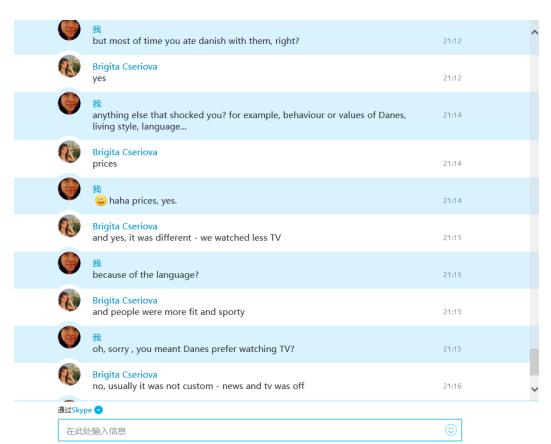


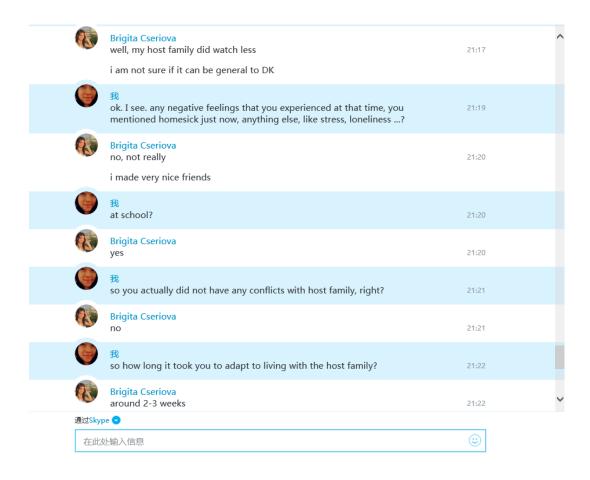


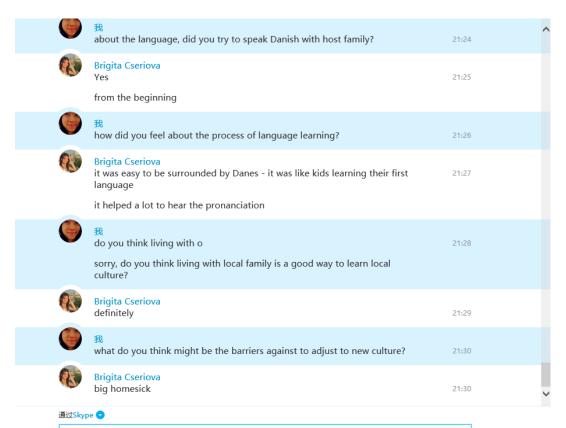




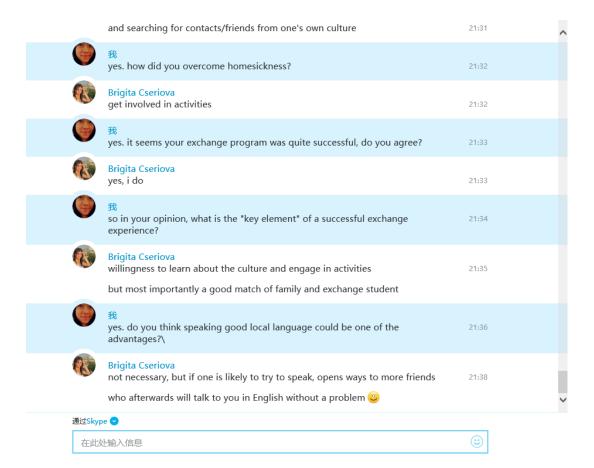


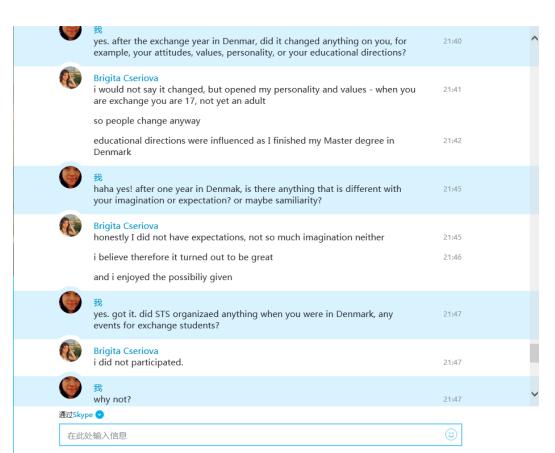


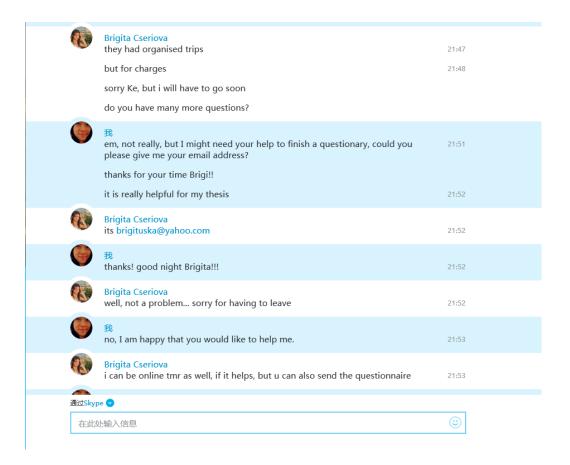




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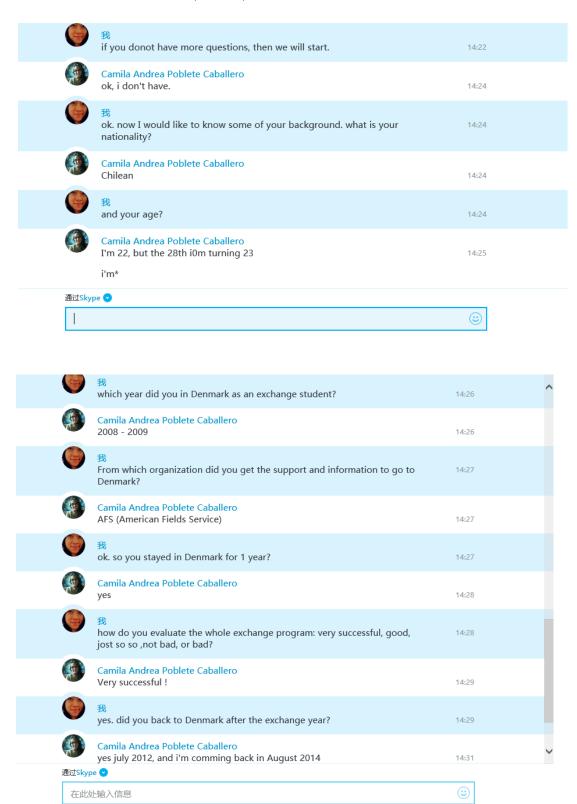


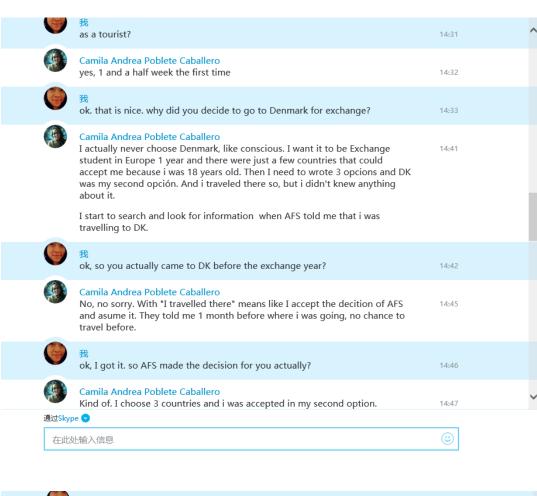


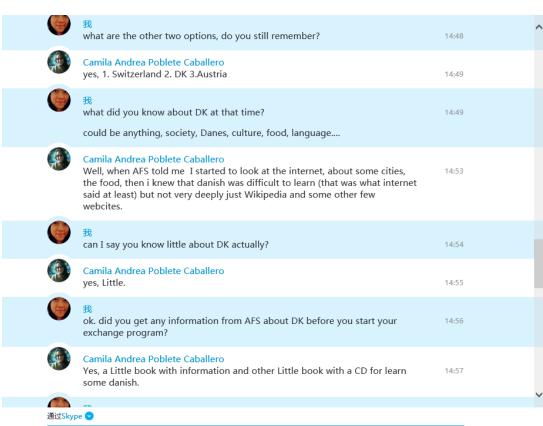


Appendix 5

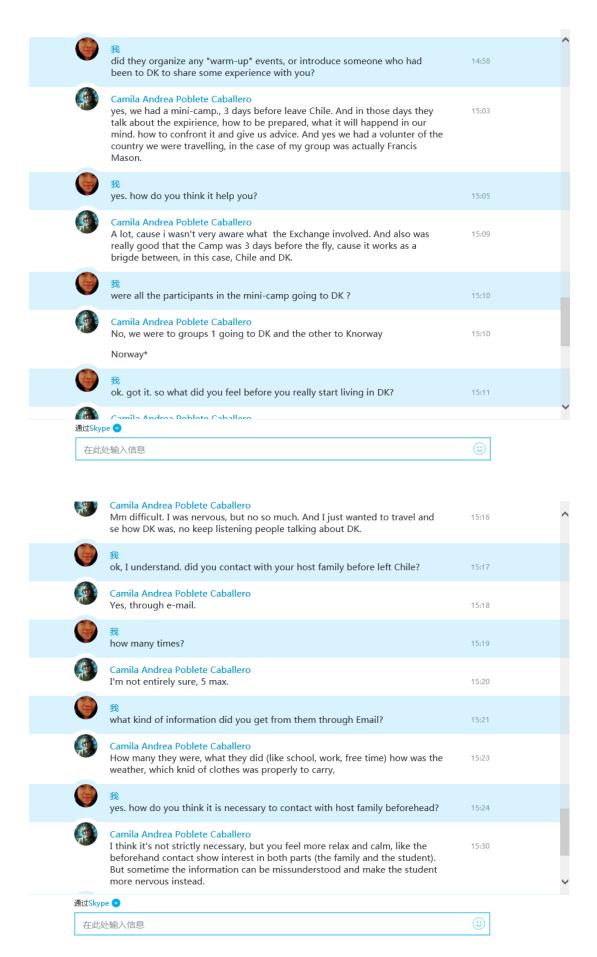
Interview with the Chilean (Camila)

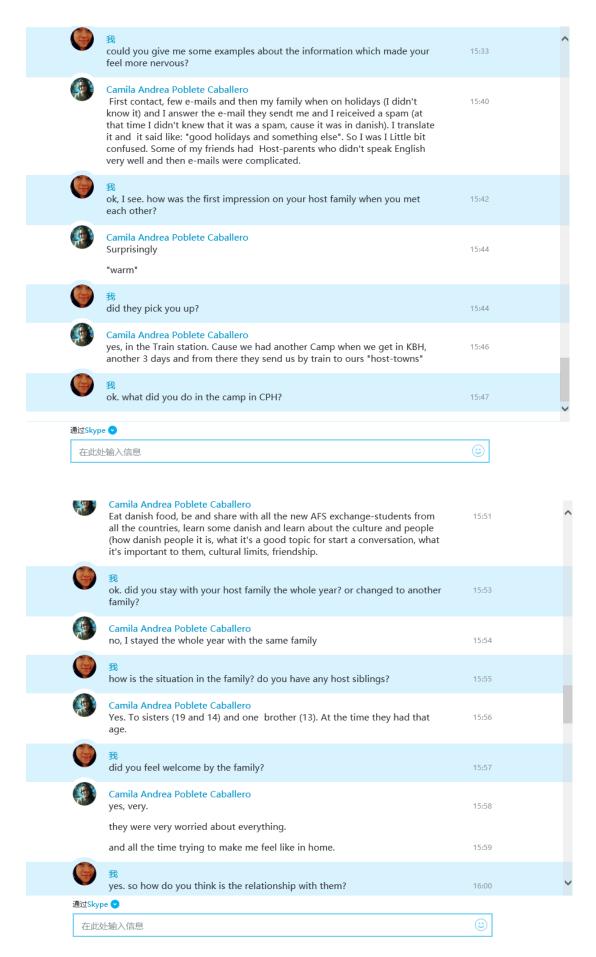


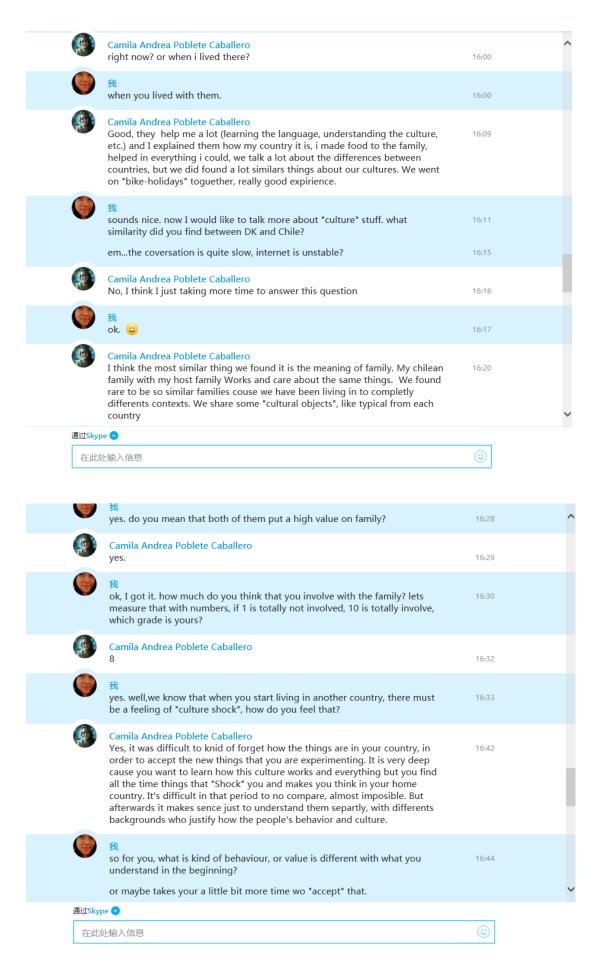


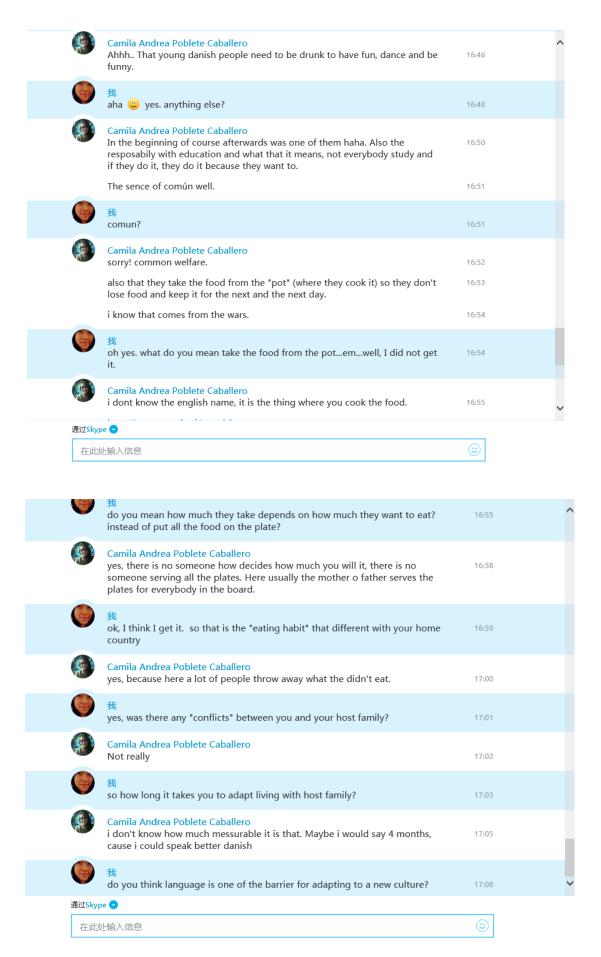


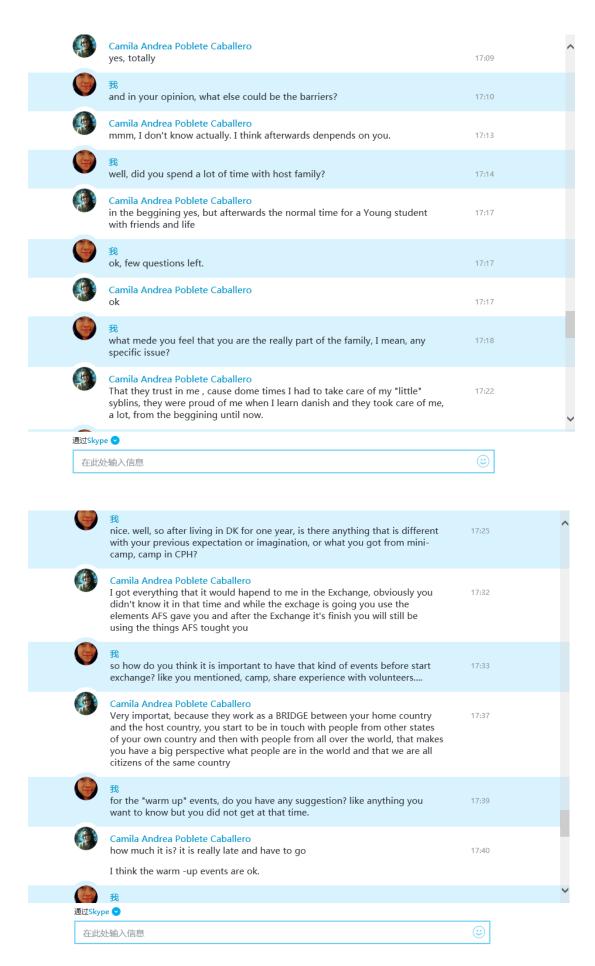
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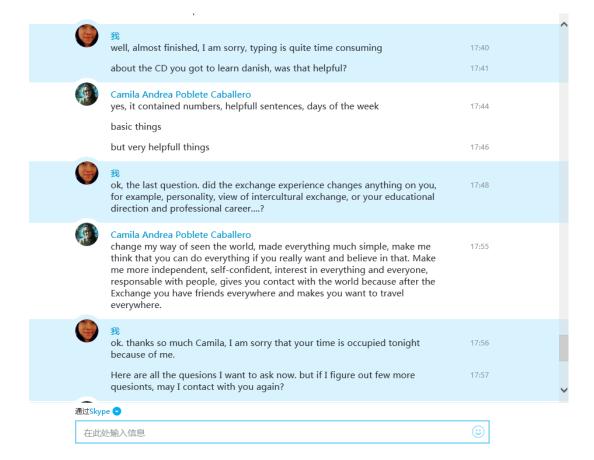






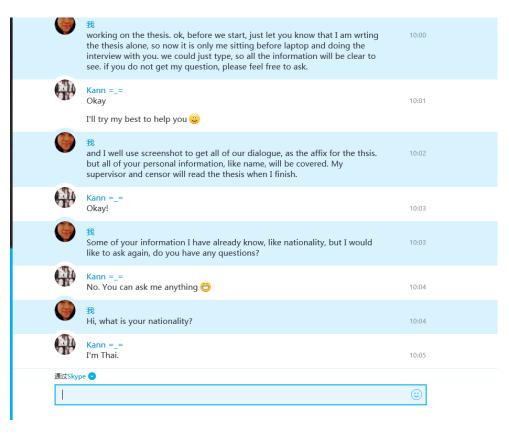


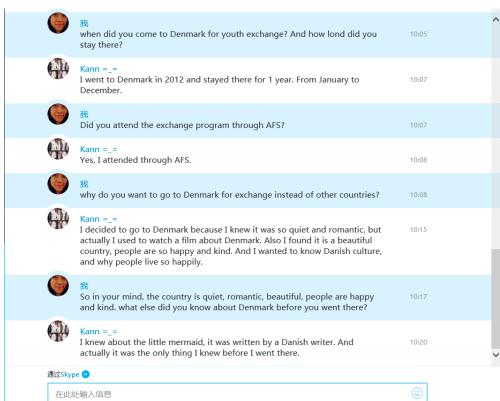


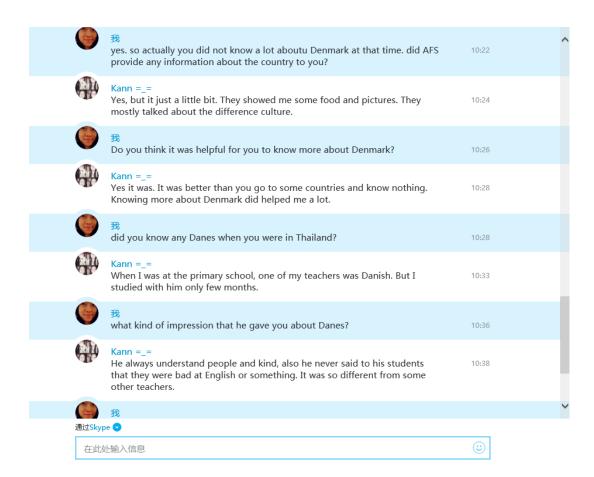


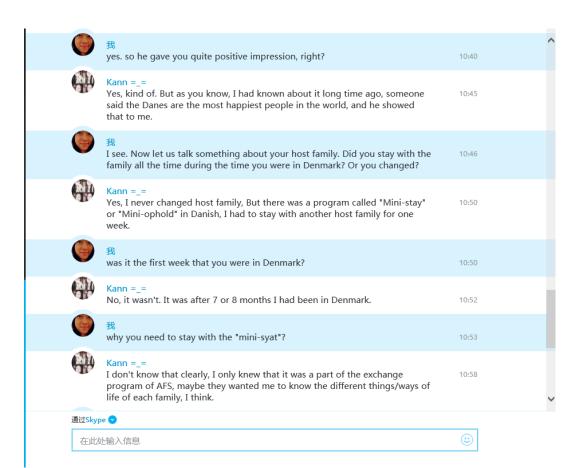
Appendix 6

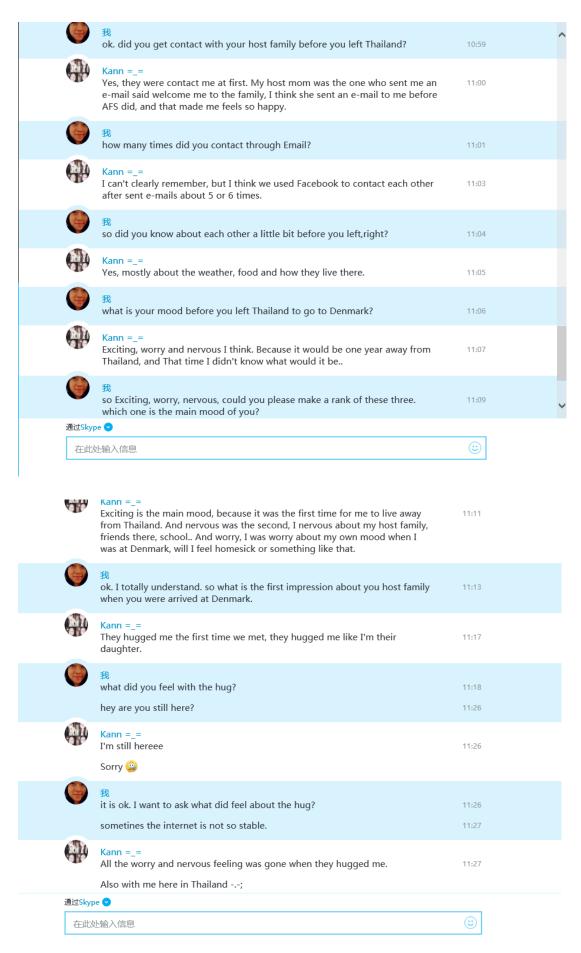
Interview with the Thai (Thai)

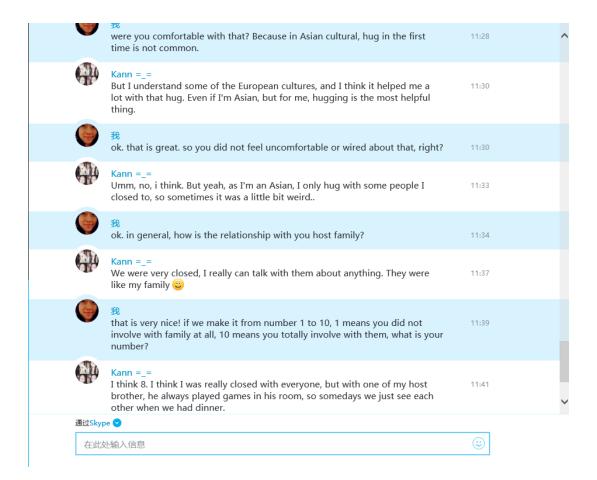


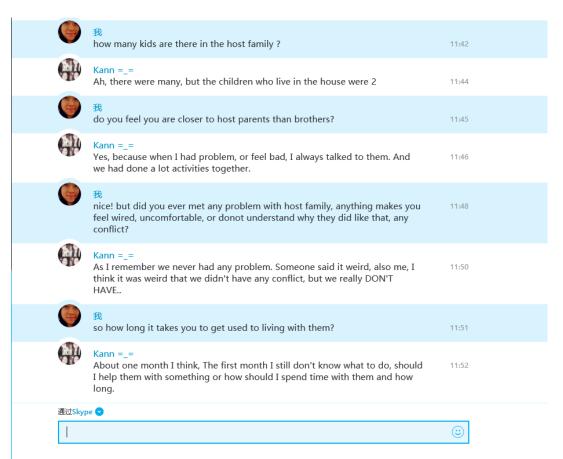


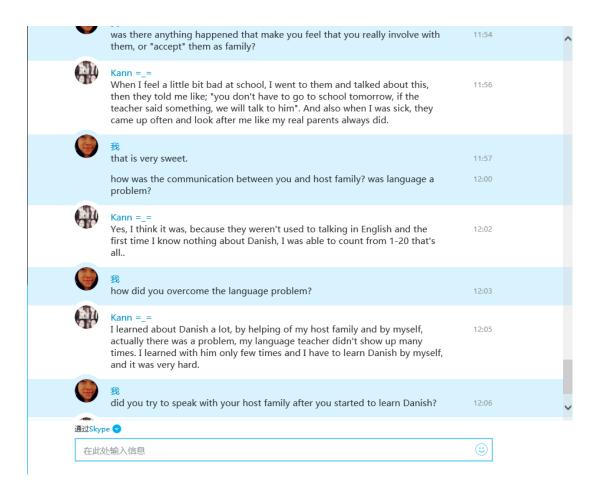


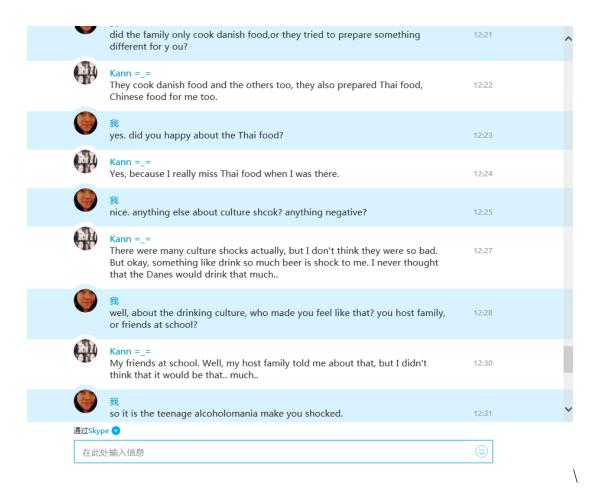


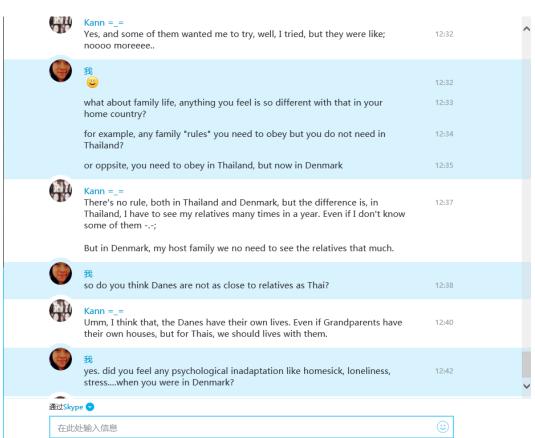


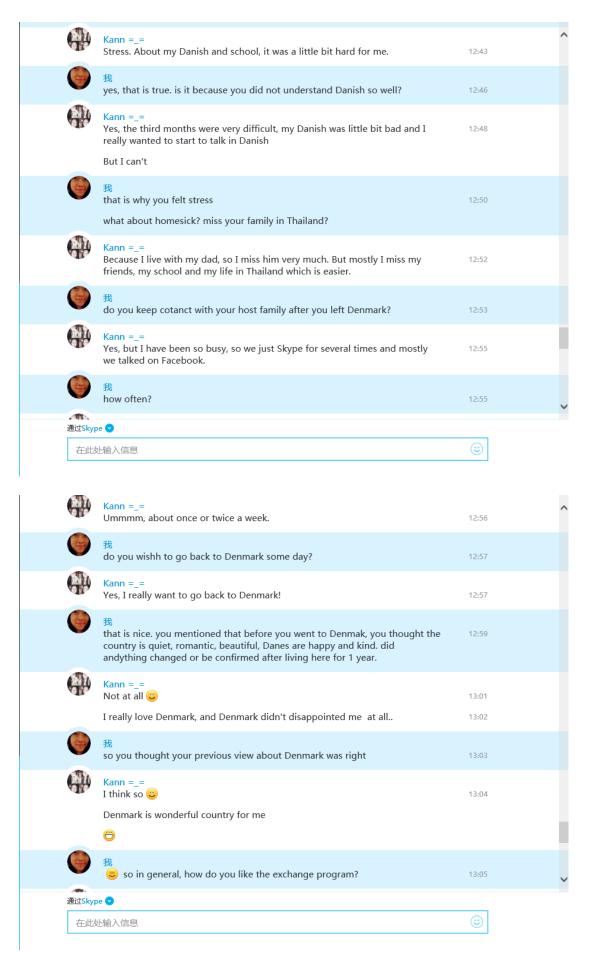


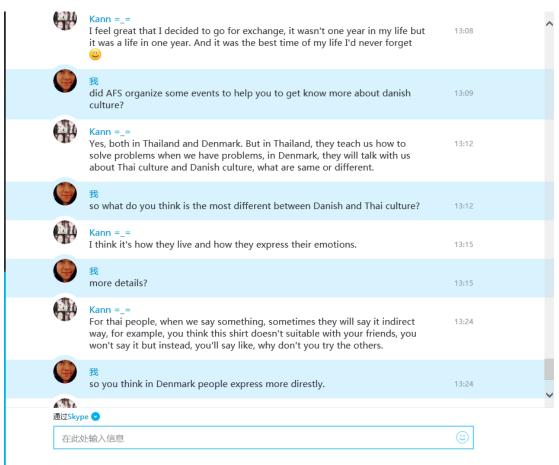


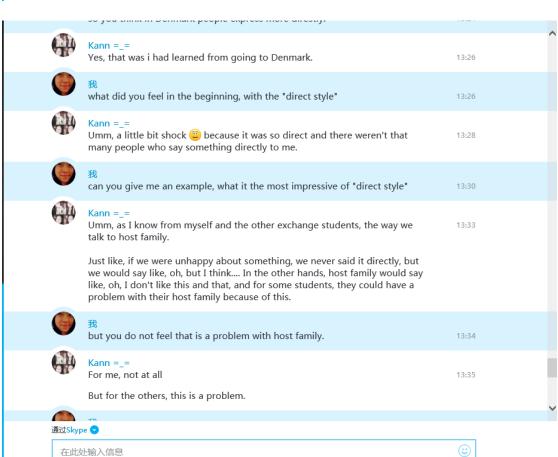


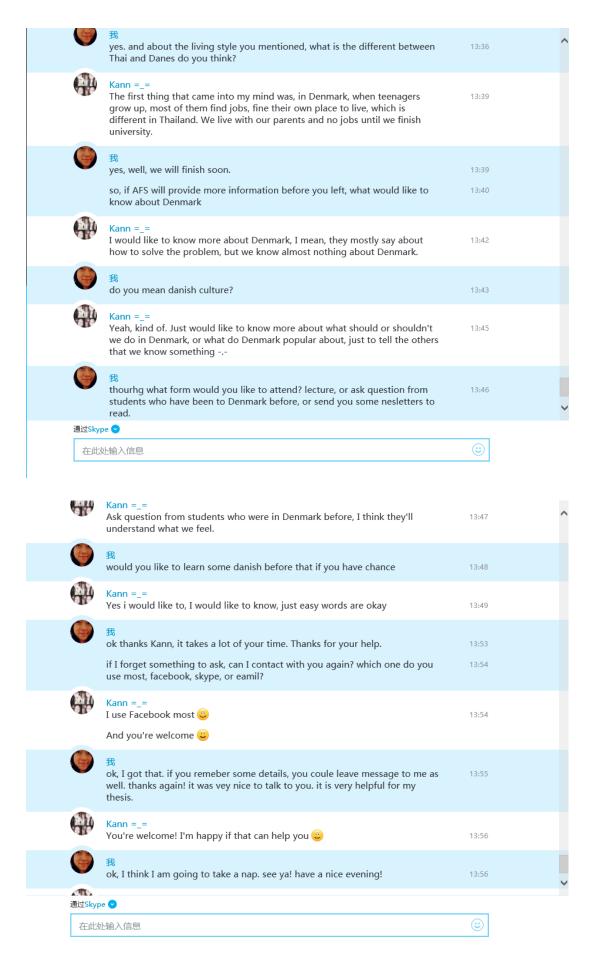






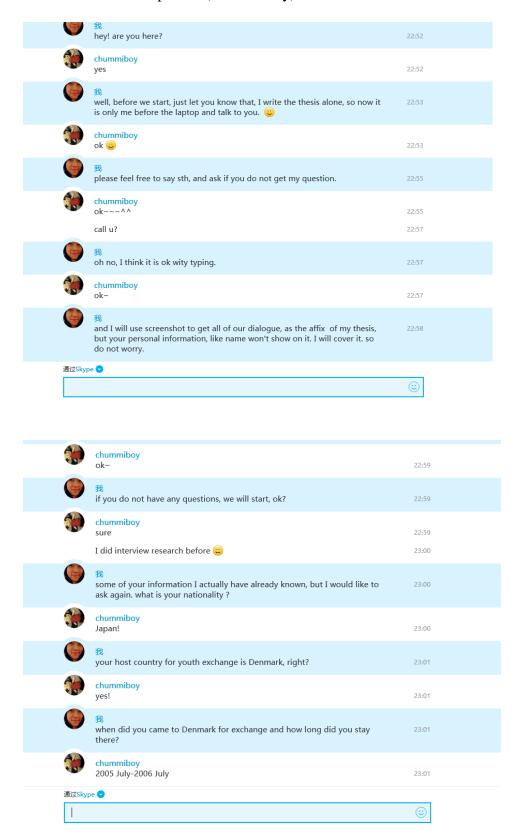


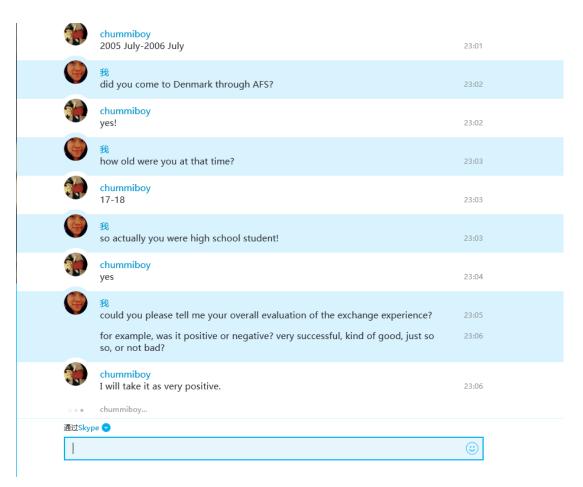


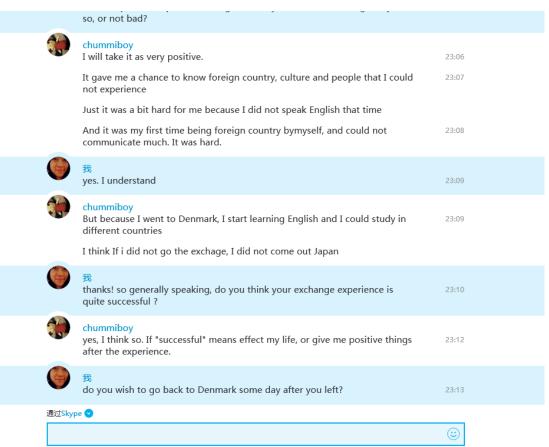


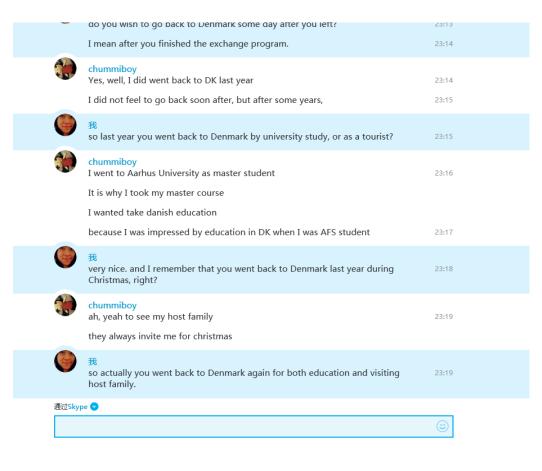
Appendix 7

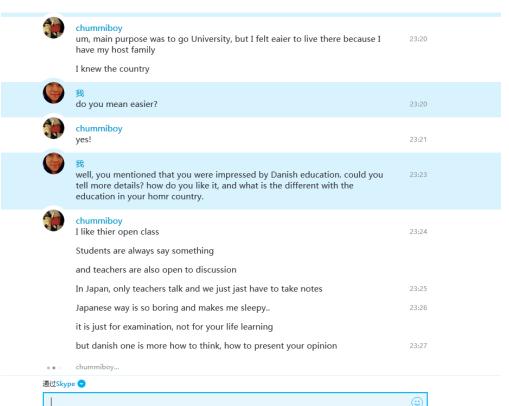
Interview with the Japanese (Chummiboy)

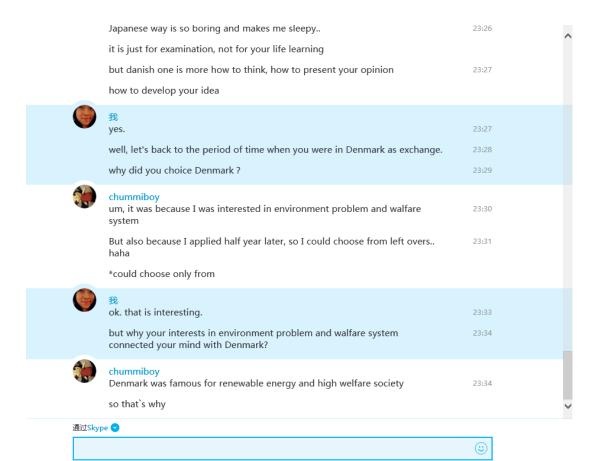


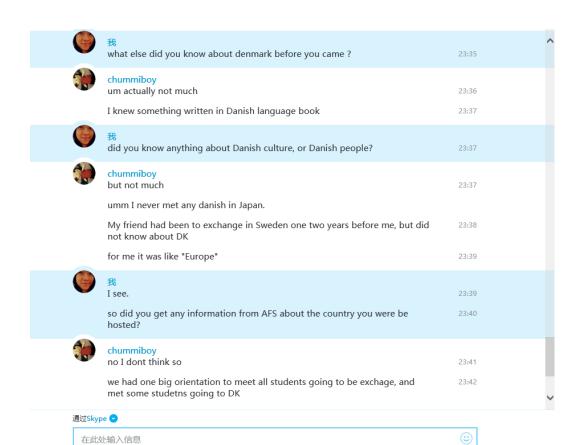


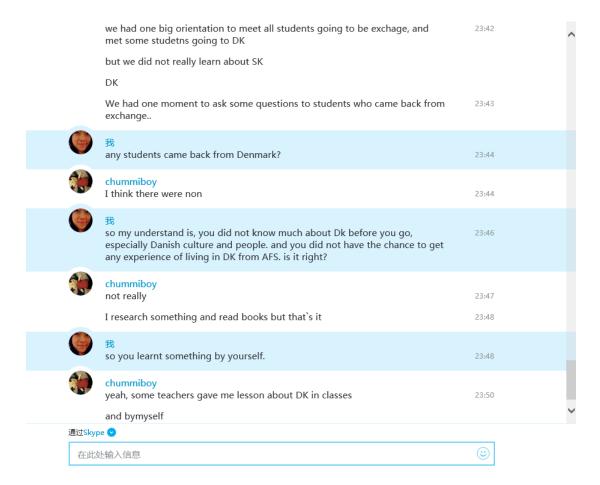


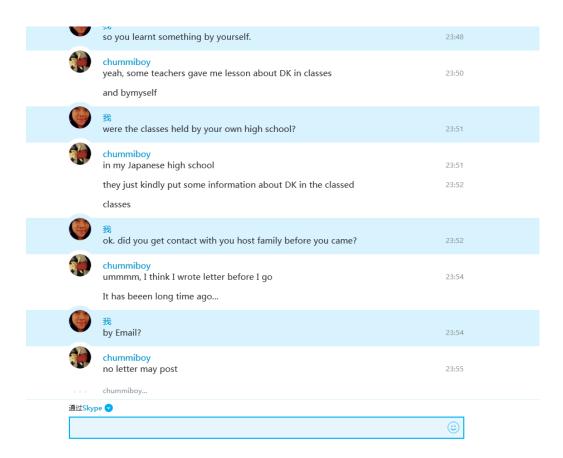


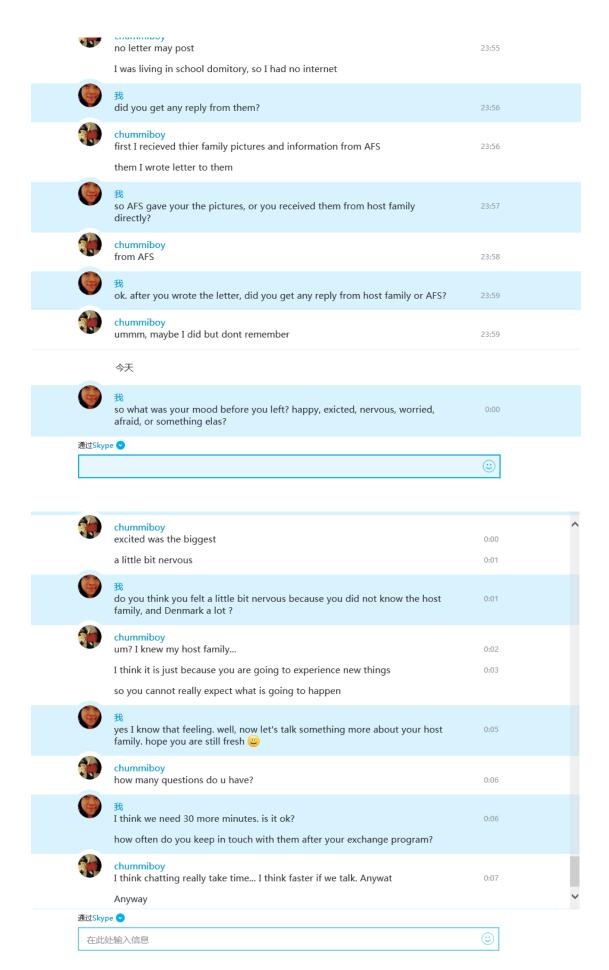


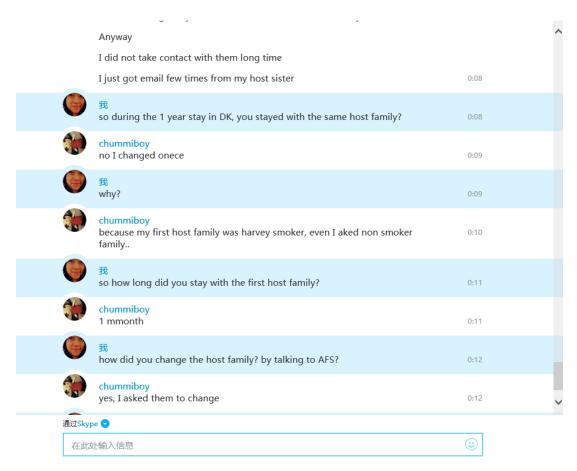


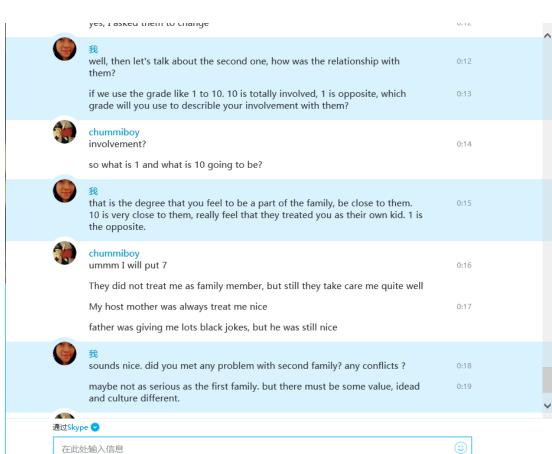


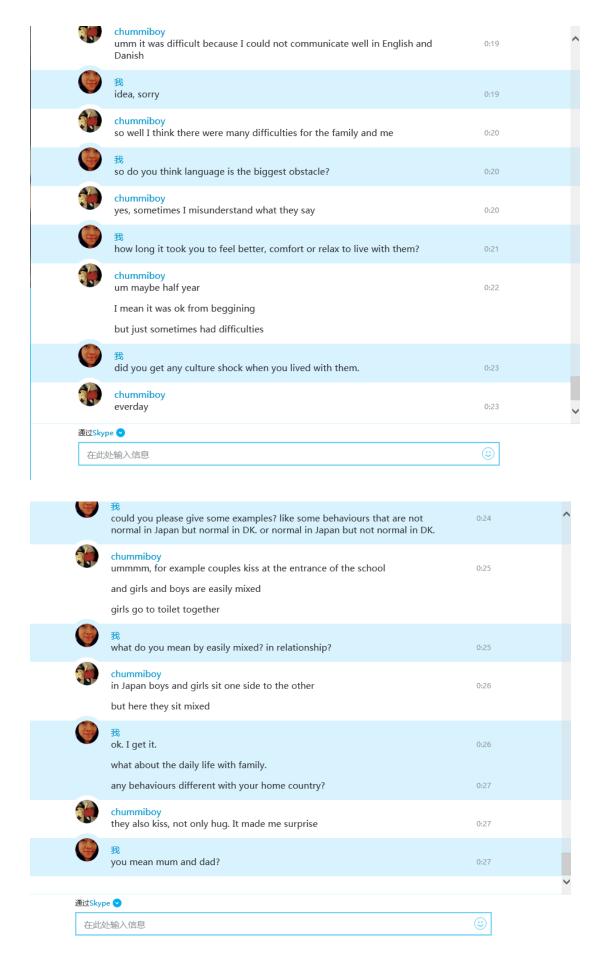


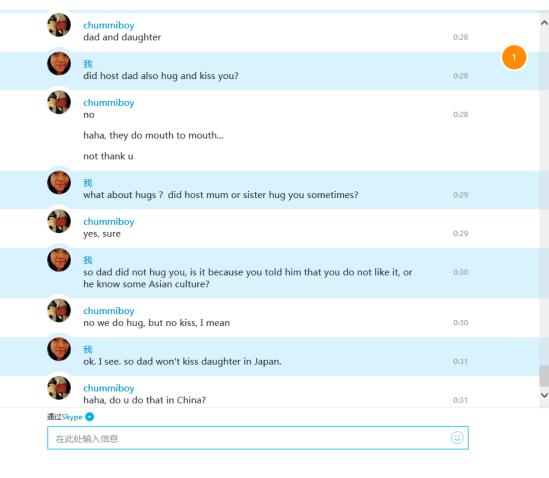


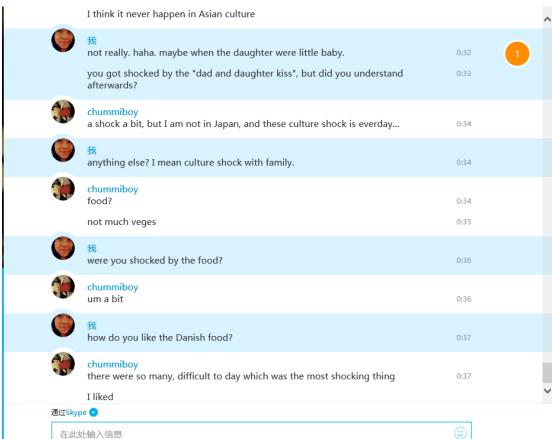




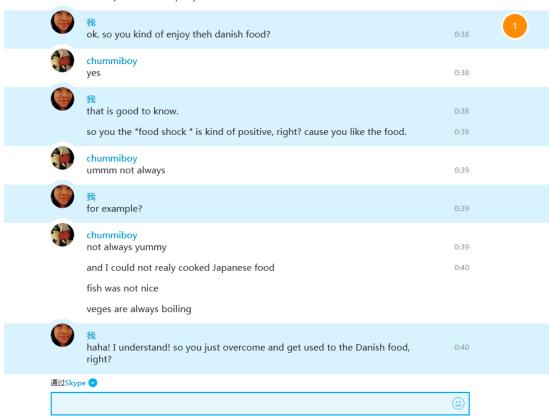


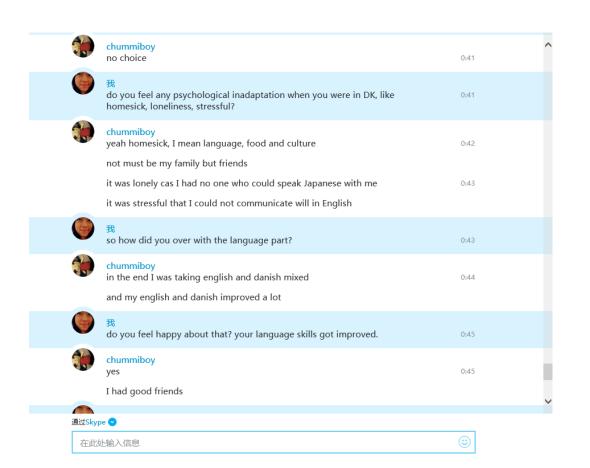


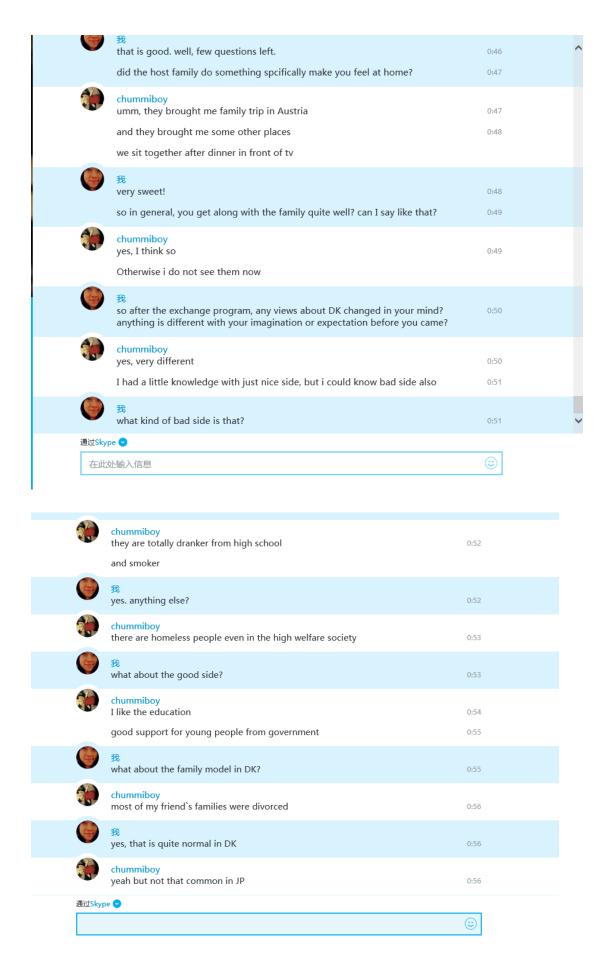


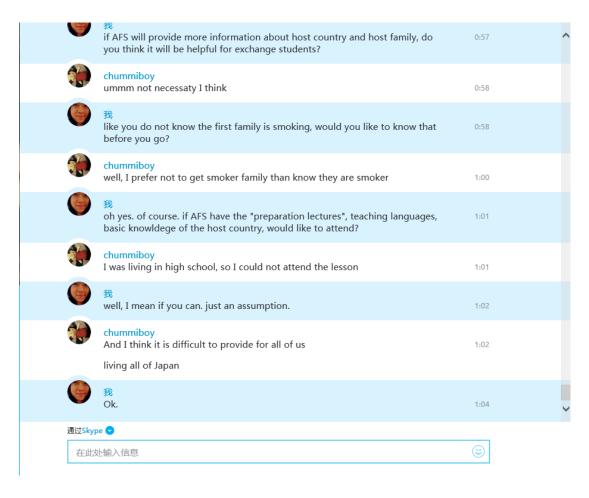


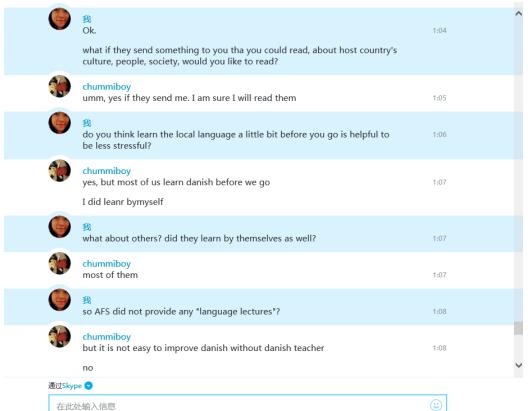
I host parents had a party restaurant

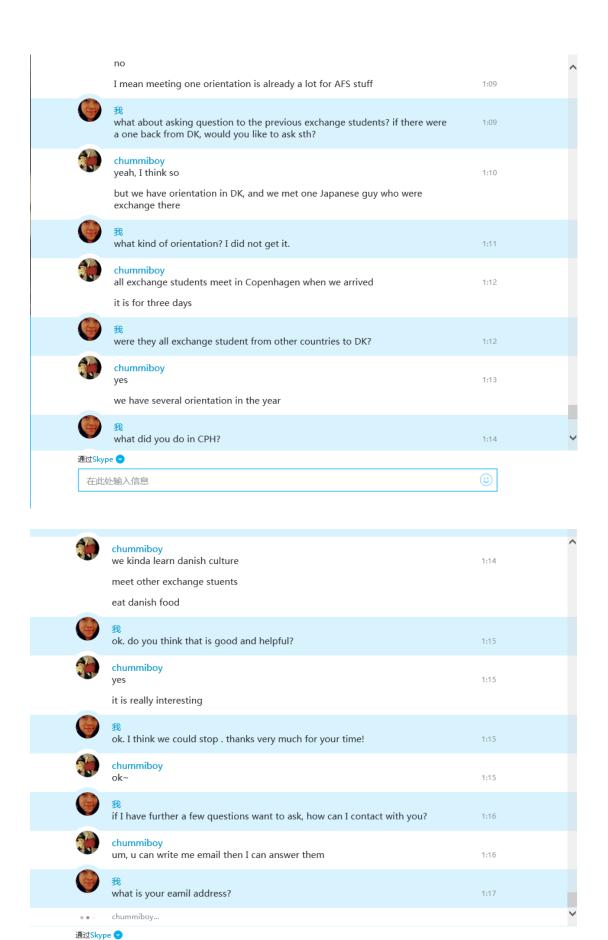












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