University of Massachusetts Amherst
ScholarWorks@UMass Amherst

Doctoral Dissertations 1896 - February 2014

1-1-1989

An analysis of the adaptation process of Korean students in selected United States colleges and universities.

Myunghee Lee Han
University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation
Han, Myunghee Lee, "An analysis of the adaptation process of Korean students in selected United States colleges and universities." (1989). *Doctoral Dissertations 1896 - February 2014*. 4439.
https://scholarworks.umass.edu/dissertations_1/4439

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.

UMASS/AMHERST
312066011470794

AN ANALYSIS OF THE ADAPTATION PROCESS OF KOREAN STUDENTS IN SELECTED UNITED STATES COLLEGES AND UNIVERSITIES

A Dissertation Presented

by

MYUNGHEE LEE HAN

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements of the degree of

DOCTOR OF EDUCATION

September 1989

SCHOOL OF EDUCATION

© Copyright by Myunghee Lee Han 1989

All Rights Reserved

AN ANALYSIS OF THE ADAPTATION PROCESS OF KOREAN STUDENTS IN SELECTED UNITED STATES COLLEGES AND UNIVERSITIES

A Dissertation Presented

by

MYUNGHEE LEE HAN

Approved as to style and content by:

Sheryl Riechmann Hruska

Sheryl W. Riechmann Hruska, Chairperson of Committee

Sidney B. Simon, Member

Larry J. Rosenberg, Member

Marilyn Haring-Hidore, Dean
School of Education

To have knowledge, you must first
have reverence for the LORD.
(Proverbs 1:7)

It is the LORD who gives wisdom;
from the LORD come knowledge and
understanding. (Proverbs 2:6)

TO MY PARENTS,

Kyunghuk Lee, my father, and Sangin Lee, my mother.

Without them, without me.

ACKNOWLEDGEMENTS

This dissertation process is autobiographical in the sense that I have been a member of the Korean overseas students sharing many aspects of the experiences and perceptions of other Korean students studying in the United States. The completion of the process is symbolic of my determination, representative of my life experiences and personal interests; it is a consequence of my luck granted through support networks and finally, a launching moment to serve humanity and to find solution to certain personal and social issues、that have to be solved within faith, hope and love.

There are many people who have inspired me to reach out and probe the environment in which my personal growth can be possible in completing this dissertation.

I am profoundly appreciative and grateful to professor Sheryl Riechmann Hruska for her sincerity, caring, warmth, sensitivity and willingness to understand and share. As a chairperson she has been a model for me of the learned and the teacher in guiding and listening to me.

Special acknowledgement goes to professor Sidney Simon, who has been very supportive and generous in his

own way. Certainly it is one of my greatest good fortune to share friendship with such a giving person as him.

Special thanks also go to professor Larry Rosenberg for his unique perspectives and willingness to give his time in guiding this dissertation. Having him on my committee with his cross-cultural experience is of much value.

I extend sincere appreciation to professor Sonia Nieto and professor Luis Fuentes in the Multicultural Program for their concern and support of my idea.

To the Korean students participating in this study, I am grateful for helping me make this study a reality. My best wishes to their academic endeavor and sojourn life in the United States.

I owe enormous thanks and love to my father, Kyunghuk Lee, and my mother, Sangin Lee who have been taking care of my little one and me during this process. My only sister, Myungsook Lee, and my only brother, Jongwon Lee, all deserve special acknowledgement for their sincere and continuous support, sharing and prayer.

My son Wonho Joseph Han has known how to support me from the beginning to the end of this process in growing up as a healthy, smart boy who is always happy within God.

Finally, every work owes credit to my husband, Tackdon Han, for his encouraging and understanding through

his intellectual and material support, assurance that I would finish, and patience to wait.

ABSTRACT

AN ANALYSIS OF THE ADAPTATION PROCESS
OF KOREAN STUDENTS IN
SELECTED UNITED STATES COLLEGES AND UNIVERSITIES
SEPTEMBER 1989

MYUNGHEE LEE HAN, B.A., KING SEJONG UNIVERSITY
M.A., KING SEJONG UNIVERSITY
M.ED., UNIVERSITY OF MASSACHUSETTS
ED.D., UNIVERSITY OF MASSACHUSETTS
Directed by: Professor Sheryl W. Riechmann Hruska

The purpose of this study was to explore the adaptation process of Korean students as they experienced the United States academic environment. The convenience sample consisting of 20 male and female Korean students from a variety of disciplines of a college and four universities in the United States was interviewed.

Three theoretical models; Raines transactional model, cross-cultural contact model and support network model, in combination, were appeared to provide an integrated conceptual framework for exploring the adaptation process of Korean students of this study.

More particularly, the findings included the following:

1. A clear distinction between the academic and socio-cultural adaptation of the students in this study was evident in terms of the Korean students' manner in managing the adaptation process. While a very clear emphasis upon academic success as their primary goal was maintained by the students, social and cultural adaptation, in contrast, was recognized as being difficult to achieve.

2. The adaptation patterns of Korean students were reflective of their values and behavioral modes resulting from their previous Korean social and cultural experiences.

3. The complexity of social and cultural experiences, which created a series of unique problems and needs for the Korean students centered around the experience of social interaction with their American faculties or students in their academic community. Patterns learned in Korea might not be successful in the United States, particularly in terms of building supportive relationship and students in this study have unique expectations and needs for support in their environment which provides the context in which more specific and continuous culture learning can occur.

TABLE OF CONTENTS

DEDICATION iv

ACKNOWLEDGEMENTS v

ABSTRACT viii

LIST OF TABLES xv

LIST OF FIGURES xvi

CHAPTER

1. INTRODUCTION TO THE PROBLEM 1

1.1 Introduction 1
1.2 Problem Statement 2
1.3 Conceptual Framework 5

1.3.1 Raines Adaptation Model 6
1.3.2 Cross-cultural Contact 9
1.3.3 Social Support Network 10

1.4 Purpose of the Study 12
1.5 Methods 14
1.6 Significance of the Study 15
1.7 Limitations of the Study 16
1.8 Definition of Terms 19

2. REVIEW OF THE LITERATURE 22

2.1 Concepts and Theories of Adaptation of Cross-cultural Encounters 23

2.1.1 Cultural Contact 24

2.1.1.1 Cultural Distance 24
2.1.1.2 Culture Shock 26
2.1.1.3 Values and Communication Patterns 28

2.1.2 Models of Adaptation 32

2.1.2.1 Process 32
2.1.2.2 Pattern 35

2.1.3 Social Support Network 38

2.2 International Students in U.S. Higher Education 41

2.2.1 Policy and Attitudes 42
2.2.2 Difficulties in Command of English 46
2.2.3 Social Support Network 50
2.2.4 Counseling 54
2.2.5 Academic Advising 57
2.2.6 Guidelines for Counselors and Academic Advisors 60

2.3 Korean Cultural Patterns 62

2.3.1 Culture and Values 62
2.3.2 Korean Confucian Value Orientation .. 65
2.3.3 Confucian Thoughts 69

2.3.3.1 Fundamental Ethic Codes 70

2.3.3.1.1 In (Humanity) 70
2.3.3.1.2 Yie (Propriety) ... 73
2.3.3.1.3 Hyo (Filial Piety). 76

2.3.3.2 Educational Theory 80

2.3.3.2.1 Ideal Personality of the Educated Person 80
2.3.3.2.2 The Learning and Teaching Experience of the Confucian 83

2.3.4 Emotional and Behavioral Patterns of the Korean 88

2.3.4.1 Patterns of Interaction 88

2.3.4.1.1 Deok Personality... 88
2.3.4.1.2 Filial Piety and Intimacy 90
2.3.4.1.3 Ideal Personality of the Teacher 92

2.3.4.2 Behavioral Patterns 96

2.3.4.2.1 Belongingness 96
2.3.4.2.2 Empathy 98
2.3.4.2.3 Dependency 103

2.4 Summary 106

3. METHODS 109

3.1 Purpose of the Study 109
3.2 Rationale for Use of the Interview 110
3.3 Study Population 112
3.4 Design and Development of the Interview Protocol 113
3.5 Collection of Information 115
3.6 Pilot Study 118
3.7 Treatment of Information 120

4. PRESENTATION AND ANALYSIS OF FINDINGS 124

4.1 Introduction 124
4.2 Table of the Personal Information of the Subjects 126
4.3 Presentation of the Case Studies 130

4.3.1 Case of Mr. B 132
4.3.2 Case of Mr. K 138
4.3.3 Case of Mr. P 143
4.3.4 Case of Ms. I 148
4.3.5 Case of Ms. J 151
4.3.6 Conclusion 156

4.4 Analysis and Presentation of the Adaptation Experiences as Reported by the Subjects 161

4.4.1 Commitment to the New Environment in Relation to the Subjects' Expectations and Motives..... 164

4.4.1.1 Findings 165
4.4.1.2 Interpretation 171

4.4.2 Developing Strategies for Acquiring Support Resources and the Reality of Support Network 173

4.4.2.1 Findings 174
4.4.2.2 Interpretation 182

4.4.3 Acknowledging Transitional Losses and Adjusting Expectations 187

4.4.3.1 Findings 188
4.4.3.2 Interpretation 194

4.4.4 Establishing Priorities in the New Environment 197

4.4.4.1 Findings 197
4.4.4.2 Interpretation 202

4.4.5 Patterns of Transposing Identity ... 205

4.4.5.1 Findings 205
4.4.5.2 Interpretation 213

4.4.6 Aspects of the Cultural Experiences.. 216

4.4.6.1 A Personal Sense of Loss in the American Socio-cultural Environment 218
4.4.6.2 A Dissatisfaction with the Interpersonal Interaction with American Faculties and Students 225
4.4.6.3 Interpretation 230

4.5 The Survey Questionnaire Results 236
4.6 Summary 238

5. CONCLUSIONS AND RECOMMENDATIONS 246

5.1 Introduction 246
5.2 Conclusions 247
5.3 Recommendations and Implications 265

5.3.1 Implications for Program Planning .. 265
5.3.2 Implications for Future Research ... 269

APPENDICES

A. Pilot Study Feedback Questions 273
B. Letter from the Chairperson of Committee 274
C. Consent Form 275
D. Survey Questionnaire 277
E. Interview Questions 280
F. Theoretical Basis of Interview Questions 283
G. Sample of Interview Transcript Analysis 284

BIBLIOGRAPHY 289

LIST OF TABLES

1. Personal Information of the Subjects 127

2. Adaptation Experiences of the Five Subjects in Case Studies 157

LIST OF FIGURES

1. Raines Adaptation Model..... 7

2. A Probing Paradigm for Transitions 117

CHAPTER 1

INTRODUCTION TO THE PROBLEM

1.1 Introduction

Cross-cultural exchange programs offer the opportunity for cross-cultural contact and understanding of the cultural backgrounds of international and host-country students. The Institute of International Education (IIE) reports an annual census of international students in its publication "Open Doors". The 1987-1988 census reported 349,609 international students, accounting for 3% of U.S.higher education enrollments, and this number has continued to grow. Such a large number of international students presents a challenge to host nations and campuses. A rapid increase in the number, plus the fact that a large number of these individuals have come from non-Western nations, has brought special attention to the needs of this population while requires additional tasks in the part of faculties and student personnel to provide a more effective support for better adaptation of this student population.

Adaptation is something which is done by human beings in the interaction with their environment [White, 1974]. By definition, adaptation as it relates to the international students, is an alteration in the structure of function of a student by which the student becomes better fitted to survive in his/her new environment. Therefore, the focus of this study is to explore the self-reported adaptation process of Korean students as they simultaneously make the transition in the United States academic and socio-cultural environment.

1.2 Problem Statement

During the last four decades, a great deal of interest has been exhibited in the adaptation process of cross-cultural sojourners including international students. Such interest has been demonstrated by a vast amount of research literature.

The early models of adaptation concentrated the more noxious aspects of cross-cultural contact. Park's view [Park, 1928], "Marginal Man", tries to explain the problems encountered by persons caught between two cultural systems, not belonging to or fully accepted by either group. The notion of "Culture Shock", introduced by Oberg [1960], also suggests that entering a new culture is a potentially confusing and disorienting experience.

The most widely cited theory can be the "U-curve" hypothesis by Lysgaard [1955]. He defined adjustment as a process over time which seems to follow a U-shaped curve; adjustment is felt to be easy and successful to begin with; then follows a crisis in which one feels less well adjusted, somewhat lonely and unhappy; finally one begins to feel better adjusted again, becoming more integrated into the international community. This U-curve hypothesis leads to another W-curve hypothesis, which suggests that cross-cultural sojourners progress through four main phases; an initial state of spectator phase with high satisfaction, followed by an involvement phase, and then, adjustment and re-involvement with low satisfaction when they worry about returning home and finally followed by a gradual improvement leading to re-adjustment [Gullahorn and Gullahorn, 1963].

All of these models, however, have implications that cross-cultural interaction is stressful, and a number of investigation have refuted these concepts and models with criticisms that they lack statistical significance and are based merely on tentative data [Hull, 1978; Church, 1982]. More recently, theoretical models of the sojourn experience have proposed programs of preparation, orientation and acquisition of culturally appropriate social skills, in an attempt to approach them in a more theoretical and integrated way. Bochner's "culture

learning" model [Bochner, 1982] states that the major task a sojourner faces is not adjusting to a new culture but learning its salient characteristics. According to Argyle [1979], cross-cultural problems arise because sojourners have trouble negotiating in certain social situations. Therefore, it is necessary to first identify the specific social situations that trouble a particular sojourner, and then to train the person in those specific skills they lack.

Value differences, on the other hand, could also account for the distress experienced by the cross-cultural sojourner. Studies of cross-cultural values note the effects of culture and value system on the individual [Zavalloni, 1980], as well as value differences between cultures, groups and an individual [Ng et al., 1982; Hofstede, 1984].

Much of the literature, however, concerning the adaptation of the cross-cultural sojourner leads to the needs of a further development of theories and concepts concerning the adaptation of international students in a more integrated way. Those theories and concepts, therefore, could give answers to the questions such as the following; under what actual conditions does socio-cultural adaptation occur, and from what kind of social support and social networks can the sojourner find a source of cultural and social information?

On the other hand, it seems also necessary to identify the sojourner's own cultural patterns which carry the values of their society because these patterns could have a certain connection with their adaptation patterns and the degree of satisfaction they feel in a new society.

1.3 Conceptual Framework

Adaptation is defined as the satisfaction of needs related to survival or the process whereby an individual accommodates to an environment. Adjustment and assimilation are necessary components of adaptation [Surdam and Collins, 1984]. Adaptation contrasts with adjustment in as much as adaptation is reserved for "the more profound, internally acknowledged orientation to growth and development articulated by adaptors and the strategies implemented to maintain and enhance the growth orientation" [Jordan, 1981: 30].

The conceptual framework of this study focuses on the phenomena of adaptation. A model designed by Raines [1979] was used as the primary context in which the adaptation of Korean student in selected U.S. colleges and universities was identified and analyzed. The two other frameworks for analysis were that of cross-cultural contact and social support network.

1.3.1 Raines Adaptation Model

In the late 1970's, Raines and a selected group of College Personnel students at Michigan State University began to investigate the adaptation process of students to the college environment. It was assumed that if a clearer understanding of the transition process could be made, specific programs addressing the needs of these students might be implemented. A series of interviews conducted with students generated a preliminary list of areas which were reported as important to be confronted if students were to effectively cope. This list was revised as ongoing interviews with different groups of students were conducted.

Through the investigation, certain commonalities emerged. These common transactions were identified as: 1) developing support, 2) adjusting expectations, 3) prioritizing goals and 4) transposing identity.

In light of this research, Jackson [1978] undertook a study of the adaptation process of 40 minority students to see if there were discernible differences for them in their adaptation in contrast with the findings of Raines and his associates. The study confirmed the Raines model but also found that "level of commitment" also played an important role in the adaptation process. Therefore the expanded list of adaptive transactions including

"activating commitment" was used in later researches [Jordan, 1981; Cadieux, 1983].

In the Raines' model, the concept of life transition is used to provide a situational context for the adaptation process. The term "transition" is used to signify a passage or change from a place, state of being, activity, or set of circumstances, to another [Jordan, 1981]. The model of adaptation states that all adaptors experiencing a life change must negotiate a number of transactions (specific tasks or behaviors that help a person negotiate a fit with his/her environment) to successfully adapt to a new environment. This model is divided into two phases, coping and transformation. Each of these phases is again divided into specific transactions (See Figure 1).

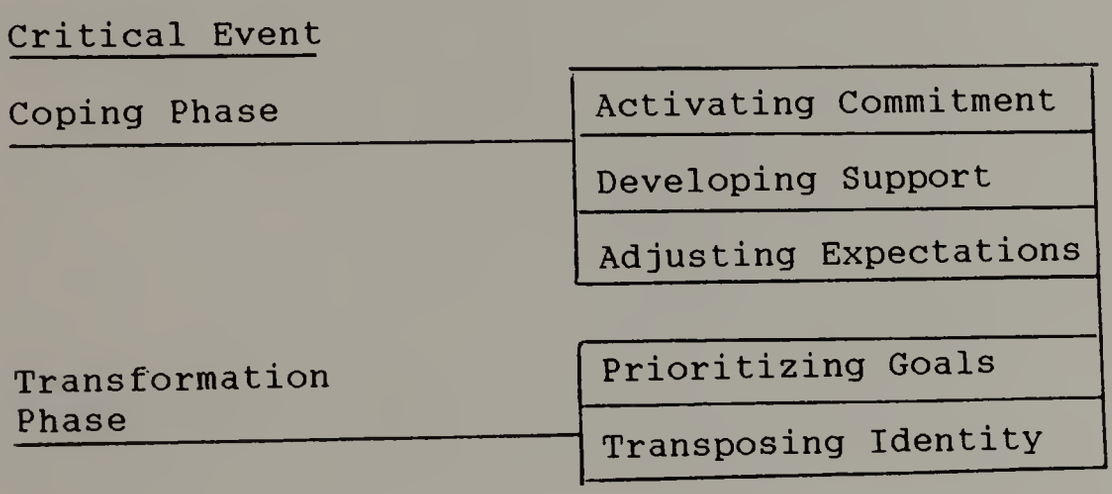

Figure 1. Raines Adaptation Model.

Cadieux [1983] used this model as a context with which to examine the adaptation process of the Korean graduate students during their first five months of attendance. The information obtained from the subjects indicated that a movement by the subjects from the coping phase into the transformation phase of their academic adaptive process was evident while the social and cultural adaptation evidenced no movement beyond the coping phase in this area of their lives [Cadieux, 1983].

This study, however, has some limitations. The sample size was so small. Six graduate students in one university and only the beginning of the sojourn period were examined. Also, in interpreting the students' adaptation process, the researcher took no conscious effort in keeping the Korean cultural perspectives in mind. These problems hindered the possibility of gaining clearer research outcomes through Raines' adaptation model.

These limitations, however, are regarded as a methodological weakness rather than a theoretical problem since the model itself appears promising for describing dimensions of the initial adaptation process of Korean graduate students. Therefore, Raines adaptation model which already had been shown to be applicable in analyzing adaptation of Korean graduate students provided this study with a context through which to examine the patterns of

adaptation of Korean student, both in academic and socio-cultural domains.

The Raines model, however, did not seem to be sufficient for this research which attempts to not only describe the adaptive phenomena of Korean students but also account for them in a cross-cultural context. Therefore, the concepts of cross-cultural contact and support network were used to see if they could give clearer explanations for the adaptive experiences of Korean students.

1.3.2 Cross-cultural Contact

It has been proposed that through cross-cultural contact, sojourners would experience cultural difference which refers to the difference of social and physical attributes between two cultures. International student can feel the cultural difference in terms of the non-tangible part of the cultural elements as well as physical attributes such as food, climate and so on. For instance, the differences both in verbal and non-verbal aspects of social interaction could heighten student's perception of the cultural difference.

"Culture shock" [Oberg, 1960] concept could be related to a more psychological approach to the cultural difference perceived by the sojourners which describes

somewhat strong psychological reaction to the unfamiliar environment-new culture. The concept of "culture-distance" [Babiker et al., 1980] also refers to the degree of alienation, estrangement and concomitant psychological distress which is a function of the distance between the students' own culture and the host culture.

After all, the degree to which Korean international students feel comfortable in the U.S.A. will relate to the nature and extent of the discrepancies that they encounter. When the environment satisfies their basic needs and abilities and is congruent with their already developed systems of beliefs, attitudes and values they should feel more satisfied and adapted than when the person-environment fit involves serious discrepancies that may demand resolution.

1.3.3 Social Support Network

It is also the premise of this study that social support network buffers or protects against the change in life such as sojourning in foreign country. The social-support hypothesis is not so much concerned with origins of stress as with its alleviation and predicts a close positive relationship between the quality and quantity of support from others and the ability to cope with stress.

As mentioned earlier, problems due to the cultural differences experienced by the international students need to be modified or resolved in the light of more accurate information. If this is to happen, obviously a network of social interaction within the host community needs to be expanded. Researchers [Klineberg and Hull, 1979; Bochner, Mcleod and Lin, 1977] have found that the degree of social interaction between the host national and the international students is positively related to the latter's adjustment and satisfaction.

Although there is no agreed-upon taxonomy of support features, it is agreed that support is multidimensional, having such dimensions of affective, instrumental components, in general. It may well be that different dimensions of social support are important for different people at different times. Even though it is not being claimed that social support is the only or even the major factor in explaining the degree of adaptation of international students, it could provide a conceptual framework within which to interpret many of the aspects of the sojourn experience of Korean students.

This study will explore the usefulness of these model and concepts; Raines adaptation model and concepts of cross-cultural contact and social support network will help in identifying the problems and needs underlying the adaptation process of Korean students. In combination,

these three models may provide a richer culture-conscious theoretical framework.

1.4 Purpose of the Study

The purpose of this study is to explore the adaptation of Korean students as they sojourn in the United States and also attend college or university. More specifically, the purpose is to describe the patterns of their adaptation process, to analyze the themes they present as critical for them in the sojourn period, to learn more about the nature of transition experiences in general, and to identify factors which impact on that process.

A model and concepts used to analyze and describe this process are those of Raines adaptation model and concept of cross-cultural contact and support network. Instead of placing emphasis on the problems in the psychological functioning of the individual, which has been the approach of many previous researchers, this study focuses more on ways of coping with the difficulties resulting from cross-cultural contact. Since the adaptation process can be better understood through reflections on Korean cultural perspectives which these students may have internalized and come with to the U.S.A,

an analysis of Korean culture also provide content for the analysis.

The following research questions guide this study:

1. Is there a common identifiable pattern in the adaptation process of these Korean students?
2. What is revealed in the self-report data through an application of Raines model for analysis?
3. What are the cultural experiences of this group of Korean students through their cross-cultural contact in the United States?
4. In what ways, have social support networks played a role in positive adaptation for these Korean students?
5. What is missed in the existing model and concepts? What are ideas for a more comprehensive model for understanding the adaptation process of Korean students?

The purpose of this study is not to refute the validity of existing model and the theoretical frameworks, but to provide a helpful conceptual context in analyzing and understanding the adaptation process of Korean students. In relation to those literature and materials in the areas of adaptation, international students, and Korean cultural patterns, the self-reported experiences of these students are examined in order to provide a matrix for analysis and a means to produce hypotheses for further

work in the field. It is also hoped that findings of this study will contribute to establishing a refined conceptual framework for adaptation process of particular ethnic group such as Korean-Americans in the United States.

1.5 Methods

Semi-directive in-depth interviewing was conducted to obtain information from Korean students attending selected U.S. colleges and universities. The participants received two letters: One from the chairperson of the researchers' committee, another from the Researcher (see Appendix B and Appendix C). This pro-interviewing process intended to ask the Korean students to participate in this study while providing information about the purpose and significance of the study. A consent form which was combined with the letter from researcher was used to assure informed consent and to address confidentiality issues. Interview questions (see Appendix E and F) which are open ended were constructed by the researcher and were revised according to the feedback from the pilot interviews (see Appendix A).

The interview was held in Korean and audio-taped. The obtained information, which was transcribed into English, was analyzed according to the Raines adaptation

model, the concept of cross-cultural contact and support network (see Appendix G).

1.6 Significance of the Study

The attitudes and adaptation of international students are complex, meaning that cultural, social structural and personality factors all affect their adaptation process in the host country. Despite much of the research conducted on international students as a group, there has not been much research done on a specific population (ethnic group); and some of the findings of these investigations may not be appropriate to be applied to another group of international students. Therefore it could be assumed that Korean international students confront a unique kind of life situation in the U.S.A. sine unique socio-cultural background, in combination with certain situational factors (eg, language difficulty, gender), could also produce a special kind of adaptation pattern among Korean students in the American colleges and universities.

Consequently, it was one of the necessary tasks to explore the adaptation phenomena of Korean students thorough some sort of conceptual frameworks which might be of help to describe and explain the findings in a more theoretical and integrated way.

Findings of this study are expected to contribute to the establishment of a refined and more concrete conceptual framework concerning adaptation phenomena of Korean Americans. Future comparison studies on international students across cultures could also provide professionals in the field, such as university counselors, faculties, advisors, with a greater depth of understanding concerning common or unique patterns of adaptation process of international students.

1.7 Limitations of the Study

The limitations of any study, according to Jordan [1981], grow out of three general areas: the limitations inherent in the investigator, the qualifications of the design and methodology used and the finiteness of the population used or material analyzed in terms of more general applications of knowledge exacted.

In the case of this study, the investigator is a member of the population and shares many aspects of the experiences with the subjects. Although that is, in one sense, an advantage, in another sense, assumptions could result as a by-product of experience and blind spots emerging with familiarity. Other than a definite advantage in rapport with subjects interviewed, those assumptions may possibly led the subjects to focus on certain aspects

of the experiences while missing some other parts, especially where common experiences were shared.

A possible gap exists between what the subject said in Korean and what the investigator transcribed and translated in English. Since the Korean patterns of communication appear indirect and circular [Kaplan, 1980] translating what the subject said into English needed lot more cautious approaches when attempting to have those statement more straightforward and clearer. In this process of clarification, some additions and revisions were inevitable which, on the other hand, might possibly cause some missings or distortions about what the subject meant.

The methodology and the design of the interview experience are based on the current literature, schools of thoughts and conceptual framework in the field. Nevertheless, they might have limitations in the methodological effectiveness in reaching objectives. Assumptions exist in the structuring of interview questions which might permit certain types of information to be shared. Another aspects of perceptions and insights would be elicited from the same experiences with other questions, if any.

There has been a conscious effort on the part of the investigator to ensure objectivity in describing and analyzing interview materials. However, there remains a

possible limitation in the fact that only this investigator reviewed the research data obtained in depth and selected the themes for analysis. The same data would have elicited different range of insights and conclusions if reviewed by other readers.

The nature of the process of adaptation is in itself vast from the psychological, social and cultural aspects to the small transition process. This study seeks only to present a very limited piece of that reality exploring the perceptions and patterns of adaptation as self-reported by the subject and do not attempt to measure the actual degree of adaptation of the subject to his/her environment.

This study is limited to full-time Korean students attending colleges and universities located in the selected regions of the United States during fall term, 1988 and spring term, 1989. In terms of study population and their schools, these represent a very small situation in the light of the multiplicity and diversity of the experiences of the Korean students in the United States. It is possible that non-participants and students in other institutions may indicate different aspects of adaptation experiences. Therefore, the conclusions of this study are generalizable in the strictest sense to those subjects studied.

1.8 Definition of Terms

Adaptation: An alteration in the structure or function of a person by which the person becomes better fitted to survive in his/her new environment. Adaptation is differentiated from adjustment on the part of the researcher. Adaptation as used and applied in this dissertation defines a fit of the individual and the environment that is not only superficially observable in terms of coping behavior but is internally acknowledged by the adaptor. Thus the fit is at a deeper level than merely the surface level and is indicated by change in the roles and self-definitions reported by the individual.

Adjustment: Process by which individuals maintain the equilibrium among the needs and obstacles in their environment in a specific and task-oriented manner and at the surface, superficial, and observable levels.

Transition: It is used to signify a passage or change from one place or state, or act or set of circumstances to another. A transition occurs when an event or non-event results in a change in assumptions about oneself and the world, and thus requires a corresponding change in one's behavior and relationships.

Adaptive Transaction: Specific tasks or behavior that help a person negotiate a fit with his/her environment.

Cultural Distance: The distance between two cultures based on their social and physical attributes. The cultural distance could be the cause of consequent degree of alienation and estrangement.

Culture Shock: Anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life. Culture shock, however, has been seen as a normal reaction, as part of the routine process of adaptation to cultural stress and
the manifestation of a longing for a more predictable, stable and understandable environment.

Social Network: A unit of social structure that includes a set of nodes and a set of ties connecting these nodes-where the nodes may be persons, groups, corporate entities, or other institutions.

Social Support: Social forces in the natural environment that contribute to the maintenance and promotion of people's emotional and/or physical health. This idea is based on the premise that human attachments are structured as systems of support, and that resources are exchanged among the members of these systems.

International Student: Anyone enrolled in United States college or university who is not a citizen or an immigrant. An international student must obtain a visa

showing his/her classification as, for example, unsponsored student (F-1 visa), exchange visitor (J visa), or dependent of an unsponsored student (F-2 visa).

Sojourn: It is defined as a temporary stay at a new place and assumed to be an unspecified amount of time spent in a new and unfamiliar environment. Sojourner denotes overseas students, tourists, traders, missionaries and diplomats and so on.

CHAPTER 2

REVIEW OF THE LITERATURE

This chapter is divided into three major sections containing a review of the literature related to this study.

1. Concepts and theories of adaptation of cross-cultural encounters
2. International students in the United States
3. Korean cultural patterns

The first section will provide theoretical perspectives to help identify the problems and issues concerning international students in the United States. The literature noting such problems is then comprehensively reviewed in section two. Section three provides an explanation of Korean cultural values and patterns. This information will be of value in providing a more specific conceptual framework on which the adaptation process of Korean students in the United States could be probed and explained.

2.1 Concepts and Theories of Adaptation of Cross-cultural Encounters

Contact between culturally diverse individuals has an ancient tradition. Travelers in a contemporary culture contact are called as "sojourner". A "sojourn" is most often thought to be an unspecified amount of time spent in a new and unfamiliar environment. There are many types of sojourners: business people, diplomats, the armed forces, students, voluntary workers, missionaries, and so on [Furnham and Bochner, 1986].

It is obviously important that these sojourners adapt to the new culture in order to operate effectively. The patterns of adaptation may differ depending on the sojourners' purpose, time-frames, own cultural background and fit in the new culture. In that sense, the adaptation of international students could take place on different levels compared to that of others, and may be characterized by many different identifiable influence factors, as well as various patterns of adaptation.

Since the purpose of this study is to identify and explain the adaptation process of the selected group of international students-Korean student, conceptual perspectives are needed by the researcher to help understand the Korean students' adaptation to the American academic and social-cultural milieu. To review and

integrate existing concepts and theories of adaptation related to the general international student population will provide a starting place for understanding the experience of Korean students.

The next segment of this chapter will describe the theories concerning the process and patterns of adaptation and influencing factors from a cross-cultural perspectives.

2.1.1 Cultural Contact

2.1.1.1 Cultural Distance

Researchers have introduced the concept of cultural distance to account for the amount of distress experienced by a student from one culture, studying in another. Babiker et al. [1980] hypothesized that the degree of alienation, estrangement and concomitant psychological distress is a function of the distance between the students' own culture and the host culture. They devised a Cultural-Distance Index (CDI) which they hoped to provide a fairly objective assessment of disparity between the two cultures uncontaminated by the subjects' own perception of these differences or feelings about them. Items included variable such as climate, clothes, religion, food, and family structure. The instrument was then used on 121

international students at Edinburgh University to investigate the possible association between cultural distance and medical consultations, and symptoms and academic success in examinations. Correlational analysis showed that cultural distance was significantly related to anxiety during the Easter term and the total number of medical consultations during the year but not to examination success. The authors argued that the relationship between the CDI and medical consultation may mean that culturally distant students perceived the health services as an approachable safe heaven, or that they do suffer more physical illness, or that the opportunity of free and expert medical check-ups is being utilized [Babiker et al., 1980].

A number of methodological questions can legitimately be raised about the designed development of the instrument. The validity of the eleven parameters of the CDI (climate, clothes, language, educational level, food, religion, material comfort, leisure, family structure, courtship, and marriage) is in question. Some items may be more important than others in identifying the degree of cultural distance. Moreover, other abstract aspects of culture such as value systems may be far more important than certain concrete indices such as foods or educational level.

Despite these limitations, the CDI, however, could be of value in terms of that it was the first attempt to measure cultural distance. It seems a worthwhile attempt to develop a some kind of index of cultural distance to test the assumptions that cultural difference could cause the adaptation problems in international students.

Furnham and Bochner [1982] conducted a similar study and found that the degree of difficulty experienced by sojourners in negotiating everyday encounters is directly related to the disparity between the sojourners' culture and the host society. They argued that the stress experienced by international students is due largely to their lacking the requisite social skills with which to negotiate specific social situations.

2.1.1.2 Culture Shock

More psychological approach to the cross-cultural contact model seems to be the theme of culture shock which describes a psychological reaction to the unfamiliar environment-new culture.

Culture shock has been variously ascribed to a sudden shift in the contingencies that customarily reinforce social behavior; to a lack of knowledge or uncertainty about mutual expectations; to rigid personalities unable to accept change; to value-

differences leading to negative evaluations of the new culture; to status loss; to the noxious effects assumed to be inherent in change per se; to difficulties with diet; to the lack of social support systems in the new culture; and to other factors that make life in the new society, particularly the interpersonal side of it, uncertain unpredictable and generally unpleasant [Furnham and Bochner, 1986].

The anthropologist Oberg [1960] was the first to have used the term. The mentioned six aspects of culture shock are:

1. Strain due to the effort required to make necessary psychological adaptation.
2. A sense of loss and feelings of deprivation in regard to friends, status, profession and possessions.
3. Being rejected by and/or rejecting members of the new culture.
4. Confusion in role, role expectations, values, feelings and self-identity.
5. Surprise, anxiety, even disgust and indignation after becoming aware of cultural differences.
6. Feelings of impotence due to not being able to cope with the new environment.

Culture shock, however, has been seen as a normal reaction, as part of the routine process of adaptation to

cultural stress [Lundstedt, 1963; Hays, 1972]. Culture shock is a stress reaction where salient psychological and physical rewards are generally uncertain and hence difficult to control or predict. Thus a person is anxious, confused and apparently apathetic until he/she has time to develop a new set of cognitive constructs to understand and enact the appropriate behavior.

2.1.1.3 Values and Communication Patterns

The differences in values that exist between many cultures have also been used to try to account for the misunderstanding, distress and difficulties experienced by sojourners in a cross-cultural contact.

Value difference, however, seem to be internal sources of conflict experienced by a cross-cultural contactor as function like external sources of conflict when two parties with different value system encounter and attempt to communicate. Value is reflected on the people's non-verbal aspects of social interaction and their language, as well. Research has shown that there are consistent and systematic cultural differences in the way in which people send and receive information, prescriptions (commands) and affect [Argyle, 1982].

Dimensions of cross-cultural differences in communication patterns are identified as follows:

Polite Usage (Etiquette)

In many Asian countries the word "no" is seldom used, so that "yes" can mean "no" or "maybe" [Brein and David, 1971]. This communication pattern could be interpreted from their attempt to continue "smooth interpersonal relationship". Some cultures use linguistic forms like "thank you" to show their appreciation, whereas in other cultures "thank you" is signalled non-verbally. A visitor from a "linguistic" culture unaware of this custom may come to regard the hosts as rude and uncouth.

In terms of the intensity with which speech is uttered is also variable. Arabs speak louder than English persons [Furnham and Bochner, 1986].

Non-verbal Communication

Non-verbal signals play an important role in communication attitudes and affect in expressing emotions, in supporting speech by elaborating on what is said, by providing feedback from listener to sender and by synchronizing verbal interactions so that the participants know when it is their turn to speak, listen or interrupt, and so on [Argyle, 1980].

Cross-culturally there are both similarities and differences in how non-verbal signals are used depending on the particular culture and behavior concerned. For example, Japanese display rules forbid use of negative facial expressions [Shimoda et al., 1978] making others feel inscrutable and/or have false impression. Levels of mutual gaze vary across cultures [Watson, 1970]. When persons from high and low-gaze cultures meet, the behavior of the low-gaze participant is interpreted as impolite, not paying attention and dishonest; while the high-gaze person is seen as disrespectful, threatening or insulting.

Spatial behavior varies between cultures; some groups standing much closer to each other than others [Baxter, 1970].

Cultures also vary in the extent to which they allow bodily contact [Argyle, 1982]. When a high-touch culture meets a low-touch one, the low-contact person is seen as aloof, cold, whereas the high-contact person may be seen intruding.

Rules and Conventions

Rules about punctuality vary from culture to culture [Argyle, 1982; Brein and David, 1971]. Americans regard someone who is never late for an appointment as more successful than someone who is occasionally late, who in

turn is perceived as more successful than a person who is always late. Exactly the opposite is the case in Brazil, where arriving late for an appointment is indicative of success [Levine et al., 1980].

In a more direct demonstration of the existence and effect of cultural differences in social rules, Noesjirwan [1978] contrasted Indonesia and Australia on three general cultural themes: first, that Indonesians valued maintaining friendly social relationships with everyone, in contrast to the Australian preference for a few exclusive relationships and personal privacy; second, that Indonesians valued conformity to the group and the community in contrast to the Australian emphasis on individuality; and third, that Indonesian's interpersonal life-style is smooth, graceful and restrained in contrast to the Australian preference for an open, direct social manner.

In sum, there is ample evidence that patterns of social interaction are not universal but that there exist systematic cross-cultural differences in communication patterns. The rules and conventions that regulate interpersonal encounters also vary between cultures. The hidden language of interpersonal interaction is a major source of cross-cultural misunderstanding and friction. The same actions will be regarded positively by one culture but negatively by the other, depending on how

congruent they were with each culture's rule structure.

In an intercultural encounter, the greater the differences that exists in the respective, culturally determined communication patterns of the participants, the more difficulty they will have in establishing a mutually satisfying relationship.

2.1.2 Models of Adaptation

Central to the concept of cross-cultural contact are questions about how people adapt to it, and how they are changed by it. Researchers have described this reactional phenomena in terms of the process and pattern.

2.1.2.1 Process

The stage-wise theory of Adler [1975] describes five stages in the development of cultural adaptation:

1. Contact: The individual is insulated by his/her own culture. Differences as well as similarities provide rationalization for continuing confirmation of status, role, and identity.
2. Disintegration: Cultural differences begin to intrude. Individual experiences loss of cultural support ties and misreads new cultural cues.

3. Reintegration: Rejection of second culture causes preoccupation with likes and dislikes; differences are projected; negative behavior, however, is a form of self-assertion and growing self-esteem.
4. Autonomy: The individual is socially and linguistically capable of negotiating most new and different situations; he/she is assured of ability to survive new experiences.
5. Independence: Social, psychological and cultural differences are accepted and enjoyed. The individual is capable of exercising choice and responsibility and able to create meaning for situations.

Adler's model, compared to the Oberg's stage development of culture shock in a previous section, presents the phenomena of cultural adaptation not only in an intraphysic level but also from the functional and behavioral perspectives. As one of the alternative view of cultural adaptation, Adler [1975] views this phenomena as a transitional experience by accepting every stage of development as a transaction contributing to one transition-adaptation to a new culture.

This transitional viewpoint is also adopted in a model of Raines [1979]. According to the Raines model, all adaptors experiencing a life change as a transition process, must negotiate a number of transactions (defined as specific tasks or behaviors) to help themselves

successfully adapt to a new environment (See Figure 1 in page 7). In the "coping phase" the first transaction is that of activating a commitment in which adaptors need to acknowledge changes in their environments as well as the need to re-affirm their decision to come to terms with this transaction. The development of a resource system is the second important transaction to be negotiated followed by adjustments in expectations to coincide with the reality of the new environment. In the "transformation phase", revising priorities means that each adaptor must decide what functions are most important to build a life pattern in his/her new environment. The last transaction, transposing life patterns, requires adaptors to reformulate their roles, activities, self-definitions, assumptions, and relationships to meet the criteria for being successful in their new environment [Cadieux, 1983].

Raines [1979] model attempts to interpret the dynamics or process of a person's adaptation from the perspectives that the dependent variable is interpersonal rather than intraphysic. Instead of constructing adaptation as something that occurs only inside the person, this model views that adaptation entails the acquisition, over time, of behaviors and skills that international students need to enact effectively their academic and social roles while adjusting expectations in their adaptation process. This model is also based on the

premise that adaptation does not mean either a total triumph over the environment or total surrender to it, but rather a on-going process toward an acceptable compromise.

2.1.2.2 Pattern

Instead of a sequential stage model Klein [1977] attempted to present a model which describes patterns of adaptation.

Four patterns were presented as the most commonly observed patterns which describe different process of cross-cultural involvement and attitude change:

Instrumental Adaptation: This is the characteristics of those with clear professional-academic goals. Major interaction and involvement are organized around specific tasks; Extra-curricular social life is continued with home through the contact maintained with fellow nationals; Major tensions and adjustments are focused on task performance; Social adjustment and contact with host are minimal and limited to professional role; Changes occur primarily to satisfy academic needs and interest. There is minimal readjustment on return home unless professional role is very different.

Identification: Involvement with host culture is the primary interest. Academic or professional goals are

secondary to cross-cultural contact and interpersonal problems are the greatest source of stress for this group. Satisfying interactions are likely to lead to positive and/or differentiated attitudes toward the host country and to shifts in identification and interpersonal style. There is danger of alienation and readjustment tensions.

Withdrawal: Initial interest is an involvement with host and academic or task purposes are secondary to goal of new experience and cross-cultural contacts; there is a shift from disappointing relations with the host culture to primary contact with fellow-nationals; efforts are directed at restoration-maintenance of national identity. This pattern represents an attempt on the part of the sojourner to cope with unsatisfying social experiences. There are negative attitudes toward and selective perception of the faults of the host culture as well as strong identification with home reference groups.

Resistance: The role of cultural ambassador is most salient; Primary social contacts are maintained with own national group or other internationals; interaction with host is organized around exchange of information about culture; there is minimal attitude change with no significant shift in national identification.

In this model, each pattern has its unique mix of costs and benefits. Instrumental adaptation and

identification both facilitate positive sojourn experiences, but alienation from home is a clear risk for identification. Identification, on the other hand, probably leads to more profound and enduring changes in outlook, including greater flexibility, tolerance and "internationalism". Withdrawal and resistance are costly because the aims of international exchange are not met and because the individual suffers. Withdrawal is probably the most stressful and frustrating of the two, and more likely to reinforce negative stereotypes of the host culture [Klein, 1977].

In sum, the various concepts and models concerning the adaptation predict that all persons entering into new relationships or social situations can be expected to develop sequential feelings of satisfaction or dissatisfaction. The nature of the transition will depend on how well the persons acquire the relevant behaviors, to what extent they can clarify their new roles, avoid role ambiguity and resolve contradictory role demands in their relationships with significant persons in these new situation.

Despite the questions concerning the validity of these theoretical models of the adaptation process of sojourners, in general, and from a single country in particular, it could be of value to have such a variety of

social psychological models to help predict and explain different adaptation profiles as a function of quite specific determinants.

2.1.3 Social Support Network

Recently, researchers have been more concerned with the functions of interpersonal relationship linked with the alleviation of stress and the ability to cope with stress. It is suggested that various types of social support provided by interpersonal relationships play a crucial role in determining a person's general adaptive functioning and sense of well-being.

Different types of relationships may provide different types of support. Findings of Hirsch [1980] indicated that multidimensional friendships were significantly related to higher self-esteem, and more satisfying socializing and tangible assistance. Here, a relationship for any individual is termed multidimensional if it involves engaging in at least two different kinds of activities important to that individual (eg., shared recreation, verbal confidences). A unidimensional relationship, by contrast, reflects involvement in no more than one kind of activity with the other that is considered important.

According to Cobb [1976], social support provides a person with three sorts of information. Those are:

1. information leading the subject to believe that a person cared for and loved.
2. information leading the subjects to believe that a person is esteemed and valued.
3. information leading the subjects to believe that he/she belongs to a social network and is provided by goods and services.

While Cobb [1976] emphasized emotional aspects of support, Caplan [1974] identified cognitive aspects of support:

> The significant others help the individual mobilize his psychological resources and master his emotional burdens; they share his tasks; and they supply him with extra supplies of money, materials, tools, skills and cognitive guidance to improve his handling of his situation [P. 6].

In a study of international students in Hawaii, Bochner et al. [1977] developed a functional model of overseas students' friendship patterns, stating that international students belonged to three distinct social networks. These are:

1. A primary, monocultural network, consisting of close friendships with other sojourning compatriots. The main

function of this network is to provide a setting in which ethnic and cultural values can be rehearsed and expressed.

2. A secondary, bicultural network, consisting of bonds between sojourner and significant host nationals such as academics, students, advisors, and government officials. The main function of this network is to facilitate instrumentally the academic and professional aspirations of the sojourner.
3. A third, multicultural network of friends and acquaintances. The main function of this network is to provide companionship for recreational, "non-cultural" and non-task oriented activities [Bochner et al.: 291-292].

Bochner et al. [1977] further noted that:

> Thus monocultural [co-national] bonds are of vital importance to foreign student....such bonds should be encouraged and, if possible, shaped to become more open to bi-and multi-cultural influences. In particular, mediating individuals who functions as links between different cultural networks, should be identified and supported. Bi-cultural (foreign student/host national) bonds should be expanded to reach beyond their initial task-oriented and instrumental function. This happens spontaneously, and ways and means should be found to capitalize on this tendency [p. 292].

Most researchers have attempted to spell out the various dimensions of support theoretically. Some have

emphasized the cognitive aspects of support while others have stressed emotional or instrumental factors. Furnham and Bochner [1986] identified three essential dimensions of support such as affective (emotional, self-esteem), instrumental (behavioral assistance) and informational (feedback). They further stated that social support has a structure (size, setting, reciprocity, accessibility and make-up of interpersonal relationships), a content (what form the help tasks such as emotional, financial) and a process (the way in which an individual develops, nurtures and uses supportive networks) [Furnham and Bochner, 1986].

2.2 International Students in U.S. Higher Education

Given the recognition of the impossibility of separating the cognitive and affective domains of learning, concern exists over the ability of international students to function effectively under the stress of living in a foreign country. Thus, it is important to obtain specific information on the problem which the international students encounter due to social and cultural differences.

Most of the research in the area of international student problems are unpublished dissertations. These studies are mostly concerned with limited population and their findings cannot be generalized. Nevertheless, we can

see many common problem areas through those studies. Therefore it is of value to assess those problems of international students and to propose strategies to meet the needs of international students who also have a right to enjoy their sojourn in the United States.

2.2.1 Policy and Attitudes

There are many political, economic, cultural and educational reasons for the United States government to welcome international students. It is entirely possible that these individuals' attitudes toward Americans, formed while they are students in the United States, will one day affect foreign relations between the United States and their countries. When these students return to their countries they will take back American culture, and they will help foster new alliance and stronger political and economic relationship [Goodwin and Nacht, 1983].

In the United States, graduate studies have been especially affected by international students, in which half of graduate enrollments in fields like engineering and computer science are made up of international students [Altbach, 1986]. However, the presence of a large and diverse body of international students in the United States does not seem to be such an enriching experience for both international and American students. It has been

pointed out that ignoring the educational and cultural needs of international students by Americans could be a divesting factor in the experience of many international students in the United States [Hechinger, 1983; Deutsch, 1970].

Kaplan [1987] doubts the existence of conscious and intelligent intervention by the administrators and other student service personnel in an academic community. He points out that the absence of standards as well as the absence of policy and philosophy have directly resulted in many problems manifested in the context of international educational exchange.

In terms of increasing numbers of international graduate students, many students, their parents, politicians and sometimes faculties have felt that this increase must be the result of weakened admission, performance, and graduating standards. Those who work closely with international graduate students know that this is not the case [Lulat, et al., 1986]. In fact, given the level of stiff competition among international graduate students for the limited places available in the relevant fields there has been a general upward rise in admission standards [McCann, 1986]. It is interesting to see a strong correlation between high international student enrollments and the research output of the highly ranked research universities in the United States [Ohio

Board of Regents, 1982: 7-14]. At the very least, what this shows is that the high international student enrollments in these universities did not affect adversely their research output and reputation as top research universities.

The negative shift of attitude toward international students is also reflected in a research project on international student policy formation [Goodwin and Nacht, 1983]. Most institutions had not thoroughly considered the academic and organizational issues associated with enrolling large numbers of international students. The views expressed by faculty were indicative of the generally passive and at times negative attitudes toward international students. It is revealed that many faculty had an underlying antipathy for international students. The main reason is that international students are a product of different educational systems and cultures. International students are described in terms such as "inscrutable" and the faculty admitted an inability "to penetrate a degree of reserve far less common among U.S. students". Faculty assumed a passive role and were reluctant to deal with this perceived quality. The second reason is the faculty's unwillingness to dedicate extra time and attention to teaching international students effectively and to understand their special needs. Another reason is that international students represent

undesirable traits to American faculty. Passivity in the classroom, unwillingness to accept objective grading, and slowness to react to classroom discussions were among the annoying behaviors listed by faculty [Goodwin and Nacht, 1983].

As indicated in the literature the traits and qualities attributed to international students by faculty and consequently used as rationale for their antipathy do exist for the most part. However, what needs to be communicated to faculty are the reasons behind what are perceived as the problems and undesirable qualities of international students. In regard to learning styles, Brislin [1981] points out that the traits attributed to international students and abhorred by faculty are learned behaviors that are acceptable, even probably mandatory or proper, in the cultures of international students. In many cultures, students learn by rote memorization and are expected to repeat the material on tests. It is natural that these students have difficulty when they are expected to "reflect upon and interpret material" [Brislin: 130]. Another valued trait in many cultures is the complete deference to authority. In such cultures the words of instructors are accepted as facts, thus international students could be dismayed when they are expected to be creative and original in their thought processes: Many international students seem to lack an

understanding of the nature of constructive criticism which is encouraged in a classroom setting. In certain cultures the role of a critic and a friend are distinct; friends do not criticize each other, particularly not in group situations where others can notice. To these students, a professor's criticism is taken as a personal condemnation, while a criticism by a class mate is viewed as a sign of rejection. In both cases, such students may perceive criticism as a denial of status which could lead to reactive feelings of isolation and withdrawal [Brislin, 1981].

This uneasy transition, however, can be facilitated by an understanding faculty willing to act on the premise that international students have special needs and require special attention.

2.2.2 Difficulties in Command of English

The ability to speak the language is by far the most prevailing concern that international students have about their educational experience in the United States. A lack of English language proficiency will affect the students' ability to accomplish reading assignments, express opinions in class where discussion is encouraged, understand lectures, and so forth.

It was found that student's adjustment varied according to their ability to use English [Hull, 1978]. Students who had satisfactory language abilities displayed more self-confidence and more successful interaction within and outside the educational environment. In a study of Surdam and Collins [1984], perceived English language adequacy was determined as one of the variables for students adaptation. Students who believed that their English was adequate on arrival were significantly better in adapting than those who were believed it to be inadequate.

Kaplan [1987] advocates the international students' status as a linguistic minority:

> It is not true that all educated people in the world actually speak English.... The absence of that high-level of proficiency does not categorically mark them as intellectually deficient....it is useful to recruit only those candidate who already possess high-level proficiency in English but doing so will reduce the pool of applicants and may eliminate bright, able individuals whose only sin is that they haven't had time to learn English [p. 28].

There is no doubt that international students those from a culture which does not value verbal expression as much as the American culture, could experience enormous stress due to the language barrier in American society which depends on language as a primary tool in

establishing any interpersonal relationship. The perceived language barrier, thus, may have a direct influence on students' self-image which are also closely related to their academic and nonacademic adjustment level. The language problem has drawn attention to itself in a roundabout way. In larger institutions, many departments, particularly science departments, use international graduate students as teaching assistants. Domestic undergraduates - largely monolingual - have voiced concern over what they have felt about the poor language abilities of many international teaching assistants. This concern has been such that in some cases state governments (recently the states of Ohio, Florida and Missouri) passed legislation mandating that international teaching assistants pass English proficiency tests [Lulat, et al., 1986].

It is true that there is an objectively verifiable communication difficulty between many international teaching assistants and their students. However, there are problems other than the purely linguistic matter. There are matters of learning style, of what is said as much as how it is said, of the role expectation for a teacher and student, and of the relationship between a teacher and student [Bernhardt, 1986]. As Pialorsi [1984] points out, the example of differences in the concept of teacher authority can be cited. Many international teaching

assistants come from cultures where the teacher is regarded as the center of authority in the classroom, yet many American university students will display little regard for the kind of social distance that the international teaching assistant expects [Pialorsi, 1984].

International students' way of approaching and interpreting course materials and subjects which American academicians may not have considered, should be valued, for it provides the opportunity for international cross-communication among future political, scientific, and academic leaders. Two kinds of understanding seem to help international teaching assistants to be more sensitive to the attitudes of American students and their own. One could be an understanding of American institutions; knowledge about the philosophy, goals, and history of the institution in which they are placed, specific information regarding the socioeconomic status and ethnic background of the students as well as the kind of education they bring with them. International teaching assistants should be given multiple opportunities to view and discuss American classrooms and classroom behaviors. By sharing critical incidents among experienced teaching assistants, they can increase the awareness of potential cross-cultural difficulties in American classrooms [Bernhadt, 1986].

It seems crucial to consider a better policy approach to the so called international "T.A. problem". Language remedial programs for international TAs could be one of those approaches which do not restrict their opportunity but promote their teaching performance.

2.2.3 Social Support Network

Many research studies have established that international students' adjustment level is positively correlated to the contact and interaction with Americans [Hull, 1978; Klineberg and Hull, 1979; Selltiz et al., 1963]. Selltiz et al. [1963] studied the effects of various factors on the development of social relations. Among the individual characteristics, the strongest relation was found to be national-cultural background. Europeans scored higher than non-Europeans on interaction with Americans. This finding might be related to: (a) command of the English language, (b) self-confidence, and (c) marital status. Since students from European countries were somewhat younger than those from non-European countries and relatively in single status, these student seem to have more opportunities to encounter American people than students not confident in language and have little time to be involved in activities other than studying and family life [Selltiz et al, 1963].

In a study of Klineberg and Hull [1979], a majority of the respondents failed to establish intimate relations with host members, and associated mainly with fellow nationals or other international students.

In Hull's [1978] study, international students whose majors were in the arts and humanities had the most involvement with Americans. As to the variable of origin, students from Western Europe indicated that their "best friend" was likely to be an American student. The students from black African countries were the most likely to report that they personally experienced discrimination. Students from Asia were the least satisfied with their overall nonacademic experiences. They were the least likely to feel that they had the opportunity to interact with Americans, and reported lack of accessibility to faculty members. A highly significant correlation between contact with Americans and attitude toward United States in a sample of Chinese students was found in a study of Chang [1973]. A substantially higher percentage of the high contact group of Chinese students had a more favorable attitude toward United States than the low-contact group of Chinese students.

Bochner [1982] places more emphasis on the source of support and would suggest that the social support and help from a host national network is of far greater importance to adjustment compared to that from a co-national network.

On the other hand, it is possible that the support coming from a co-national (who possibly shares the same language, values, religion, etc.) is qualitatively different than one from a host national. The concept of co-national is, however, extended to people from larger geographic areas that have been found to share many features. The strong preference not only for co-nationals in the strict sense but also coregionals (those who came from the same continent or geographic/religious/linguistic area) was confirmed [Furnham and Alibhai, 1985]. This tends to confirm the view that international students have limited contact with host nationals.

In a study of Leong and Sedlack [1986], international students, compared with sources of help for the American students, indicated that they were most likely to prefer a faculty advisor, a parent, an older friend or a student friend for help with educational-vocational problems. They were more likely than the students from the United States to prefer help from a faculty member, a faculty advisor, relatives, or counselors for educational-vocational problems. International students prefer to seek help for emotional-social problems from parents, an older friend, or other students and were least likely to prefer members of the clergy, psychiatrists, physicians, or faculty members. Compared to students from the United States, however,

international students were more likely to prefer faculty members, faculty advisors, and counselors for emotional-social problems. It is worthwhile to notice that international students were more likely to seek out faculty members and counselors than were American students for both educational-vocational and emotional-social problems. However, it does not necessarily mean that international students are willing to use those formal sources of help. Rather, it can be an indication of incoming international students' expectation toward these formal sources of help. Since sample students were first-semester freshmen in their orientation program, they may not have had the opportunity to develop the personal and social networks that could provide informal sources of help for them. Furthermore, when the international students left their home countries, they also left many of their personal social support systems [Leong and Sedlack, 1986].

Another possible factor in international students' interest in formal sources may be their sense of being isolated. Cultural differences on both sides may prevent international students from developing social relationships with U.S. students and limit international students' interaction to a monocultural (co-national) bond which was mentioned before. Indeed, students have found that social isolation is a common adjustment problem and

they might often be left with only one option: turning to formal sources for help with their problems.

2.2.4 Counseling

Other than the lack of opportunities for a close contact and interaction with host nationals, international students also have difficulties in seeking and receiving help from the professionals in the field. International students' emotional problems may evolve into physical problems. As early as 1962, Ward [1962] argued for the existence of "foreign student syndrome" which is characterized by vague, non-specific physical complaints, a passive, withdrawn interaction style and a dishevelled, unkempt appearance. It has been supposed that the depressed and "culture shocked" overseas students tend to somatize their problems so as to provide them with the justification to attend clinics for medical, as opposed to psychological help [Ebbin and Blankenship, 1986].

As reported, many international students attempt to obtain assistance for physical or medical problems first and assistance for personal or emotional problems last. They are generally much more reluctant than their American counterparts to initiate a counseling relationship. The reasons for this phenomena includes lack of information about counseling centers, lack of awareness of the

usefulness of counseling services, and a suspicion of the entire counseling process.

They also underutilize professional counseling because of a strong adherence to their cultural value orientation that restrains them from seeking professional help. Psychological stress within those cultures is usually handled within a socio-cultural context by family members and peers. Thus, their reluctance stems from their cultural belief system that considers it a shame and stigma for the family to seek help outside the family [Sue and Sue, 1977; Dadfar and Friedlander, 1982].

Expectations of the treatment may vary greatly among international students when they do turn to a counseling center for help. Since expectancies are learned and modified through an individual's interactions with his/her environment, it seems likely that the individual's social and cultural background will affect his/her expectancies to an enormous extent [Patterson, 1958]. International students from authoritarian cultures may expect the counseling session to be directive in format and formal because the counselor is viewed as an expert.

In a study of students from China, Africa, Iran, and the United States, students from China, Iran, and Africa expected the counselor to be an authority figure prescribing more definite and clear-cut solutions to their problems while they assumed a more passive and dependent

role [Yeun and Tinsley, 1981]. Compared with the American students, the Chinese students were less ready to assume responsibility for the counseling process and to behave in a motivated manner. Compared with the Iranian and African students, the Chinese students also expected less confrontation from the counselor, less openness, motivation, less immediacy and concreteness in the counseling process and less beneficial outcome. Behaviorally, it seems likely that Chinese students will be more concerned than students of other nationalities with the counselor being courteous, respecting their privacy, and keeping their relationship distant and smooth. It was concluded that the Chinese student's expectancies, together with their unfamiliarity with counseling as a helping resource and their reserved disposition, may partly account for their reduced optimism about professional help as an effective alternative in solving their psychological problem [Yeun and Tinsley, 1981].

Counseling, as practiced in most higher education counseling centers in the United States, is very Western in orientation and not always geared to understanding the needs of non-Western students [Sue, 1981; Wehrly and Deen, 1983]. Western-style counseling techniques that emphasize self-disclosure may be viewed as an invasion of privacy and a violation of cultural norms. Emphasis on the self as

the central focus in all decision making also contradicts many non-Western traditional value systems in which the family is the central focus in decision making [Okon, 1983]. Taken together, it could be said that cultural barriers (such as differing language, values or relation to authority) render cross-cultural counseling especially difficult.

2.2.5 Academic Advising

Most international students in the United States place high priority on academic success and view personal involvement with Americans as secondary to professional academic goals [Alexander et al., 1976; Cadieux, 1983]. It is no exaggeration to conclude that the satisfaction of international students' emotional-social needs is primarily affected by the degree of their academic achievement.

Academic advising is, therefore, a critical activity. Clearly, this academic advisement process may determine or influence the international students' academic success and the professional faculty plays a key role in this academic advising process. Rogers [1983] states that the academic advisor will be the most important and influential person a student will encounter in the course of his/her stay in the United States,

because the academic advisor may be the first person to become aware of the student's academic or personal problems.

Soraya [1980] investigated the factors which are perceived as important to the academic advisement process by the academic advisors and their international graduate students. Academic advisors reported that their personal interest in their international graduate advisees was a factor related to the academic advisement process of international students. International students, however, believed that their advisors were less interested in them than their advisors indicated. Soraya further notes that: "Interest causes heightened interaction in international communication, and one of the characteristics necessary for effective intercultural advisement is having an interest in the advisee, as a person, and as a student with specific qualities and background" [Soraya: 32].

In the study of Khabiri [1985], international graduate students also perceived that their advisors were less interested in them than their advisors indicated. International graduate students were less satisfied with the advisement process than their faculty advisors believed them to be. Faculty advisors might be indeed interested in advising international graduate students, but somehow international graduate students did not perceive this interest or misunderstood it. It is also

possible that international graduate students had different or higher expectations of the advisement process than did faculty advisors.

An ability to communicate effectively is the foundation of the advisement process. The effectiveness of advising culturally different students, therefore, could be facilitated by the advisor's general sensitivity to verbal and non-verbal communication, and by his/her knowledge of communication styles in other cultures. According to Soraya [1980], for a successful intercultural communication, two elements should be present; an awareness of different cultures and an understanding of cultural differences and similarities.

Problems of language facility of international students, on the other hand, may not be solely responsible for communication problems in the advisement process between international students and faculty advisor. As Ivey [1977] indicated, more than 85 percent of the counseling relationship involves non-verbal communication. In the advising process, which is a kind of counseling, the importance of non-verbal communication, the mutual concern of advisors and international students in communication during advisement process, indicates that advisors should be sensitive to the international students' needs and be aware of non-verbal signals that

might enhance the efficacy of communication in the advisement process [Khabiri, 1985].

2.2.6 Guidelines for Counselors and Academic Advisors

Cross-cultural communication skills are important for counselors and faculty advisors who face language barriers, nonverbal communication differences, and international students' needs for culture-specific information. Students communicate nonverbally as well through such behavior as physical distance, eye contact, gestures, and silence. A paramount criterion for effective counseling and advising across cultures, however, is a heightened awareness of one's own cultural values and the danger of ethnocentric attitudes when working with people from other cultures [Sue, 1981]. To avoid stereotyping, the unique value system of each individual must be understood, especially those qualities that are unique to a given culture. Counselors' and advisors' increased knowledge about international students' culture can lead to higher levels of empathy and ultimately improved cultural relations [Dillard, 1983]. Counselors also should acquire necessary competencies in multicultural skills either through workshops or in-service programs.

Sometimes international students may prefer to seek help from the faculty advisor than from counselor.

Academic advisors of international students may have to serve as advocates within the university community since international student prioritize academic success as their goal in coming to the foreign country and may have more dependency needs toward the advisors especially when they lack support networks in a foreign country. Thus sharing more with the international student who may have his/her academic advisor as the only person to turn to for help in a difficult time, could be more rewarding for the American faculty advisors.

Khabiri [1985] recommended that only those faculty members who volunteer and are genuinely interested in advising international students be assigned to serve as their advisors. Regular and periodical monitoring and an evaluating system for the advisement was also suggested. It was also suggested that more specific financial and academic rewards should be given to the faculty advisors who devote their time and energy to the better advisement of international students.

Locke and Velasco [1987] made some specific recommendations for those helping international students:

1. As a helper, a person needs to understand that the desire to be self-sufficient and the ability to self-disclose are often very different in international students than in American students.
2. In terms of sending and receiving signals in

communication, the helper should seek clarification before assuming that verbal and nonverbal signals are identical across cultures.

3. Helper should be aware of the locus of control of each student's culture.

4. The techniques of the helper will need to vary from the traditional methods of talking to much more direct assistance for the international student. The helper will need to structure the interview and to take more responsibility for its direction.

5. The helper should recognize that many cultures from which international students come have values that conflict with the notions of independence and self-help in personal growth and development.

It was concluded that when working with an international student, "the helper must forget that the individual is a foreign student yet must never forget that the individual is a foreign student" [Loke and Velasco, 1987: 118-119].

2.3 Korean Cultural Patterns

2.3.1 Culture and Values

Culture is an important part of a person's environment as manifested in human behavior. In other

words, human behavior is conditioned by culture. Culture is what remains of a person's past, working his/her present to shape his/her future [Rao, 1966]. Thus culture is a way of life as influenced by tradition. According to Bell and Sirijamaki [1965], a person's cultural behavior is manifested in three different ways: customs, artifacts and belief and value systems. Belief and value systems are the ideas concerning right and wrong, relations among people and the meaning of life.

As regards the impact of cultural factors on the determination of personality, Sue [1973] and Sue and Kirk [1973] implied, in their studies with Asian-Americans, that attention should be focused on cultural heritage in order to understand people's psychological perspectives and personality characteristics.

Each culture has a unique value system which distinguishes it from others. The term value, however, is a complex concept, with a variety of meanings. The psychologist focuses on individual preference, the sociologist emphasizes social symbol of order, while the anthropologist deals with cultural symbols or behavior [Bae, 1972]. According to Peterson [1970], value is a learned conception, explicit or implicit of what is desirable and it is a hypothetical contract, a criterion upon which choice, either by an individual or a group, is justified and also serves to motivate commitment and

action. The value pattern of a person is also seen as the criterion by which that individual judges the possible effects on himself/herself of any situation which may confront him/her, as well as the criterion by which he/she selects a course of action in the situation [Woodruff, 1960]. Elements of values are considered as belief, custom, religion, sentiment, social norm, and philosophy [Goldschmidt, 1959].

Remembering that tradition means an inherited pattern of thought or action from one generation to another, we recognize that traditions help in promoting awareness of common sentiments. Since traditional values are long shared and accepted by a given cultural group, it seems that the first step in understanding an individual's personal qualities in a certain culture is to understand the traditional values in that culture. This is especially true when the individuals from two different cultures is involved in cross-cultural communication. Both parties are required to be conscious about the traditional values and their impact on the manifested culturally oriented patterns of attitude and behavior.

Certainly Korean students need this sensitivity when they interact with Americans. The unique experience and traditional value systems of Korean students should be understood by the culturally sensitive counter-parts who needs to be capable of assessing the student's

psychological characteristics along with his/her strengths and weaknesses within the context of the American and Korean culture.

Since the researcher believes that the clear identification of Korean personality orientation can be an initial step toward more effective cross-cultural communication between Americans and Korean students, in the next segment of this chapter, theoretical background of Korean traditionalism and certain aspects of Koreans' emotional and behavioral patterns will be discussed.

2.3.2 Korean Confucian Value Orientation

Most Korean people have been exposed to diverse elements of Confucianism, Buddhism, Taoism, Shamanism, and more recently, Christianity. While theoretically Koreans realize the separate character of each religious thought, they also allow all of the country's spiritual beliefs to play an occasional and important role in their lives. Yun [1964] indicates that the values implicit in these three religious thoughts overlap in many area.

The inclusiveness of traditional Korean values are also represented in Bae's study [1972] on the framework of Korean traditionalism. The five value dimensions are;

1. Fatalism: the belief that events are fixed in advance for all times in such a manner that human beings

are powerless to change them, or a belief in or attitude determined by supernatural powers.

2. Asceticism: spirit of practicing strict self-denial as a means of self-discipline. This spirit was mostly a part of Buddhism, but is also inculcated in Confucianism particularly in respect to learning.

3. Filial piety: son's or daughter's duty to parents as well as to ancestors.

4. Group conformity: attitudes or actions in accordance with faithful relationships or strong identity with groups. This attitude was instructed in Buddhism as well as Confucianism.

5. Future orientation: present needs (a small need) must be denied for the larger satisfactions to be gained in the future (a great need). To the Buddhist, satisfaction comes in the afterworld; to the Confucian, satisfaction is gained in this world [Bae, 1972: 31-32].

Confucian tradition, however, has played a central role in the Korean culture as the major moral and religious teaching [Taylor, 1986]. While Buddhism, Shamanism and Christianity are strongly represented as a religion in contemporary Korea, Confucianism has remained "a way of life" in the Korean's mind. As a living philosophy, it has presented norms for people to observe in their daily lives. The deeply ingrained Confucian mode

of manners and social relations is still a major factor in the way Koreans think and act.

In Korea, Confucianism was accepted so eagerly and in so strict a form that the Chinese Confucians themselves regarded the Korean adherents as more virtuous than themselves, and referred to old Korea as "the Country of Eastern Decorum" ("Dong-bang-yie-eui-ji-kuk" in Korean), referring to the punctiliousness with which the Koreans observed all phases of the doctrinal ritual. Confucianism in Korea meant a system of education, ceremony, and civil administration. With the passing of the monarchical system in the early 20th century, only the first function remained important.

The social values of contemporary Korea could be a reflection of the Neo-Confucian doctrine of the Chinese philosopher Ju Hee (1130-1200), stated more precisely, which was first introduced into Korea in the tenth century. Neo-Confucianism combined the social ethics of the classical Chinese philosopher Confucius(551-479 B.C.) and Mencius (372-289 B.C.) with Taoist and Buddhist metaphysics and has as one of its basic assumptions the idea that the rules and practices of the ideal human association are an extension of the immutable laws of the universe. Neo-Confucianism defined formal social relations for all levels of society. They were conceived of, not in terms of the happiness or satisfaction of the individuals

involved, but in terms of the harmonious integration of individuals into a collective whole that mirrored the harmony of the order of nature [Bunge, 1981].

Neo-Confucianism was rigidly conservative and introduced inflexible precepts of Neo-Confucianism into almost every aspect of Korean daily life. It emphasized hierarchy and self-control. Instead of the concept of privacy, self-determination, or the rights of the individual, an individual's ability to control his/her passions or emotions in order to fulfill social obligation was emphasized and valued.

Today Confucianism thrives more in Korea than in any other nation. Although Confucianism has been greatly discredited since the turn of the century by both foreign and domestic intellectual movements, its basic values and premises still dominate the lives of all Korean [Lueras et al., 1981].

It can be premised that a Korean international student whose personality is oriented to the traditional Korean values of Confucianism and Neo-Confucianism in particular, could experience certain degree of cultural differences in this Western society. Therefore, in the following sections, some aspects of Confucian ideas on humanity, human relationships, and educational processes and how these doctrines are interwoven into a Korean's conscious structure, will be explored.

2.3.3 Confucian Thoughts

Confucius is the Latinized name of Kong Ja or Master Kong (551-479 B.C.). Confucius was born in 551 B.C. in the state of Lu, the cultural center of ancient China. It has been noted that the times of Confucius were marked by political and social disintegration and a widespread breakdown of morality. Given these conditions, it was natural that Confucius should turn his attention to the reform of society. Koller [1985] defines Confucius' philosophy as a humanistic social philosophy which is about human beings and their society rather than about nature. His philosophy was purely concerned with humanity and human relationships. Confucius, however, always spoke of heaven ("Cheon") with profound reverence. Even though he was not primarily a religious teacher, he seems to have been a deeply religious man. He assured that his own "power of virtue" ("Deok") was born of Heaven [Analects, 7:22]. The "Way of Heaven" ("Cheon-Do") is fundamental to Confucius' ethical thought and the foundation for his ethical system in which he works out the basic principles for his "Way of human" ("In-Do") [Smith, 1973].

The relation of a person and Heaven is no better exemplified than in his autobiographical note in the Analects: "At fifteen, I set my heart upon learning. At thirty, I was firmly established. At forty, I had no

perplexities. At fifty, I knew the will of Heaven. At sixty, I was ready to listen to it (truth). At seventy, I could follow my heart's desire without transgressing what was right" [Analects, 2:4]. The life portrayed is one of living Heaven's Way. Confucius realized that the one thing above all others that characterized the nobleman was a person's understanding of the Decree of Heaven [Analects, 20:3]. The mean person, on the other hand, does not know the Decree of Heaven and so does not fear it [Analects, 16:8].

According to Confucius, the goal for the individual is the development of personality until the ideal of a perfect human being, a true gentleman, a sage ("Seong-In" or "Kun-Ja") is reached. Since these ideas molded a mode of thinking and a way of life for people in the Confucian tradition, it is necessary to give a more detailed examination of the ethical concepts which lie at the heart of Confucius teaching.

2.3.3.1 Fundamental Ethic Codes

2.3.3.1.1 In (Humanity)

Of all the virtues which characterize a true gentleman, "In" is supreme in the teaching of Confucius. The word "In" has been variously translated as love,

goodness, humanity, benevolence, moral character, human-heartedness, and kindness. According to Confucius, what makes human beings uniquely human is "In". When Fan-Chi asked about "In", Confucius replied, "love men". Then he asked about wisdom, and the Master said, "know man" [Analects, 12:22]. This is why the Confucius way is essentially the way of "In", or human heartedness.

The doctrine of "In" is the central thesis of the whole system that Confucius developed, and all else is deduced from this governing doctrine: his ethics, his politics, his life ideal. Its ideograph is composed of two chinese characters- "human" (人) and "two" (二)- signifying that there should be a correct procedure in human relationships, a proper way for people to meet each other. Confucius maintained that human relations should be based on the moral sentiment of "In", leading to positive efforts for the good of others. Although "In" is a perfect moral attitude, in fact, it is the combination of all the virtues and could be strived after and a measure of attainment can be reached by all men. Since "In" is so important that "a true scholar would rather sacrifice his life in order to realize `In'" [Analects, 15:8], Confucius suggested methods to attain this. Strenuous moral effort can help one to increase in "In". Such moral effort involves self-cultivation, love towards others, and the continued practice of goodness. To practice this self-

cultivation implies following a standard, a measure of what is right. Such a measure is supplied by what is generally accepted as fitting, and that is "Yie" (propriety), or the mores of polite society [Smith, 1973]. This is what Confucius meant when he taught that "`In' is a self-denial and a return to propriety (`Yie')" [Anelects, 12:1].

As said earlier, "In" also consists of loving others. This idea of "In" may be expressed in the conception of "Hyo" (filial piety), and "Je" (fraternal love). These two concepts express the same unselfish human feeling and Confucius, with a keen sense of reality and practicality, made these two virtues the cornerstones of the social structure as well as the bond of social solidarity and the connection between succeeding generations. There are two other similar concepts which are also the expressed virtues of In. These are "Chung" (royalty), and "Sheo" (consideration; altruism). The former means the entire devotion of oneself to the best interests of others, and the latter means never doing to others what one would not wish done to oneself. Furthermore, the latter means the state of mind when one is in complete understanding and sympathy with the outside world [Chai and Chai, 1965].

It is a Confucius thought that virtue does not grow in a vacuum, but only by benevolent conduct in the

practical affairs of everyday life. While In is the leading ethical concept in Confucius thought, as a sum of all virtues, in the formation of the character of the ideal "princely man" ("Kun-Ja"), it stands with many other essential qualities which Confucius stressed again and again in his teaching.

2.3.3.1.2 Yie (Propriety)

Confucius recognized that more immediate and concrete guides to action are needed in everyday life. These guides he formed became the rules of propriety ("Yie") governing customs, ceremonies, and relationships established by human practice over the ages. So "Yie" is an externalization of "In" in a specific social context. Since the cultivation of good manners can be attributed to the attainment of perfection of personality, Confucius thought that the study of the rules of proper conduct for the nobility was invaluable.

Since man's behavior is governed by a mind which includes the emotions which are incapable of being totally suppressed, two things are necessary. The first is to bring about an inner harmony of the mind so that each emotion, as it arises, is given a fitting outlet. No emotion must be allowed unbridled expression, but one must seek to cultivate a balanced harmony within the mind

itself. In this pursuit the melodies, harmonies and rhythms of music are of great value. The second thing necessary is to bring external restraints upon men's conduct so that it will be fitting and right. This is the function of the study of propriety, the rites and ceremonies, the usages of polite society [Smith, 1973]. Yie may be translated by religion, ceremony, deportment, decorum, propriety, formality, politeness, courtesy, etiquette, good form, good behavior, good manners, and the rules of proper conduct.

The concept of "Yie" can be explored both from the point of view of its history and from the point of view of its content. The earliest notion of "Yie" was religious, and was concerned with rites for religious performances. It soon came to denote other rituals, such as marriage, and military and government festivals. The second notion of "Yie" refers to a customary code of social behavior. "Yie" is the customary law, or common morality. "Yie," in this sense, takes the place of written law, although it differs from written law in that it is positive rather than negative ("do this", rather than "don't do this"). The third, and extended, meaning of "Yie" is anything which is proper in the sense that it conforms to the norms of humanity ("In"). It is this third sense of "Yie" that is of most importance for understanding Confucius. All the meanings of "Yie" indicated above refer to public and

ceremonial acts which constitute the important rituals of life. The rituals may be as simple as the exchange of greetings, or the practice of good table manners, or as complicated as the mourning rites for a deceased relative. Regardless of complexity, however, ritual acts have a ceremonial dimension which emphasizes the social and public character of human action. Ceremony is public in the sense that it involves at least two people in relationship with each other. Furthermore, ceremonial action, because it is out in the open, not private or secret, emphasizes the openness of the participants to each other [Koller,1985].

When Confucius said, "To master oneself and return to "Yie" (propriety) is "In" (humanity)" [Analects, 12:1], the self-mastery refers to the self-development that overcomes selfishness and cultivates the inner qualities of humanity that include sincerity and personal rectitude. "In" is the basis of "Yie" and what makes "Yie" a standard of conduct is the fact that it is in accord with In. Similarly, "Yie" becomes empty formalism if "In" is absent. Furthermore, "Yie" without "In" easily degenerates into social coercion incapable of conscious improvement and liable to destroy any true human feelings [Tu, 1979]. Therefore, it is extremely important to keep the balance between "In" and "Yie" and such balance must be sought in a dynamic process. When Confucius said, " At seventy, I

could follow the dictates of my own heart, for what I desired no longer overstepped the boundaries of right", the "boundaries of right" [Analects, 2:4] surely means the realm governed by "Yie" and every act performed by him was in line with "Yie".

2.3.3.1.3 Hyo (Filial Piety)

Because the family constitutes the immediate social environment of the child, Confucius emphasized its importance in developing "In". In the ancient patriarchal society, organization into clans and families was of great importance and the grading of the members of a family into a hierarchy in which each had his/her recognized function and status was necessary. Each family was a social unit, largely self-contained and self-governing. The maintenance of the family in mutual helpfulness and harmony depended upon conceding to each and every one his/her rights as a person and treating everyone with dignity and fairness [Smith, 1973].

In the family the child learns to respect and love others, first parents, brothers and sisters, and relatives, finally, by gradual extension, all humankind. "Hyo" (filial piety) is the virtue of reverence and respect for family. It is far more than just seeing to it that one's parents are well provided for, or taking from

them the burden of hard work, or making sure that their wants are first priority. Confucius said, "The filial piety of now-a-days means the support of one's parents. But even dogs and horses all get their food. Without reverence, wherein lies the difference" [Analects, 2:7].

"Hyo" is to live and act in such a way that the parents have no cause for anxiety except as regards children's sickness [Analects, 2:6]. Confucius described the deferential attitude toward parents' aging; "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear" [Analects, 4:21]. As parents become older, children will be happy about their being alive and yet anxious about their health and coming death.

Parents are revered because life itself is generated from them. In showing reverence for parents it is important for children to protect the body from harm, since the body is from the parents. To protect the body is to honor the parents. Confucius said: "When the parents are alive, a son must not travel far. If he travels, he must have a fixed place to which he goes" [Anlects, 4:19]. The children should be aware of parents' anxiety about them and should be close to them physically and emotionally, as well.

But even more, reverence should be shown for parents by doing well and making their name known and respected.

If it is not possible to bring honor to the name of one's parents, at least they should not be disgraced. Thus, "Hyo" does not consist merely of giving one's parents physical care, but also in bringing them emotional and spiritual richness [Koller, 1985].

Furthermore, the children's obedience to their parents is not only restricted to the world of living. For instance, filial piety is attributed to the son who chooses to follow his father's will for three years after the father's death [Analects, 1:11]. When Tsai-Wo asked about the three years' mourning, suggesting that one year was long enough, Confucius said "a gentleman, when in mourning, does not relish good food when he eats it; nor does he enjoy music when he hears it; nor does he feel at ease when he lives in a comfortable dwelling. Therefore he abstains from those things" [Analects, 17:21]. When Confucius said "But now if you (Tsai-Wo) feel at ease, then go and do them," Tsai-Wo went out. Confucius said; "What lack of "In" in Wo! Only when a child is three years old, does he leave his parents' arms; so must three years' mourning be the universal mourning period everywhere below heaven. And Wo, did he not enjoy the loving care of his parents for three years?" [Analects, 17:21]. The commitment of the children to the parents is therefore a lifelong commitment and a comprehensive one.

Concept of "Hyo" is well defined in terms of father-son relationship in a traditional Confucian society. The Confucian proverb: "There are no erroneous parents under Heaven", implies that, in the obedient eyes of the son, the father is incapable of committing mistakes. However, what is one to do if one's father falls short of being fatherly? The Confucian approach to this case stems from the principle that the father-son relationship absolutely binds a son's ties to his father under any circumstances. The Confucian proverb that there are no erroneous parents clearly indicates that since we owe our origins to our parents and since our existence itself is inextricably linked to our parental relationships, we must recognize the continuous presence of our parents in every dimension of our living reality. Another respect, beyond the idea of continuity of a biological line, is that the son should look at the scholarly achievements, the cultural attainments, and the quality of life of the family which really defines a successful Confucian father [Tu, 1985].

Confucian interpretation stresses the possibility of self-realization even if involved in any unwholesome dyadic relationship. The moral is clear: a son should adjust himself to any difficult relationship, harmonizing himself with it in his own quest for moral excellence, and using it to transform creatively himself and those around him.

In sum, the meaning of the parents-children relationship and the ethic code-"Hyo" must be understood in terms of a self-cultivation. Also the idea of filial piety and brotherliness as the bases of humanity implies that "being filial and brotherly is the initial step towards realizing one's humanity (`In')" [Analects, 1:2].

2.3.3.2 Educational Theory

2.3.3.2.1 Ideal Personality of the Educated Person

Education, in its normative use, is a process for improving a person. In the Confucian context, the object of learning and self-cultivation is the attempt to realize the state of being a sage. Self-cultivation covers the activities and attitudes of the individual in the pursuit of moral virtues. To Mencius, who is now viewed as the key interpreter of Confucius through the influence of the later Neo-Confucians, these virtues are within a person. For Mencius, the human's nature is innately good. More specifically it possesses the Four Beginnings: humaneness ("In"), righteousness ("Eui"), ritual or propriety ("Yie"), and wisdom ("Jee"). It is the human's task to engage in learning and self-cultivation such that these Four Beginnings will become fully manifest, creating a state, in some respect, not different from the sages of

antiquity for Mencius. To engage in learning and self-cultivation is to fully develop the mind, and consequently, understand the true nature of the human, who understands the "Way of Heaven" [Taylor, 1986].

Tzu-Ssu (490-431 B.C.) said : "What Heaven (`Cheon') imparts to man is called human nature. To follow our nature is called `Way' ("Do"). Cultivating the Way is called education [The Doctrine of the Mean, 1:1]". This remark implied that people are originally good and education is a development of what was already in the people.

The virtuous person ("Deok-In") is the person who possesses moral Knowledge and acts in accord with the rules of proper social behavior-so called `five human relations ("O-Ryun")', expressing affection between parent and child, maintaining royalty between ruler and minister, keeping the role distinction between husband and wife, respecting the order of precedence between the elder and the younger and showing trust among friends.

Confucius considered the ideal-sagehood, to be so far above a struggling imperfect mortal such as himself that he took the term "Kun-Ja" as a practical ideal towards which to strive. This term can best be translated as "gentleman" or "noble-minded man" [Smith, 1973]. It is not too difficult to become a "Kun-Ja" but hardly anyone is qualified to be called a "In-Ja" (a person who embodies

"In") [Tu, 1979]. All people who earnestly seek to follow the "way" are "Kun-Ja", and the virtues which Confucius taught are those which are exemplified in the character and conduct of a true gentleman, a man of virtue.

From a Confucian perspective, human nature is divided into two general types, the physiological and the virtuous. The higher level of human nature is that of virtue, which makes the difference between humans and brutes. Unlike animals, humans innately possess a heart that is sensitive to the suffering of others. This sensitive heart is a composite of the four hearts containing virtues: hearts of compassion, shame, modesty, and also of a sense of right and wrong. In the heart of compassion is the seed of the virtue of "In" (humanity) [Husen and Postlethwatte, 1985].

Confucius said: "`Kun-Ja' cherishes virtue" [Analects, 4:11]; "Virtue is not left to stand alone-They (who practice it) will have neighbors" [Analects, 4:25]; "Perfect indeed is the virtue which is in accord with the doctrine of Mean (`Jung Yong')" [Analect, 6:27]. Virtue will be maintained and developed only if the individual continues to cultivate it throughout the life span. That is, one's level of virtuousness is the result of the effort, of how diligently one has dedicated himself/herself to studying.

2.3.3.2.2 The Learning and Teaching Experience of the Confucian

Confucius has always been regarded primarily as a teacher who laid great emphasis on study and the search for knowledge. He held an important theory regarding the method of study which is succinctly stated in the Analects: "To learn and not to think over is useless; to think without learning is dangerous" [Analects, 2:15]; "Sometimes I have passed a whole day without eating and whole night without sleeping, giving myself in thought. But it was of no avail. It is better to learn" [Analects, 15:30]. Here Confucius is emphasizing the utter futility of learning by rote or memorizing the lessons taught by the accumulated wisdom of the past. It is also seen as dangerous to allow the mind to indulge in purely subjective meditation and fantasies which have no basis in objective reality and practical experience. According to Confucius, " `Kun-Ja' who learns in all the elements of culture and knows how to properly conduct himself under the `Yie' (propriety) will not overstep what is right" [Analects, 6:25]. The process of learning leads to the assimilation of knowledge and one learns to apply that knowledge to the practical affairs of life.

Learning was to Confucius much more than the acquisition of empirical knowledge; nor was it simply a

method of internalizing the proper manner of behavior in society. It was the thing he did as a conscious human being. Through learning, which means through an ever deepening personal knowledge about how to be human, he transformed his life into a meaningful existence [Tu, 1979]. Learning in this particular association was so much a cherished idea that Confucius said: "In a hamlet of ten houses you may be sure of finding someone quite as loyal and true to his world as I. But I doubt if you would find anyone with such a love of learning" [Analects, 5:27]. It is noticeable that the students of Confucius placed the following saying in the beginning paragraph of the Analects; "To learn and consequently practice what has been learned, is this not a pleasure" [Analects, 1:1]. The term "pleasure" is "Yeol" in Korean and this means more than pleasure in English language. It is the internal, individual feeling of pleasure which can be closer to the state of "joy".

A good teacher encourages moral development of the student in the process of study and this teaching goal is derived from the statement of Confucius that instructs "a young man's duty is to be filial to his parents at home and be respectful to his elders when abroad, cautious in making promise and punctual in keeping them, to have kindly feelings towards everyone. If, when all this is done, he has any energy to spare, then let him employ that

in polite studies" [Analects, 1:6]. Here the polite studies are not literary studies merely, but all the accomplishments of a gentleman ("Kun-Ja") including: ceremonies, music, archery, horseman-ship, writing, and numbers.

Fundamentally, to Confucius, study means training in character and deportment as well as the self-discipline which leads to the development of humanity ("In"). Thus, the acquisition of knowledge seems secondary to a good master. "While I (Confucius) walk in a party of three, my teachers are always present. I can select the good qualities of the one and copy them, and the unsatisfactory qualities of the other and correct them in myself" [Analects, 7:21]. For Confucius, the most important aspect of education was the silent, pervasive influence of the personality and character of the teacher. As shown in the statement that "to be able to acquire new knowledge while reviewing the old qualifies one as a teacher of others" [Analects, 2:11], the role of the teacher is to pass the past (true teaching of the past sage) on to the students, as a previous learner and as a virtuous "Kun-Ja" (gentleman).

Since children are believed to be born with a basically virtuous nature, Confucian stresses the importance of role-models whom children as social beings can imitate and learn the rules of social relationships

("Yie"). Parents and teacher should arrange the child's environments so as to furnish proper models to imitate along with a wide range of useful experiences. To illustrate, here is a well-known story of Mencius' childhood. It describes the child and his mother living near a funeral parlor, and as a consequence young Mencius soon was imitating the way funeral processions were conducted. Since his mother wished to avoid such an influence, she moved their abode to a market district, where Mencius began imitating the buying and selling activities. Again his mother disapproved of the neighborhood's influence, so she moved to a dwelling adjacent to a school where Mencius learned to study. Accordingly, Confucian doctrine would suggest that a proper environment is one in which people behave according to "In" (humanity) and "Yie" (propriety).

The power of example, of models of conduct, had been extolled by Confucians and was a basic principle of child-rearing and education. The Confucian classics, designed to instill ultimate ideals and operating principles in the minds of the young, gave relatively little weight to ethical theory, in order to abstract logically related statements about "the good". Instead it tended to teach by parable and example and, in this process, to make intensive use of exemplary figures of the past. Live role-models could have an equally important part in the

formation of a student's character. Obedience of the young to the old, of the unlearned to the learned, reinforced the imperative for the student to pattern himself/herself after an approved model. That model could be parents, but more often, it was a teacher, for the role of the teacher-scholar combines literary abilities with integrity of character and a capacity for applying the moral principles of the classics to affairs of state (in the old Confucian society) [Twitchett and Wright, 1962].

Confucius explained how the superior person can naturally induce good in people; "The virtue of a ruler is like a wind. The virtue of the people is like grass. When the wind blows across it, it cannot but bend" [Anlects, 12:19]. When the young finds that a certain kind of model seems more attractive to them, better suited to their needs and goals, they will choose that model as their ideal mentor and respect that model. Thus, the authority of the teacher, the learned and/or elder, is not the result of a deliberated power but the result of respect naturally developed by the followers when they are impressed by the virtuous personality of their mentor.

In sum, it seems clear that the educational goal for the Confucian is to be a "Kun-Ja" (gentleman) who has a deep love of learning and strives for the perfection of virtuous personality. Consequently, teachers as a role model to their followers should be a "Kun-Ja" who loves to

learn the good of the past and practices "In" (humanity) in one's daily life within the "Yie" (propriety), and passes teachings about cardinal virtues ("Hyo": filial piety) onto the followers who respond to their teachers with respect.

2.3.4 Emotional and Behavioral Patterns of the Korean

2.3.4.1 Patterns of Interaction

2.3.4.1.1 Deok Personality

Perhaps one of the most important things to an individual Korean is establishing a virtuous personality in the area of social interaction and relationships. The Korean in the Confucian tradition, is well versed in the concept of "In" (humanity) and "Deok" (virtuous personality) as well as why the ideograph of "In" is composed of two characters: `human' and `two'. As discussed in the previous section, Confucius emphasized the correct procedure to follow in human relationships which should be based on "In" as `the perfect virtue', and suggested many practical cardinal virtues such as "Hyo" (filial piety), "Je" (fraternal love), "Chung" (loyalty), "Yie" (propriety), "Ei" (righteousness) .....and so on.

In the old times of Korea, being called "Kun-ja" (gentleman) was the most ideal achievement of self-cultivation for the scholar and others of the noble class. Nevertheless, the underlying concept of "Kun-Ja" still exists with other terms, such as "In-Ja" (person with "In") or "Deok-In" (person with "Deok") which indicates the person of a virtuous personality with completion of "In" (humanity). The educational goal of a Korean is to be a moral, virtuous person along with the acquisition of practical knowledge and skills which reward a person with social promotion. Being virtuous-being recognized as a virtuous person by the people, to express it correctly, is a very critical matter for a Korean to get along well with his/her fellow people in a Korean Confucian society. In a contemporary Korean society, being virtuous does not necessarily mean sagehood. A person could be recognized as virtuous through day-to-day conduct of life. He/she could be called "Deok-itt-ta" in Korean. It means there is a "Deok" (virtuous personality) in his/her personality and conduct. A Korean is <u>expected</u> to have "Deok" along with aging and social promotion, and essentially with educational acquisition.

The key lessons of the Analects is that a self-cultivated person knows his/her place in a hierarchical system which is essential to the ideal order, a frictionless holistic order [Wright and Twitchett, 1962].

To the eyes of a Korean, one's ability to harmonize human relations in accordance with the given roles does indeed indicate one's self-cultivation and capacity of love for others.

It is essential for one to recognize his/her own place in the scheme of things. It is also desirable for a person to assume an attitude (not necessarily behavior) of selfless humility and self-negation. This attitude can be reflected in Koreans' reluctance to sit in the front place which can symbolize the superior place. This behavior, however, can also be interpreted as fear of getting attention from the speaker or any other people since getting attention may mean that the person is distinct from others and fails to follow the middle way. He/she does not want to be assumed impolite or daring by the behavior of sitting in the front seat. A Korean may be seen as very conscious of being polite and this behavior can be misunderstood by Americans as excessively showing off. This behavioral pattern, however, is derived from the Confucian idea of "Yie" (propriety) which the "Kun-Ja" (gentleman) lives with.

2.3.4.1.2 Filial Piety and Intimacy

The family connection is still the basic and most important unit in Korea. Of the five relationships ("O-

Ryun") described by Confucius (ruler to statesman, father to son, husband to wife, the older to the younger, and friend to friend) three deal with family relationship. Indeed, being filial and brotherly is regarded as the initial step towards realizing one's humanity [Analects, 1:2].

The concept of "Hyo," or filial piety, can be well understood with the idea of "Chin" in the code that there is a "Chin" (closeness, intimacy) between father and son. According to Tu [1985], an equally basic principle governing the father-son (parents-children) relationship is reciprocity. The impression of the father is as the socializer and the educator. The son's filiarity is conceived as a response to the father's kindness. The father must set an example for the son as a loving and respectable person, indeed, as an exemplary teacher; this reciprocal intimacy between father and son is highly desirable for personal spiritual growth. During the lifetime of the parents, the children are expected to submit to them, regarding their desires as secondary to the parents'. In a Confucian classic, Elementary Learning, Ju-Hee (1130-1200) stated the attitude of filial son: "When a son serves his parents, he can remonstrate three times. If parents do not change son should still follow them" [E.L., 2:23]. Even after the death of the father, the son is expected to cherish the memory of parents and

respect the way of his parent's life. In the Analects, Confucius said; "When a man's father is alive, observe his (son's) purpose. When his father is dead, observe his conduct. If for the three years of mourning he does not change from the ways of his father, he is indeed deemed to be filial" [Analects, 1:11]. Since the son would be conscious of his behavior when his father was alive, other people only can assume his underlying thought. After the death of the father, however, others could observe whether the son's conduct follows the way of the father or not. This attitude also makes "the son not dare to read father's books and not to use the bowl of his mother, since father's finger prints and mother's breath are still left over on those things" [E.L., 2:15].

2.3.4.1.3 Ideal Personality of the Teacher

A Korean honors his elders. Becoming older means becoming wiser and more virtuous. This idea can find its derivation from the Confucius statement about how his self-cultivation progressed along with aging: "At fifteen I set my mind on learning.....at seventy I could follow my heart's desires without transgressing the standards of right" [Analects, 2:4]. A Korean calls an old person a "grandfather" or a "grandmother" as a sign of respect and closeness. Opinion of the older should be respected and

cannot be rejected if wrong, at least in front of that person.

If the elder is the teacher, for the Korean, a small academic progress of the student through debate against the theory of his/her teacher is secondary to the attitude of reverence toward the teacher. Traditionally, the status of the teacher in Korea (master in the old times of Korea) has been respected regardless of its material reward from the society. The term of "Kun-Sa-Bu-Il-Che" (the ruler, teacher and father is one body) represents the traditionally defined status of each three people: "Kun" (ruler), "Sa" (master), "Bu" (father). These three persons are of the same body ("Il-Che") in terms of their role for the young person in the process of self-cultivation and they should be respected by the young person with the same degree. This concept had been emphasized in the traditional Korean Confucian society and seems to have deteriorated in modern times. Nevertheless, the expectations and attitudes of the students and society towards their teacher still remain based on the idea that the educated should be a "Kun-Ja" (gentleman) and a living model of virtues for the educational process of the students.

Traditionally, high respect toward a scholar and the enthusiasm to search for learning has very deep roots in Korean culture. This cultural climate seems to be

reinforced by the influence of Confucianism. For instance, Confucius said; "Be sincere and fond of learning; hold firm to death for the perfection of the `Do' (Way)" [Analects, 8:13]. Chong [1986] points out the Confucian culture of admiring letters and respecting learning as one of the significant attributes of the Korean educational fever. Consequently, this socio-cultural characteristic of respecting intellectualism has been creating unique expectations towards the learned (literati.)

As discussed in the previous section, the goal of education for Koreans is to be an educated scholar who, as a result, has a moral influence as a virtuous person in society. As Confucius defined that "`Kun-Ja' is not an utensil" [Analects, 2:12], the "Kun-Ja" is a person who remains as a pure scholar concerning "Do" (way) and does not use his talent as a tool for material benefit. The person in a teaching position, therefore, is still expected to be a role model of social virtues as well as a transmitter of knowledge and skills.

All of the Confucian teaching, however, placed a great emphasis on the linear relationship, one way communication initiated from the elder or teacher, with absolutely obedient attitudes toward the superior person. According to the Confucian teaching, this human relationship has its rationale in the order of Heaven. Ja-sa, the grandson of Confucius, said in the first chapter

of The Doctrine of the Mean, "What Heaven orders human is "Seong" (human's nature). To follow the "Seong" is "Do" (way) and to cultivate the "Do" is "Gyo" (learning)". Human's nature is "Seong" which is innately good. If a human lives and conducts himself/herself in accordance with that nature, he/she is walking in a right way, and this can be improved by learning (about human relationship).

However, these behavioral modes of Koreans which have been respected and acknowledged in the Korean culture, could be misunderstood by Americans. When a Korean student approaches an American with this attitude, he/she could be seen as having a lack of confidence, and being too much self-conscious, as well as inscrutable, or even adulating, in an extreme case. Under the teaching that "the stain on a white pearl can be removed yet the stain in my saying cannot be removed" [E.L., 4:39], Koreans are conscious of making mistakes especially verbally and this attributed to the fact that they have not developed their verbal communication skills more than the Westerners. Thus, it is somewhat doubtful that Korean students can benefit from this behavioral pattern in Western culture. They may not be able to get what they expected from Americans when they failed to work according to the expectations of the Westerners who are not

sensitive to the Korean students' value systems and cultural background.

2.3.4.2 Behavioral Patterns

2.3.4.2.1 Belongingness

Social relativism is found in the area of social interaction and relationships. Korean wishes to be in the collective group and may feel comfortable by doing what others do in the same way. Based on the famous Confucian ethics, "walking in the Middle Way", living in a "Mean" is one of virtues for Koreans.

Lee [1983] called this a "simultaneous action"; for the Korean, choice of food which he/she will eat in a restaurant could be dependent on an other's choice. In Korea, people may yield to each other about the choice of dish and if one chooses, then many will say, "Me, Too." When someone takes his/her coat off, then naturally other people take off theirs. A teacher in school asks a class, "Do you understand?" and the pupils answer (usually "yes") in one voice. If one student insists he/she does not understand, then he/she is not a "good child". As pointed out by Lee, Koreans could rather spend more time making an opposite opinion agree with the opinion of the majority than respect that "individual" opinion in a group meeting.

Korean is very conscious about not hurting the harmony ("Hwa" in Korean) both in a group situation and interpersonal relation. Therefore, the idea of "Il-Che-Gam" (feeling of oneness) is highly respected and the identity of individual is established in terms of belongingness. In a case of failure in a group level, Korean people tend to ascribe this to the lack of "being oneness".

Some Koreans may find themselves using too many "shoulds" and "musts" in their communication with other Americans. This might be derived from their group-consciousness which requires conformity to group rule for the ideal collective cooperation. As they use too much "must" they also use "We" in the context of "I". In English, the word "I" is privileged to be written as a capital letter in any place in the paragraph. A Korean calls her mother "Uri (our)" mother even though he/she is an only child for his/her parents. A husband calls his wife "Uri" wife, too. Koreans write "my home" in English and yet interpret this as "Uri (our) home" in Korean.

Korean's self-reserved idea, after all, is also reflected in the terms related to the idea of individuality. "Sa sa", "Sa kyon", "Sa yong", and "Sa sim" mean "private" business, "individual" opinion, "private" use and "self"-benefit, respectively and all of these carry lower values and some kind of negative connotation

in Korean culture [Lee, 1983]. Some Koreans may feel uncomfortable when are told that "it is a matter of privacy," or "I am in a private meeting". In some cases, they may feel even rejected. This emotion, however, could be better explained by the Koreans' tendency to wish to be identified with other people, (of course, when they prefer to do so), through finding any common factors between them.

In an initial encountering, it is not common for Koreans to directly introduce themselves to each other. They need a third person to be introduced. While Americans introduce their names at the initial encountering, Koreans introduce the social position and background to which they belong to. Many Koreans may have a long conversation without even knowing their names. Koreans then try to find common factors in their experiences and backgrounds and if there are any, they feel comfortable and become intimate in a surprisingly short time.

2.3.4.2.2 Empathy

For the Korean, empathy ("In-Jeong" in Korean) is an indispensable virtue for a human being. Being recognized as a person without "In-Jeong" means that a person lacks humanity and is not a human, in an extreme case. Thus, "In-Jeong" is one of the key factors which make a human a

real human being. "In-Jeong" refers to the ability and willingness to feel what others are feeling through the temporary suppression of the Ego's own ideas or wishes if they are opposed to others. As a result, the Ego can vicariously experience the pleasure or pain that others are undergoing, and help them satisfy their needs. This idea can also reinforce the attitude of finding common factors from the experiences of both sides, as discussed previously.

Through the attitude and behavior of empathy, the Korean strives to maintain harmony in one's human relationships, and this effort is seen in Korean speech patterns. The Korean avoids asserting oneself in his/her statement so that in a sentence, self-reserved phrases such as, "I hope", "In my opinion", "Even if I am not sure about this", "Even though I could be wrong", all could generally precede the forthcoming statement. Ironically Koreans use a lot of "I" here and this might be seen as opposed to the idea of the self-reservedness (Korean usually omit "I" in a sentence when it needs the subject and it might be due to the conscious effort not asserting himself/herself in a communication). But using "I" here indicates that "I think this in my own way, not in your's (other's or group's), so "I could be incorrect". Furthermore, it could imply that "If I have a different opinion from your's I am sorry about that". Instead of

interpreting this attitude as "a fear of deviating from another's viewpoint" [Lebra and Lebra, 1976], this is a sign of consideration which Confucian encouraged: "When `Kun-Ja' asks about something, it is not the `Yie' (propriety) to answer without looking around at the people in that place" [E.L., 2:85].

The Korean has a difficulty in answering an American's interrogative sentence with a negative pronoun or sentence. To answer correctly to a question, "You are not in college, are you?" an American may answer, "No, I am not". But the Korean will answer that "Yes, I am not". While the American answer depends on the fact (whether the person is in college or in a company), the Korean first answers to the content of the question of the other. Here "Yes" is an expression of agreement with the other's statement. If the question is "You are in college, aren't you?", an American college student will answer "yes, I am in college", while a Korean student will answer, "No, I am in college". Before answering to the fact itself, Koreans try first to answer to the statement of the other. This is one of the common difficulties for Koreans in command of English.

The Korean's empathy is also manifested in his/her hospitality toward the guests. Since an empathetic person should understand and assume the other's feelings in a non-verbal communication, a Korean host serves the guests

without giving them an opportunity to choose whether they will have a meal or just coffee. For invited guests, the meal could be "a table set with a full-course dinner", and the guests are encouraged to have more and more. Many Koreans feel bitter about their experience with American parties where they see only snacks and beverages. Some Koreans could not get even a cup of coffee when an American host asks whether he/she wants something. If he/she says "No, thank you" as he/she is used to saying as just a reserved gesture, then the American host will not insist anymore since he/she also respects the choice of the guest. Then, how do Koreans accommodate each other's need? As Kim (1975) pointed out "Nunchi" could be one of the essential elements representing the pattern of the Korean nonverbal communication.

> Nunchi is a kind of sense, but it cannot simply be explained as "sense". "Nunchi" is an interpretation of other's facial expression or what they say plus a mysterious `alpha' hidden in their inner hearts. `Nunchi' is usually an interpretation by the lower social class of the feelings of the higher social class, necessary in an unreasonable society in which logic and inflexible rules have no place [p. 7].

When Ego feels the "Nunchi" from another person that he/she is anticipating Ego to do something for him/her, Ego should be ready to act on the rule of empathy. Thus, Korean cultural stress on "In-Jeong" (empathy) is derived

from, and in turn conductive to, the sensitivity with which people interact with one another.

"Nunchi" could be one of the cultural products of Koreans who attach more value to implicit, nonverbal and intuitive communication over an explicit, verbal and rational exchange of information. According to an explanation of Lebra and Lebra [1976] about the Japanese preference for nonverbal communication, "in a gregarious society, the existence of a social sensitivity (empathy) acute enough to generate a social echo obviates explicit, verbal communication, and the exchange of a verbal information will only be redundant or superfluous. In the context of empathy, speech is a poor substitute for an intuitive understanding of what is going on in other people's minds" [Lebra and Lebra: 46]. They also pointed out that an intuitive, roundabout form of communication based upon empathy is necessary to maintain the Japanese way of life.

Japanese patterns of communication are similar to the Korean's. Kaplan [1980] said that the thought patterns of English are linear and those of Orientals are indirect and circular. Koreans tend not to tell a main point until some time passes or they never tell it in a verbal language. It could be imagined that Korean students coming from a society where language is not the power due to their communication styles and Confucian teaching, could

face lots of difficulties in their contact with Westerners in an academic and social milieu.

2.3.4.2.3 Dependency

Korean culture which extols empathy as the very essence of social relativism needs to tolerate and even stimulate the need of dependency. Within the framework of social relativism, the Korean acknowledges the right to be dependent regardless of the concept of reciprocal exchange. When two persons are unequal in status or power, the inferior takes a role of receiver while the superior takes the role of provider in terms of help and support. The latter is expected to exercise his/her empathy in favor of the dependent; this type of relationship is found between employer and employee, leader and follower, teacher and student, and so forth. These ties could be either temporary or permanent. The depended is expected to provide a security and protection while the dependent responds with gratitude.

A Korean's way of communicating dependency needs in a nonverbal form can be found in such terms as "Eungseok" and "Euji." The state of Eungseok originally refers to what a small child feels toward his mother. When a child is remaining too long in an indulgent state, the others will tease him/her calling "Eungseok Badie" (Eungseok

child). The extreme case of "Eungseok" child means lack of discipline. Despite these somewhat negative implications of "Eungseok," the Korean society permits the "Eungseok" relationship even in adult relationships. For the grown-up, this term "Eungseok" is not used yet the desire for this remains in Korean adults. Since Koreans are expected to act according to their cultural and social roles given by the Confucian tradition, it is natural for him/her sometimes to feel a need to seek any passage to escape from those roles. "Eungseok" can be one of those ways and Korean society permits that.

A British psychoanalyst Michael Balint [1952] observed that "in the final phase of the treatment, patients begin to give expression to long-forgotten, infantile, instinctual wishes, and to demand their gratification from their environment" [Quoted in Lebra, 1986: 124]. He called this infantile desire "passive object love", since its primal aim is to be loved without being under any obligation to give anything in return. He also called it "primary love", since it is the foundation upon which later forms of love are built. By now it could be assumed that the "primary love", or "passive object-love" ascribed by Balint is none other than the desire to "Eungseok" of Korean and "Amae" of the Japanese.

Doi [1986] who conceptualized this "Amae" need in the context of psychotherapy, explained the reason for

lack of English vocabulary relating to "Amae" in a cultural context. In Japanese society, parental dependency is fostered, and this behavior pattern is even institutionalized into its social structure, whereas, perhaps, the opposite tendency prevails in Western societies. However, he added that this does not mean that the psychology of Amae is totally alien to the people of English-speaking countries [Doi, 1986].

Saeki [1986] views three major need components of "Amae" as a need for a sense of oneness with others, dependency needs, and a need for acceptance. However, he concluded that "Amae" has a very strong affective component, whereas dependency is mostly conceptualized at a behavioral level. "Amae" also can be distinguished from interdependence since a relationship of interdependence assumes an equal relationship, while a relationship of "Amae" is at least temporarily hierarchical. While attachment has some similarities to "Amae" in both seeking an emotional bond or a sense of oneness with others, attachment is directed toward specific special others who are close for a duration of time, while "Amae" can be directed to strangers as well as to someone with whom one has a close relationship [Saeki, 1986].

"Amae" in Japanese and "Eungseok" in Korean, however, share a lot in common. Both have a very strong affective component. Being at oneness with others may be

interpreted as a lack of privacy or a lesser sense of differentiation between the self and the other in a negative sense. From an Eastern perspective, that is not necessarily so. Lack of individuality, however, can be taken as the very sign of maturity and humanness if considered in the light of empathetic consideration when the cultural values and norms define this as ideal and advocate it. Asked "How are you?" a conventionally minded Korean is likely to answer "Deokbune-", literally meaning "Thanks to your consideration" which may or may not be followed by "I am fine". Koreans' dependency needs are socially verified and this is the way in which Koreans interact with each another.

2.4 Summary

In this chapter, a comprehensive review of the materials concerning theoretical models of adaptation, various aspects of the international students' experiences and the Korean cultural patterns was presented in over three sections.

It has been found that Confucian thoughts are the chief factors which have determine traditional patterns of Korean thoughts and behavior. To the Koreans, Confucianism presented practical guidelines for the human beings as a social being who regards humanity and harmonious human

relationship as a goal of education and also the way of learning and teaching, as well.

Korean students in the U.S. colleges and universities may have certain problems and needs other than those which general international students have experienced in the United States. They may have certain expectations toward their American counterparts in terms of the human relationship. For instance, Korean students may have particular needs and expectations toward their American faculty members in terms of the role of the person in a teaching and a helping position. On the other hand, they may also keep their culturally oriented emotional and behavioral patterns in dealing with the Americans and some of those behavioral modes could be misinterpreted and the problem lies in a negative interpretation.

Since the purpose of this study is to identify and describe the adaptation experience of Korean students in the United States, more culture-sensitive theoretical framework which is also applicable as well, should be provided. Therefore, three conceptual frameworks such as Raines adaptation model, cross-cultural contact and social support network concepts were drawn out. Even though these theoretical frameworks serve as a foundational tool for analyzing the issues of this study, the materials reviewed in this chapter also are of value in providing

more comprehensive perspectives for the adaptation phenomena of Korean students.

CHAPTER 3

METHODS

The research method for this study is presented in seven parts: 1) review of the purpose and research questions, 2) rationale for use of interview, 3) identification of study population, 4) design and development of the interview protocol, 5) procedure for collecting information, 6) explanation of how the pilot study was conducted and 7) procedure for treating information obtained.

3.1 Purpose of the Study

The purpose of this study is to explore the adaptation of Korean students in U.S. colleges and universities within the selected conceptual frameworks. The Raines adaptation model [1979], cross-cultural contact and support network model were used to describe the patterns of their adaptation process and to analyze the themes they presented.

The specific research questions are:

1. Is there a common identifiable pattern in the adaptation process of these Korean students?
2. What is revealed in the self-report data through an application of Raines model for analysis?
3. What are the cultural experiences of this group of Korean students through their cross-cultural contact in the United States?
4. In what ways, have social support networks played a role in positive adaptation for these Korean students?
5. What is missed in the existing models and concepts? What are ideas for a more comprehensive model for understanding the adaptation process of Korean students?

3.2 Rationale for Use of the Interview

The primary methodology used to obtain germane information was through the use of semi-directive in-depth interview conducted with the twenty Korean students attending selected colleges and universities in the United States.

The interview, one of the methods in survey research, is unique in that it involves the collection of data through the verbal interaction between individuals.

This direct interaction, however, could be the source of both the main advantages and disadvantages of the interview as a research technique. Its principal advantage might be its adaptability. The well-conducted interview could make full use of the responses of the subject to alter the interview situation. It provides immediate feedback while permitting the researcher to follow-up leads and thus obtain more data and greater clarity. The interview also could provide a true picture of opinions and feelings [Borg, W. and Gall, M., 1983].

The advantages of the interview over the mailed questionnaire were shown in a study by Jackson and Rothney [1961]. It was found that a higher proportion of the sample completed each interview item, while not doing so in the corresponding quest; and the interview tended to yield more data regarding negative aspects of the self. Babbie [1973] also asserts that this research method obtains a higher response rate than mail surveys, has a better chance of decreasing the number of "don't know's" and "no answer's", offers the interviewer an opportunity to explain confusing questions and/or items and enables behavioral observation during questioning.

The interview also has a limitation which stems from the nature of the process. The flexibility, adaptability, and human interaction that are unique strengths of the interview could allow subjectivity and

possible bias that in some research situations are its greatest weakness [Borg and Gall, 1983]. In addition to these advantages and disadvantages of the interview technique, however, the literature has stressed the importance of utilizing the interview when it is used for an exploratory and descriptive research such as the one planned by this investigation. Kahn and Cannel [1959] wrote that, "interviews can be used in the first stages of inquiry to identify variables and relations between variables. Such relations may later be formulated as a hypothesis for subsequent testing with observational or experimental data" [Kahn and Cannel: 119].

3.3 Study Population

The subjects of this study were selected from a purposive sample of Korean students registered full-time at selected colleges and universities in fall term, 1988 and spring term, 1989. Since the purpose of this study is to explore the various aspects of the adaptation phenomena of Korean students through the broader range of information, the major criteria for selection of the sample were the academic level, gender and marital status and length of stay in the United States.

The sample, however, was a convenience sample obtained through two major ways: the Korean students who

already known to the researcher and to the friend of the researcher. The size of the population from which the investigator chose sample, was about three hundreds and the actual number of participants for this study is twenty.

The subjects were informed about the purpose and procedure of the interview through pre-interviewing contact by phone and letters. The rights of the subjects to discontinue the interviewing at any time was also ensured and the confidentiality in terms of identification of certain interview content was stated in the written consent form.

3.4 Design and Development of the Interview Protocol

The design of the tool for eliciting data on adaptation took a series of steps to gather specific, appropriate information on this subject. The interview design was based on the three conceptual frameworks discussed earlier.

The data derived from the in-depth interview provided the primary source of material for analysis. The survey questionnaire (see Appendix D) and the interview questions were designed to facilitate several purposes (see Appendix E).

The interview sought to:

1. present an historical framework for the subjects' experience,
2. define the context of the choice to study abroad and examine the level of the commitment in preparing for this process.
3. Explore the experiences of Korean students in leaving the familiar setting and on initial entry to the United States, focusing on the goals and expectations as a result of this change.
4. explore the interaction of the student with new environment in its academic and social sense.
5. identifying the nature of the networking of Korean students in an institutional and interpersonal level.
6. scrutinize supports the students experienced to facilitate their adaptation while noting the related problems and needs.
7. inquire about students' views on cultural and social differences perceived through their adaptation experience and examine their impact on personal life, if any.
8. interpret their personal experiences from the perspectives of patterns, process of adaptation and personal growth, as a whole.

It was hoped that these question areas can present a good and thorough picture in examining the adaptive experience of Korean students. Information from the subjects concerning these areas was proved by providing the nineteen interview questions which were constructed based on three existing models (see Appendix F).

3.5 Collection of Information

The interview, one of the widely used techniques for gathering information in behavioral-related research, was the other method of this investigation. Prior to the actual interview, subjects received a phone call from the researcher to identify their willingness to participate in this study. In this initial contact with the potential participants,

1. the investigator introduced herself to the Korean students.
2. the purpose and methodology of the study as well as the time commitment expected, were clearly explained.
3. at this time each person contacted was asked whether he/she had any questions concerning the study or his/her participation in it.
4. each individual approached, was asked whether he/she intended in participating.

After the subject agreed to meet with the researcher, the two letters from the chairperson of the researcher's committee and from the researcher were mailed to him/her which explain the purpose and procedure of the interview. The Survey Questionnaire also were mailed to the subjects so they can fill it out before the actual interview. This pre-interviewing process is meant to help participants make an informed decision whether to participate in this study or not. They also can be prepared for the interview procedure so that a most efficient interview can be conducted.

All subjects were asked to answer to the same basic interview questions which consist of nineteen main questions. The interviewer asked the subjects to talk about personally significant experiences which they have encountered in the United States as well as their feelings, perceptions of the experiences. The interview was semi-directive in as much as the respondents' choice of what they disclose was their own. The interviewer could probe for more detailed information concerning certain incidents disclosed by the subjects, through asking more about:

1. Any thoughts they might have had prior, during, after the each incident which is perceived personally significant in their adaptation process.

2. Any feelings they might have had prior, during and after the incident.

3. Any subsequent action taken by them since the incident.

4. What has been the effect or outcome of the experience.

5. Any reflection they might have on the significance or meaning derived from the experience (see Figure 2).

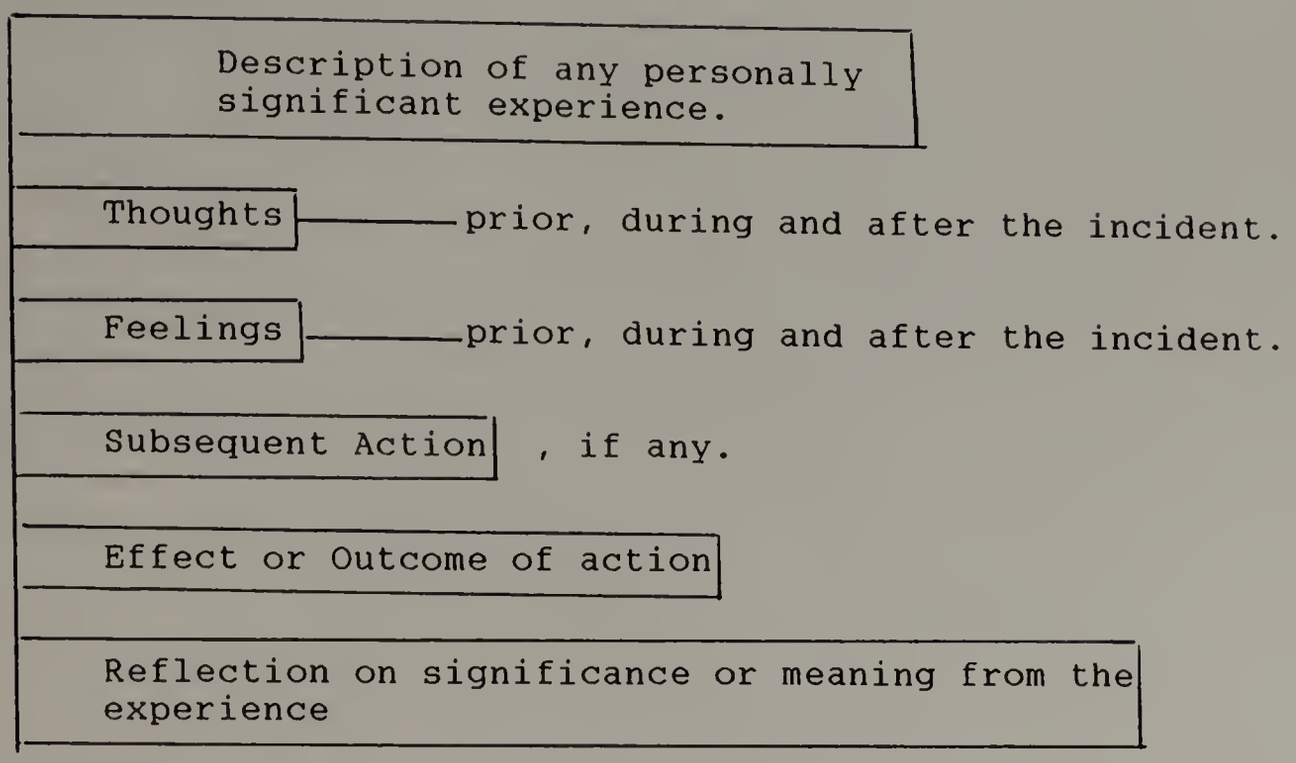

Figure 2. A Probing Paradigm for Transitions

The interview was audio-typed and the time taken for interviewing was about an hour. Since both the interviewer and interviewee are to be Korean whose native language is Korean, the Korean language was used in the interviewing process. This had allowed a more beneficial impact on the outcome of the study which not only investigated the physical experiences of the subjects but also the emotions and perceptions of these experience.

3.6 Pilot Study

Since the interview itself is a highly subjective technique, two pilot interviews were conducted to eliminate possible bias and flaws in design. The pilot study gave the interviewer an opportunity to check the clarity and fruitfulness of the questions, to evaluate her methods of using Korean language for the interview, to evaluate her methods of recording the interview data, and to determine whether adequate information could be recorded.

Two subjects interviewed in the pilot study were taken from the same population as the main study sample. One male and one female Korean graduate students were those who were asked with the Pilot Study Feedback Questions (see Appendix A) from which feedbacks obtained

were incorporated into the revision of the interview questions and procedures.

Conducting interview in English was agreed upon by the male subject. As the interview progressed, however, he began to talk in both Korean and English and finally in Korean only. The interviewer could not get the consent from the female subject for conducting interview with her in English so the interviewing was held in Korean language only. These pilot interview experiences confirmed the investigator's assumptions that using Korean language in conducting in-depth interview with Korean students is most valid and reliable way to help the students recall and disclose their adaptation experiences in a more serious and deeper way. Considering the fact that both interviewees and interviewer of this study are Korean overseas students who are not bilingual but a monolingual speaking English as a foreign language only, conducting interview in their native Korean language was found most efficient way which enables this interview process to have more time and space in obtaining much correct information.

The revision of the interview questions was done after identifying the difficulties experienced by the students in answering to some of the questions which seemed to be too ambiguous or ask too many things in one question. No interview question was perceived to cause discomfort among the subjects which, if any, possibly

leading the subjects to have negative attitudes toward the interviewing process. The significance of the study which the subjects participated in, however, was asked by the subjects with interest. This finding further made the investigator aware of taking more time in giving information about the purpose and significance of this study to the interviewees, especially after the interview experience, to avoid creating any possible impact or biases on the subject, if given in their pre-interview period.

3.7 Treatment of Information

The data derived from the in-depth interviewing provided the primary source of material for analysis. The questionnaire served as a check for congruence in terms of personal backgrounds and perceptions shared in the interview session, which was also useful in identifying certain relationship between the personal variables of the subjects' and their patterns of adaptation experiences.

The information collected for this investigation consists of twenty personal interviews which were audio-taped and subsequently transcribed. Since the interview was held in Korean language, it was written in Korean as obtained initially in the interview and then translated into English finally. A thorough review of all transcribed

interviews was the primary data, which contains all the materials assembled by the investigator.

Initially, a thorough review of all twenty transcribed interview was pursued to ascertain areas of convergence or divergence among the subjects' experiences, to analyze the patterns of managing the adaptation tasks and behaviors, to identify the aspects of cultural experiences and perceptions of the subjects in their United States academic community, and to select five interviews for more thorough analysis of the adaptive process. Interview materials obtained from these five subjects were presented as five case studies to provide the reader with an interpretive presentation of adaptation experience of each subject who was selected for his/her patterns of coping with the adaptation process as reflected in his/her academic and socio-cultural adaptation.

The specific analysis methods are based on three conceptual frameworks of Raines model for adaptation, cross-cultural contact and social support network model. Each model was applied to the reported materials from the interview experience.

As an attempt to examine the nature of adaptation experiences of the Korean students in a transactional context, the given interview materials were analyzed in relation to the five transactional areas of Raines model:

activating commitment, developing support, adjusting expectations, prioritizing goals and transposing identity. A listing of tasks and behaviors postulated by the Jordan [1981] was also employed to lend a specificity to certain transactions within a transition process in order to discern how the subjects specifically relate an experience. Manner of the subjects in dealing with the transactional areas was identified when the transactions were completed with by the subjects in a more or less active way.

For probing the aspects of cultural experiences of the subjects in their adaptation process, the areas of perceptions and experiences in terms of socio-cultural characters of the United States academic community were examined. Both cognitive or affective and personal or interpersonal level of the cultural experiences were noted from the interview materials.

The subjects' responses in the areas of social support network in terms of the nature and source of support were examined as perceived helpful by the subjects in their adaptation process. The content and nature of the support network were determined as emotional and psychological or instrumental and task-oriented. Other than the source of the support actually obtained by the subjects, the support network preferred and expected by

the subjects were also identified through their interview materials.

In Chapter IV, analyses of these areas in relation to the twenty interviews conducted are presented along with the case studies of the five subjects from these interviews. The findings revealed from these analyses will be further utilized in presenting answers to the five research questions as well as in making recommendations for the professionals involved in international educational affairs and the future research areas.

CHAPTER 4

PRESENTATION AND ANALYSIS OF FINDINGS

4.1 Introduction

The major focus of this study is to examine the adaptation process of Korean students in United States college or university as they undergo the process of academic and socio-cultural adjustment or adaptation. For the purpose of this study, 20 Korean students from a college and four universities located in the mideast, northeast, and southeast areas of the United States were interviewed by the investigator.

The informations obtained through this interview experience and a survey questionnaire are summarized and presented in this chapter as a review of the subjects' descriptions of their experiences upon entry to the United States and to their academic community. Since the adaptation process is composed of a series of tasks (transactions), experiences, feelings, thoughts, and a dynamic interaction between the self and the environment as well, it seems also important to understand aspects of

the self and environment as perceived and reported by the Korean students in the United States.

The experiences related by 20 Korean subjects studied reveal certain commonalities which will be discussed as themes. These themes provide the material for the analysis of adaptation in the light of current literature and scholarship and the major conceptual framework concerning the adaptation process of the individual in his/her socially and culturally new environment. Three conceptual frameworks - the model of Raines' transactional adaptation, cross-cultural contact and support network - provide the theoretical context for the analysis of the adaptation experiences of Korean students in their academic and socio-cultural adaptation process.

Chapter IV is presented in six parts: (1) introduction; (2) table of the personal information of the subjects; (3) presentation of the five case studies through summary descriptions of the adaptation experiences of each subject; (4) an analysis and presentation of the themes of adaptation in the framework of major theoretical models and self-reported experiences of the subjects; (5) overview of the results from Survey Questionnaire; and (6) summary.

4.2 Table of the Personal Information of the Subjects

Each subject has been assigned a fictitious name such as Mr. A or Ms. E depending on his/her gender and this name will be referred to throughout the remainder of this study.

Some of the personal information obtained through the Survey Questionnaire were identified as variables intervening subject's adaptation process, in one way or another. The information presented in the Table 1 is as follows: subject's gender, age, marital status, degree pursued, number of years living in the United States (actually it appeared to be almost the same as the number of years enrolled in the degree program except the cases of married female students), major field of study, credits taken during last semester, the level of satisfaction with the subject's English proficiency and with the programs and services offered from the subject's school, previous experiences, if any, in terms of involvement in English language or of cross-cultural contact (see Table 1). No subject in this study had a host family.

The subjects marked with an asterisk * have been selected for analysis in the case studies.

Table 1. Personal Information of the Subjects

Subject	Age	Marital Status	Degree Pursued	Length of Stay	Major Field of Study	Credits Taken Last Semester	(1)	(2)	(3)
Mr. A	21	Single	B.A.	9m	Economics	15	-5	-4	None
* Mr. B	24	Single	B.A.	3y 5m	Economics	17	+1	+1	None
Ms. C	22	Single	B.A	7m	Food Science	15	+1	+1	Attended U.S. high school for one and half year
Ms. D	42	Single	B.A.	1y 4m	Computer Information System	12	-1	+1	Editing journal in English in Korea
Ms. E	27	Married	M.A.	2y 6m	Public Health	9	-4	+4	None
Ms. F	30	Married	M.A.	3y 6m	Accounting	12	-2	+2	Using English when working in a French bank in Korea

(1): Satisfaction with the subject's English ability (see Appendix D)

(2): Satisfaction with programs offered from the school (see Appendix D)

(3): Subject's previous experience in English or foreign country (see Appendix D)

continued on next page

Table 1 continued

Subject	Age	Marital Status	Degree Pursued	Length of Stay	Major Field of Study	Credits Taken Last Semester	(1)	(2)	(3)
Ms. G	28	Married	Ph.D	3y 5m	Linguistics	9	-4	+1	None
Ms. H	29	Married	M.A.	4y 6m	Applied Statistics	9	-3	+4	One month Asian Country trip
* Ms. I	31	Married	Ph.D	7y 5m	Education	12	-3	-1	None
* Ms. J	31	Married	Ph.D	5y 5m	Communication	6	+4	+4	Using English when working in an American/ German agency in Korea
* Mr. K	25	Single	Ph.D	2y 5m	Aerospace Engineering	9	+4	+3	11 years stay in foreign countries
Mr. L	31	Single	Ph.D	2y 6m	Physics	9	+4	+4	None
Mr. M	33	Single	Ph.D	5y 4m	Computer Science	Research	+3	+3	Intensive English training in college years
Mr. N	32	Married	Ph.D	3y 6m	Food Science	Research	-2	-2	None

continued on next page

Table 1 continued

Subject	Age	Marital Status	Degree Pursued	Length of Stay	Major Field of Study	Credits Taken Last Semester	(1)	(2)	(3)
Mr. O	29	Married	Ph.D	3y 2m	Computer Engineering	Research	-1	-1	None
* Mr. P	33	Married	Ph.D	7y	Chemical Engineering	Research	+2	+3	None
Mr. Q	29	Married	Ph.D	4y 2m	Computer Engineering	6	-4	+2	None
Mr. R	36	Married	Ph.D	5y 4m	Psychology	Research	+3	+3	9 month research career in Hawaii
Mr. S	32	Married	Ph.D	7y 5m	Political Science	Research	-1	-4	3 year military service in Korean Augmentation Troops to U.S. Army
Mr. T	34	Married	Ph.D	4y 4m	Computer Engineering	Research	-1	+3	1 month visiting to the United States for the study of industry

4.3 Presentation of the Case Studies

Twenty members of the population were interviewed to elicit sample experiences, thoughts and feelings associated by the Korean students with their adaptation experiences in the United States academic community. The subjects chose to highlight and emphasize both different and similar experiences. Certain commonalities and uniqueness of each subject are manifested in the shared experiences and those noted commonalities and differences are presented in this chapter.

It is true that each person's historical experience is an important part of who he/she is and that to identify such information is one of the major tasks in achieving a better understanding of a person's adaptation process. Nevertheless, a complete analysis of the adaptation process of all 20 subjects was not possible within the time and space restrictions of this study. As a result, the investigator selected five subjects from the subjects interviewed for a more in-depth case study approach to the episode of adaptation.

It has been noted that majority of Korean students has been successful in their academic adaptation but not so much so in the socio-cultural area. Therefore, two subjects, Mr. B and Ms. I were chosen as adaptors who were relatively successfully coping socio-cultural adaptation

process while three adaptors, Mr. K, Mr. P and Ms. J were selected because they were manifesting difficulties in their socio-cultural adaptation.

The personal variables are also another rationale for selection of these subjects. To explore and present more information, certain personal variables have been related to that person's adaptation experiences. The five subjects were selected in terms of the subject's gender, marital status, degree level pursued, length of stay and previous experience concerning usage of English or sojourn in foreign country. Although the interviewees selected are not necessarily representative of the large group, the themes expressed by other interviewees of this study are included in the range of themes and experiences shared by the selected subjects for this case studies.

A common design for presentation of the case study from the interview material is consistent for each five subject as the themes and experiences in his/her adaptation process were projected through the 19 open-ended interview questions: general personal background, a review of the pre-entry experiences regarding motives and preparation to study abroad in the United States, problems and concerns perceived in the initial adaptation period and later, the interaction with their environment and people, any cultural experience and its perceived significance, the areas of sojourn experience that were

easiest and most difficult and the source of support available and/or needed by the subject.

4.3.1 Case of Mr. B

Mr. B is a 24 year old, single Korean student pursuing his bachelor's degree in Economics at a southeastern state university. Until the time of his arrival in the United States, Mr. B was a junior student in a Korean college and transferred to his current college as a sophomore.

Mr. B believed that employment in Korea is usually determined by political dealings based on educational clique, family ties and personal nepotism. Mr. B who is not from a privileged family or prestigious Korean university had a somewhat pessimistic view on his future career path after graduating from his previous Korean college. This became the major motive for him to make a decision to study abroad.

When Mr. B made this decision, however, he felt some guilt in leaving his old parents behind alone in Korea. He also got the information that studying in an undergraduate program would be much more difficult than studying in a graduate program as a foreign student. Nevertheless Mr. B had been encouraged by his formal Korean professor and fellow Korean students to study abroad and Mr. B himself

had a high motivation to devote himself to academics in a new environment.

After some deliberation, Mr. B came to the United States with a few of his fellow Koreans who also had the same purpose. Upon entry to the United States, Mr. B had spent one semester in EFL (English as a Foreign Language) program and was enrolled for the next quarter. Mr. B recalls how busy yet lonely days he had spent during that initial period dealing with every task and situation all by himself. Mr. B had a scholarship in his Korean college years but now he needed to be conscious about his financial situation because every penny spent was from his parents. Mr. B also had no time to think about socializing with people while feeling pressure that he had to be careful in his word and behavior as an adult, especially in interacting with the Korean students who were all new to Mr. B. Although he previously had been feeling his parents were much too protective about their youngest child, Mr. B missed his parents a lot, from whom he could get comfort and advice.

Mr. B was determined to think things through in a more practical way and deal with situations with more systematic strategies. He resorted to school and domitory as an escape out of many concerns due to those environmental changes.

Mr. B thinks he is studying very hard but often suspects his strategy in preparing for class exams is inadequate, for the results have never been the same as Mr. B expected. He openly abominates those essay style exams which his faculty is giving. Although Mr. B studies the books for five courses including American history and English composition having less than three hours of sleep during his exam period, he always feels frustrated when given four to five essay questions only from a whole text book.

Mr. B attempted to see his professors after class to explain his difficulties in essay exams. His professor said that Mr. B had to achieve exactly the same outcome to get the same grade as other American students. This made Mr. B feel subservient and very much ashamed even though he accepts it is true. Later on, Mr. B has never tried again to interact with faculty both in and outside of the classroom. It is the perception of Mr. B that faculty members in his department are particularly harsh, more so than those of the other schools.

While Mr. B does not seem to receive any support from his faculty, he counted on some "close" American friends who were studying in the same school. Mr. B especially feels intimate with two American men and calls them real "buddy". These guys had been the roommates of Mr. B and were actually taking care of Mr. B in cooking

and doing laundry which Mr. B was not too good at. According to Mr. B, the interaction was initiated by them, not from Mr. B. Mr. B, however, adds he has been sincere to these friends and appreciates their personal traits. Mr. B recalls that this friendship made him change. This relationship actually had Mr. B extend his goals in staying in the United States more than that of academic achievement. He now thinks there is some possibility of staying here and having some business with these American friends who are sincere and genuine. One of these American friends had visited Mr. B's parents' home in Korea during his vacation and during this visit they also lightly considered having some business in Korea together. Mr. B, however, confesses he may have spent some of his time, which should have been devoted to his academics, doing some personal business with one of his American friends during his last year.

Mr. B has another concern which is that he should finish his degree soon before he gets a notice from the Korean government for a mandatory three year military service. This time constraint makes him realize that he has to prioritize his choices and goals in academics only.

Mr. B has a good relationship with the other Korean students also but perceives that Koreans often needs to see Americans rather than fellow Koreans because it might be often impossible for both Korean encounters to be of a

comfort to each other when they are under tremendous pressures and tensions.

Mr. B previously had been in a student advisor position for foreign students in his school. Mr. B knows his school has a counseling program but does not think it will give any practical help for foreign students. Mr. B rather highly appreciates services of the international program office of his school.

Mr. B feels secure in sharing his experiences, especially the unpleasant ones, with his sisters in the United States by telephone because they are likely to understand Mr. B's difficulties better than his parents do in Korea. His parents, Mr. B thinks, might have seen only those Korean students who successfully got their degree after finishing their study abroad.

Mr. B recalls his experience when visiting Korea during his vacation. In a way, he felt lots of restriction in his behavior, speaking, and even clothing by the people around him. Since Mr. B is not a person who can impress others with some kind of authoritarian or mature attitude which might be very important to the Koreans in their social interaction, Mr. B could not feel comfortable at all with that kind of social role.

Mr. B feels good about the American society in which he can do things according to his own ideas while taking the responsibility only for what he is doing. Mr. B,

however, adds that Americans or other international students around him often call Mr. B "an original", or "one hundred percent Korean" which he had never thought about.

Even though Mr. B has been getting along well with some American and international students, he also expresses his certain cultural needs in interacting with people. Many American students offer support for Mr. B yet Mr. B is likely to feel that it is a kind of expression of feeling of pity for him and not an interest as a friend. Mr. B rarely initiates contact with the American students after realizing it is impossible for him to approach the American fellows with an expectation of deep emotional sharing except with his previous two friends. Nevertheless, it is not the perception of Mr. B that American students do not understand him because of his cultural background, but rather they may not understand some parts of his personal traits.

Mr. B wants to graduate soon since he feels that he has spent much money and time for his bachelor's degree, which he could have been able to get already, far sooner, if he had stayed in Korea. Mr. B is not likely to recommend studying abroad in the undergraduate program for the prospective Korean students. Mr. B concludes: " Since I am now so familiar with this place its's like my home town and want to come back to from the trip even though

nothing is waiting for me. I may have had a very hard time especially in academics yet I feel O.K. at least with the fact that I have been doing my best. I could get two best American friends and I feel like I became much more mature and self-responsible".

Mr. B does not care for the place of residence in terms of the country to live in his future. He feels that to be able to meet a "right" person as a friend is much more important than to decide which country to stay. Mr. B, however, is not likely to consider the United States as a place for "living" other than doing business with his friends.

4.3.2 Case of Mr. K

Mr. K is 25 years old, single and is studying for a Ph.D degree in Aerospace Engineering at a midwestern private university. Mr. K just has finished his master's program in the same university and he is taking course work to prepare his doctoral qualifying exam.

Mr. K had been living in foreign countries since he was seven years old and came back to Korea when he was a senior in high school. Mr. K had been living in Europe, Africa and Australia by the virtue of his father's business in trading. He had been attending schools for overseas students which virtually helped him be fluent in

English. Since Mr. K had been with his family in almost every foreign country he did not experience any particular readjustment problem upon returning to Korea. Mr. K says he forgot many of the Chinese characters which are used with the Korean language in Korea, yet that was all.

Mr. K had graduated from a Korean college which his father had wanted him to attend and had been working for a company for a few months where he made the decision to study in the United States. He strongly felt that acquiring a Ph.D degree is critical to be a researcher in his field.

In discussing his adaptation process, Mr. K had experienced a little difficulty in speaking English which he could clearly think of in his head, though. He attributes these difficulties to the six year gap when he had not used English in a daily basis upon returning to Korea. Nevertheless, Mr. K recalls that he might have less difficulties in adjusting to his new environment than his fellow Koreans by the virtue of his English fluency.

Mr. K is very much oriented to his academic concerns, feeling that there are so many things to learn and to research which actually makes him more humble in the process of learning. Mr. K changed his field in the United States to Aerospace Engineering which he had been dreaming about studying since his childhood. He discovered certain phenomena in his field, the discovery of which

will contribute a lot to the development of the American space-ship (space-laboratory) planned to be launched on 1992.

The current American academic advisor of Mr. K had been the advisor of Mr. K's previous Korean advisor of the college which he graduated from and this fact seems to make Mr. K very committed to his academic endeavor for better research output. Mr. K felt tremendous stress when three out of six fellow Korean students who came to his school with Mr. K at the same semester, had to transfer to another school because the results of their first semester were not good. Mr. K professes he often feels a pressure due to those academic concerns and expectations especially when they are perceived as combined with his sense of loneliness.

Even though Mr. K had been sojourning in many foreign countries for a long period of time, coming to the United States is the first time that Mr. K had been separated from his entire family. This seems to make Mr. K feel more lonely and miss his life in Korea. Mr. K states visiting Korea twice a year on every vacation period is the best way of eliminating his stress. Over there, he could enjoy acting and living in a very Korean way while participating in team exercise or group games with his Korean friends.

Mr. K recalls he and his fellow Korean bachelors sometimes drive to another big city to have real Korean food in a big Korean restaurant although it is about a fourteen hour round trip. Mr. K calls this "a peculiar behavior" which, however, is necessary for resolving stresses accumulated in his life as a single person away from his home country. Even though Mr. K has a girl friend in Korea he feels it is not helpful for him for either emotional comfort or concentrating on his academics. Unless the students, Mr. K feels, can bring their wife here to get support from her, Mr. K suggests that it may be better not to have a girl friend when she is thousands of miles away.

In presenting his relationship with his faculty members, Mr. K highly values non-authoritarian attitudes of the American faculty members which helps the students establish closer relationship with their professors. Through this relationship, both parties can share knowledge to contribute a lot to academic development. Mr. K, however, feels that he may not be using this opportunity in the most efficient way since the previous experiences of his relationship with Korean professors were somewhat hierarchical and distant and this idea seems to be deeply internalized by Mr. K.

Mr. K feels American students do not have enough respectful attitude toward their faculties, so he asserts

that students need to observe decorum toward their professor while the professor, on the other hand, has to make his/her relationship with the students closer to exchange their ideas.

Mr. K states that the relationship with his roommate is very superficial and he generally perceives that American students lack knowledge about nations other than their own. Mr. K often expresses his strong resistance towards some American fellows who consider Korea as such an undeveloped nation of the 1950's.

According to Mr. K, the community around his school has had a harmful effect on the development of his school with frequent crimes and security problems. Lack of facilities and places for getting rid of his stress is another area with which Mr. K is dissatisfied. He feels he becomes very dry and less sensitive in terms of his emotions and sentiments due to a lack of personal contact with people and his routine life patterns. Different behavioral patterns have been adopted by Mr. K; he interacts with his seniors in Korea in a hierarchical relationship while interacting with the Korean seniors in the United States in a more equalitarian and comfortable way.

Mr. K wants to study more beyond his current research area and thinks coming to the United States is another valuable experience for him to be able to compare

the educational systems and academic approaches of the Americans with those of Koreans.

Mr. K adds: "Even though I had been in many foreign countries up to my high school year, I didn't have any adjustment problem upon returning to and living in Korea. Korea is the most comfortable place for me".

4.3.3 Case of Mr. P

Mr. P is a 33 year old, married, male, Korean graduate student pursuing a doctoral degree in Chemical Engineering at a midwestern state university. He came to the United States to study seven years ago just after graduating from college and completing his three-year military service which is mandatory for most of all Korean men.

In discussing his pre-entry experiences, Mr. P notes he was encouraged to study abroad in the United States by one of his family members so they prepared and came together. Mr. P was very excited about coming to America and expected a lot, especially in his academic achievement. However, Mr. P now feels that academic achievement itself is up to the person regardless of his/her study location.

Upon entry to an American graduate school for his master's degree, Mr. P experienced a lot more difficulties

in his academic adjustment since he had to study in a new area which was not the same as his previous major. Mr. P also felt limited in his language and states that even though he had been learning English since his junior high school to the freshman year in college, those programs had been focused on the grammar and reading only, not the writing and speaking which seem to be very critical for studying in the United States.

Initially, Mr. P had to deal with many things all by himself as a responsible head of the family of his newly wed wife. While Mr. P had been busy adjusting himself to his new academic and social environment, he also strongly felt sorry for his wife who was left in a small and old apartment alone while dealing with sudden financial lacking. For the initial few months, his wife was not allowed to walk out of her apartment alone because Mr. P felt that the community around them was a very unsafe inner city.

The university which he is now attending is not the first school in America for Mr. P. He had finished his master's program in his first school and transferred to the other school for his Ph.D program. Mr. P, however, had been sick somewhat seriously which eventually had him interrupt his study for two years. When he was dealing with this situation he also experienced other difficulties in dealing with his academic advisor and other research-

related faculties. Mr. P indicates that they were cold to his situation and took his research job back. Mr. P felt like he was being treated as though he was an employee who could not make further output.

After that, Mr. P again transferred to his current school but remains feeling rejected. Mr. P adds he lost interest in permanently staying in the United States and began to think of his survival in school when interacting with his faculty member. Mr. P does not seem to be satisfied with his current advisor whom he perceives as a person who is not open minded and is not considerate for his students. Mr. P states he feels conflicts in himself because this is not the relationship which Mr. P wants to make with his advisor, the only one who will be his academic advisor for his Ph.D degree.

Mr. P's general perception towards his faculty members is both positive and negative; he believes American faculties are sincere, hard working people who, on the other hand, do not involve themselves in giving any considerate encouragement or straight criticism for the growth of their students.

Mr. P is having a closer relationship with a couple of American students and says that a friendship is possible with Americans. He feels Americans are genuine and sincere. Mr. P, however, limits this relationship in a certain context only in which both parties interact in a

same level without being concerned about their personal interests.

Like in most cases, Mr. P socializes with Korean people and especially in a Korean church. He also perceives himself as a good talker in a Korean group which, however, is not the case when he is with a group of Americans. Mr. P feels grateful that he could meet many nice people, both Koreans and Americans, for his personal growth which has been his other prioritized goal other than the completion of his degree program.

Mr. P feels the cost for the health clinic is reasonable and the community welfare services for his family as a low-income family is satisfying.

In presenting his ideas on his cultural experiences in the United States, Mr. P also focuses his difficulties in relating with his faculty members. He states American faculties do not consider his personal and cultural background and do not accept the fact that he could think in certain ways as a Korean.

Mr. P concludes that this kind of impersonality in the American academic community is the result of the high competitive social environment of American society in general, where people should protect themselves first and make more "material output" rather than "interpersonal output" to survive.

Mr. P also reports that his lack of language proficiency makes him more stressful and limited in communicating with Americans than cultural differences themselves between the Korea and America. Mr. P is often aware that his shy and reserved attitude needs to be changed in this free-talking society.

Mr. P did not have much of a good impression of the Korean society when he had visited Korea twice. Then, he saw such a prevalent hierarchical concept and relationship every where and few people ask "May I help you" in public. Mr. P, however, feels that conflicts experienced through living in the foreign country can not be resolved at every time whenever they are felt by him and these stresses are accumulated for a long period. This confirms his decision to return home with his wife and two children as soon as he finishes his Ph.D program.

Mr. P adds: "When I have stayed here for a long period, I have felt too much pragmatism and rationalism in this society which make people lack of humanity. I felt like I had had a very intensive training in my course of life here in a few years which would have taken more than twenty years in Korea. I already concluded to go back to my country where I can comfortably talk things with people whenever I want to".

4.3.4 Case of Ms. I

Ms. I is a 31 year old, married, female, graduate student studying on her Ph.D degree in Education at a northeastern state university. Ms. I came to the United States with her husband seven and half years ago and began her study after two years since her arrival.

Ms. I recalls that she felt such a limitation as a woman in the Korean society especially in terms of getting career experience that she now wishes to get some professional job such as teaching in college upon returning home. Ms. I also remembers how sad she was when leaving her family in Korea since she had never lived far away from her family.

Initially Ms. I felt sudden loneliness and isolation upon entry to the United States. She did not have a driver's license which made her much more immobile and dependent on her husband and which further led Ms. I to feeling frustrated and inadequate. Ms. I also felt disappointed with the fact that her husband was studying while she was left at home even though they had graduated from the same college in same major in Korea. Ms. I recalls that these adjustment problems were probably the cause of somewhat frequent quarrels between this couple in the beginning of their sojourn and of their marital life.

As time progressed, Ms. I was able to meet people in a women's club offered by the community for the wives of the international students and have a talk with her Korean neighborhood wives.

Ms. I also began her study when the couple's financial situation seemed okay. Initially Ms. I had experienced difficulties in her language ability along with her reserved attitude which were not understood by some of the American professors whom she met in classroom. Now Ms. I perceives herself as a little changed in terms of her behavioral patterns in interacting with the Americans. Even though she still often starts her statement with such sentences of "Although I am not sure", or "I may not be correct", Ms. I feels she has became a lot more assertive in expressing her opinion in public and in initiating contact with her American fellows. She often suggests first to have lunch or drink together.

Ms. I acknowledges the fact that to have an American student as her friend may take more time than it does with other international students or the Koreans and believes her relationship with the American fellows can be developed to be termed "friendship". Ms. I adds she has an American friend to whom Ms. I feels closer than to any other Korean friends.

Ms. I presents her ideas on her department in terms of its associates including staff, faculty and students,

as a very friendly and open-minded ambiance from where she also has been able to get continuous financial support. Ms. I, however, calls it as an a-typical place in the United States since she does not have the same impression of American society which does not seem to value the human relationship and is occupied with materialism only.

Ms. I introduces her not so sweet experience in one American private high school where she had been teaching Korean language and history for a year. Ms. I felt that this group of American students, who certainly come from the upper-middle class homes, and teachers were not appreciating the cultural and national background of Ms. I. Many fellow teachers never attempted to know the name of Ms. I although the number of teachers in that school was around thirty.

From this experience, Ms. I felt a lot more about the American society in which people do not seem to have much interest in one another and do not seem to value human interaction. Upon returning back to the university campus as a full time student, however, Ms. I found herself to be now initiating contact with people in a warm and friendly manner.

According to Ms. I, she feels a great deal of gap between the life of her and of her family and friends in Korea. She feels her life setting has been very much narrowed and limited as a foreign student while her Korean

friends are becoming much more mature in dealing with people and life situation. Ms. I recalls that she perceived a great deal of spiritual vacuum in herself when visiting Korea where her family and friends were very much changed in few years. Ms. I expects she may experience a certain gap between her Korean encounters and herself upon returning home after a long period of sojourn in America.

Ms. I now feels herself more adapted to life in her environment and enjoys talking in English and socializing with Americans. Even though her husband supports her a lot, Ms. I, however, feels the lack of time for meeting people since she is the one who is in charge of household jobs and is the one who writes birthday cards to the in-laws in Korea instead of her husband.

Ms. I feels confident, independent and happy that she will be able to get some job in Korea with her degree. Majoring in Women's Study, Ms. I also feels able to do something practical which will be beneficial for the women in Korea.

4.3.5 Case of Ms. J

Ms. J is 31 years old, a mother of a child and is studying for her Ph.D degree in Communication at a north eastern state university.

In discussing her pre-entry experience, Ms. J notes she had been working for an American agency in Korea for two and half years where she had communicated with some Americans and Germans in English. Ms. J wanted to study HRTA (Hotel, Restaurant and Travel Administration) in the United States which seemed helpful for her career path in 1988 Seoul Olympics in Korea. Initially Ms. J came to the United States as a single and met her husband who is also studying in the same university. While Ms. J does not feel she experienced any particular changes in her life pattern upon entry in the United States, she rather experienced tremendous changes and adjustment problem in her environment after being married and having a child. Ms. J changed her major in her Ph.D program to Communications and had to have much of the course work incomplete due to her pregnancy and the delivery.

Ms. J professes she has never thought she had a difficulty in studying because of her language ability but, most of the time she feels the lack of time doing both studying and taking care of family. She feels conflicts in doing both things which never seem to be completed at all. Ms. J recalls she had difficulties in her mobility when having no car as a single. Except these kinds of inconveniences in her life, however, Ms. J had been pretty much enjoying her social life through having more time interacting with her fellow students. Ms. J

often feels frustrated since she can no longer attend those meetings or parties with friends after being married and having a child. She feels like being alone when her classmates are talking about things related with the last evening's meeting. Ms. J also feels disadvantaged of being unable to reach out for the information about her school and department.

Ms. J rather feels closer to the other international students in her department than to the American students, perceiving that American fellows are self-interested and advocate their private life a great deal. She feels superficial in her interaction with the American students who do not seem to give their mind to the others.

In discussing her relationship with her faculty, Ms. J describes the American faculty as being kind and attentive to the ideas of the foreign students. She highly appreciates her professor's sincere feedback on her papers. Although Ms. J knows herself as one who is not accustomed to challenging or criticizing the existing concepts or theories, she feels a need to develop more critical insights with her own standpoints in approaching her academics. This is not only because the American academic community encourages that, but also Ms. J feels it necessary for her academic renewal.

Ms. J does not remember any incidence of being discriminated against and says her very simple life as a

foreign student may keep her away from being involved with deeper social contact with Americans which seems to be the cause of such discriminations. Ms. J is generally satisfied with services from her school which has some funds for the international students. She assumes that there could be more community offered programs which Korean student family may not be aware of so they can not utilize them.

Personally, Ms. J feels that she became less assertive not as a foreign students but as a married Korean woman. Even though Ms. J does not want to be a woman dependent on others, she feels, she has been expected to be dependent by the people around her. Ms. J strongly perceived this practice when she had visited Korea and stayed with her in-laws. She felt much pressure from the people in Korea feeling imposed upon with certain behavioral patterns and roles for her.

Ms. J states she began to confirm her will to be autonomous hoping she can have her own career and act of her own accord upon returning home. Ms. J, however, confesses her conflicts in a way that she often unconsciously accepts certain parts of the reality of Korean society, such as self-consciousness, predominance of man over woman and limitation as a married woman in an extended family system. Since she can see more women in the United States who are relatively more autonomous and

liberated while those behavioral modes and ideas are tolerated by the society, Ms. J is likely to feel a confusion in her value judgment. Ms. J, nevertheless, notes she feels she became more conservative than ever after being able to compare merits and demerits from two cultures of Korean and American. Ms. J also finds herself more responsible and better adapted to her role within her immediate family.

Even though Ms. J often feels conflicts in her identity, especially in terms of her role as a Korean woman, she acknowledges her experience of being in a foreign country where a variety of cultural and ethnic groups encountering. Ms. J finds herself as a very Korean value-oriented person while becoming open-minded towards the people who have different cultural backgrounds than that of the Korean. Ms. J feels she became mature as a person of more awareness and acceptance of the other parts of this big globe.

Ms. J states she does not have any particular way to resolve her stress except by attending the Korean church on every Sunday and by spending time with her family. Ms. J suggests it could be very desirable for the newly arrived Korean students to have more contact with the American people and get involved in their community. Since they came to the United States, Ms. J thinks, those Korean

students may need to get out of their life context which centers around the Korean community only.

Ms. J feels an absolute lack of time for her studies. Ms. J adds: "Even though I am so busy I don't want people greeting me by saying, `you seem so busy today, too'. I may have to be more careful not to express my stress especially in the presence of wives who do not study since they may also feel busy with something else".

4.3.6 Conclusion

As an attempt to summarize the characteristics of adaptation experiences as shared by the five interviewees of Mr. B, Mr. K, Mr. P, Ms. I and Ms. J, the following table was designed to present the nature of their adaptation patterns within the individual subject as figured out by the researcher (see Table 2).

We here can see that experience of Ms. I appeared to be positive in both academic and socio-cultural adaptation, while Mr. P seemed to have a not so positive adaptation experience in both academic and socio-cultural domains. It was also revealed that the academic adaptation of Mr. K and Ms. J were more positive than that of Mr. B, who had experienced more satisfying socio-cultural adaptation than his own academic adaptation.

Although it would not be adequate to define absolute levels of similarities or differences among the five subjects' experiences in this case studies, some part of those similar or contrasting adaptation experiences among them may possibly be understood in relation to some of their personal and environmental factors.

Table 2. Adaptation Experiences of the Five Subjects in Case Studies.

	Single		Married Graduate		
Subject	Under. Mr. B	Graduate Mr. K	Mr. P	Ms. I	Ms. J
Academic Adaptation	- (1)	+	-	+	+
Socio-cultural Adaptation	+ (2)	-	-	+	-

(1) +: This sign symbolizes that the experience of the subject in that adaptation sphere was supposedly positive.

(2) -: This sign symbolizes that the experience of the subject in that adaptation sphere was not so positive.

In the experience of Mr. K and Ms. J, previous experience of these subjects in terms of their English language preparation seemed to aid better academic adaptation. The previous foreign culture contact, however, did not seem to be of help for the subjects in their socio-cultural adaptation in the United States.

The contrasting experiences between that of Mr. B and Mr. K, both single male subjects, possibly reflected "adaptation conflict" or "goal conflict" in their manner of managing the adaptation process and its related tasks and behaviors. The difficulties in balancing off time between academic pursuit and social interaction seemed to be manifested in the experience of Mr. B and Mr. K, especially. In terms of the contrasting case of Mr. P and Ms. I, the differences noted may be connected to their total experiences in their environment. One had a not so positive experience in his total adaptation process, while the other had positive experience in both domains of academic and socio-cultural adaptation. Mr. P felt biased or unaccepted by the environment and this unpleasant experience resulted in Mr. P's being withdrawn or in feeling insecure about attempting new roles or behaviors for better adaptation to his immediate environment. Ms. I, in contrast, seemed to achieve better adaptation. She could reach out to the environment which provided her a

more assuring and protective environment. In these cases, the "environment" can be taken as a synonym of the "support network", and this perspective also can be applied to the experience of the other subjects of these case studies.

Individual approachs to obtaining the needed support network seemed to be different among the individual subjects. Personal traits such as assertiveness, may be another factor affecting the subject's "support seeking behavior". Such personal factors are not considered in the existing adaptation models, which focus on cultural differnces more than individual style differences.

Marital status appeared to have certain impact on the adaptation of the subjects. Both Mr. B and Mr. K, as single subjects, felt a lack of security in their personal life and especially in their "decision making" process for better dealing with the adaptation tasks. In some sense, the presence of family, however, seemed to be another source of difficulties. Family could take more time from the married subjects, especially female subjects, than from the single subjects, leaving them with less apportunity to adapt to academic and social aspects of their adaptation.

Sojourning in the United States seemed to induce unique cross-cultural experiences for the Korean students. Every subject seemed to favor the liberal aspects of the

American culture in which the individual is allowed to act according to his/her own decision. However, positive attitude about American freedom to choice did not seem to relate to the attainment of supportive relationships for the subjects, with possible exception of Ms. I. They felt immobile or unsure aboaut how to get more socio-cultural information and to act upon it through defining their roles and identities as a successful adaptor to their environment.

A common identifiable pattern was therefore present among the subjects in their manner of dealing with those cross-cultural experiences in the new environment. The subjects interacted with the environment and its people in a less initiative and assertive way. Possible biases, preposed perceptions or perevious learned behavior of the subjects seemed to limit their motivation and skill to bulid relationships with the host-nationals. The subjects seemed to have clear ideas of the characteristics of their relationship with their faculty and the American students as their support network. These expectations and the reality of interactional patterns with their American academic community, however, did not seem to be matched up. The manner of obtaining support, the patterns of social interaction, and the way of sharing personal ideas and sentiment might not be so familiar to these subjects. The lack of language proficiency level, in addition,

appeared to have further negative impact on the adaptation experience of the subjects.

It would seem that themes of the adaptation process for the Korean students presented in these case studies centered around the perceptions of themselves and the perceptions of their environment. These themes, however, were derived from the experiences and perceptions of the five subjects only. More comprehensive and integrated, yet applicable understanding can be achieved when the experiences of all 20 interviewed subjects are analyzed and presented in a more theoretical framework. Therefore, the next section of this chapter is an effort to identify and present the adaptation experiences of the subjects, as it highlights the nature of differences or commonalities of the subject's experiences and perceptions in the context of Raines adaptation model, cross-cultural contact model and support network model.

4.4 Analysis and Presentation of the Adaptation Experiences as Reported by the Subjects

The model of adaptation states that all adapters experiencing a life change must negotiate a number of transactions to successfully adapt to a new environment [Raines, 1979]. Five categorical adaptive transactions were postulated by Raines to define the dynamics of a

person's transitional adaptive experience. The transactions are activating commitment, developing support, adjusting expectations, prioritizing goals, and transposing identity.

From the self-reported data of the interviewed 20 subjects in this study, the content of those five transactions appeared to be present in the adaptation process of these Korean students. The subjects' manner of managing those transactional areas, however, was found in an active or less active way which further led to the resolution of completed or less completed transactional experience.

It is another aspect of the findings that, in a sense, every subject of this study had been involved in those transactional areas both actively and less actively in one way or another. Each of twenty subjects had shared both completed and less completed transactional experiences in dealing with their adaptation process.

In the following section of this chapter, these five transactions will first be examined as separate entities. In discussing each transaction as it relates to the adaptive experiences of the subjects, the researcher will:

1. define the transaction in terms of its related tasks and behaviors. This definition is quoted from the "transition assessment scale" which was constructed by

Jordan [1981] and used in her study based on Raines model.
2. quote some of the selected statements made by subjects which reveals the manner of managing that transaction.
3. present findings of patterns of the subjects in dealing with the transactional tasks as they are related to academic, social and personal spheres. The possible relationship between the adaptation patterns and the subjects' personal variables will be also explored.
4. offer interpretations through summarizing and discussing the patterns with which the subjects as a group experienced the adaptation process and highlight potential limitations of the transactional model.

The investigator also perceives that certain experiences in the areas of perception of self and perception of environment articulated by the Korean students were complicated more than explained within the existing transactional adaptation model only. Based on analysis, the support network model has been adopted to assist in the discussion of the "developing support" transaction in identifying the characters of the support network and the reality of support network of the subjects in their environment.

The cross-cultural contact model, on the other hand, is the other conceptual framework in which some segment of the adaptation process of the subjects was further clarified as a cultural experience. This cultural

experience which had certain impact on the adaptation process of the subjects and could not fully be explained in the Raines transactional model therefore will be explored in another section. In presenting the aspects of the cultural experiences articulated by the subjects, the investigator found two major themes which illustrated the experiences and perceptions of the subjects through their cross-cultural contact:

1. a personal sense of loss in the United States socio-cultural environment.
2. a dissatisfaction with the interpersonal interaction with American faculty and students.

These findings will be followed by the interpretations which further explore the underlying issues of potential problems and needs experienced by the subjects when they have dealt with American culture with respect to their own Korean cultural orientations.

4.4.1 Commitment to the New Environment in Relation to the Subjects' Expectations and Motives

A person's success in adjusting or adapting to a new environment requires a certain level of commitment to that adjustment through acknowledging changes in his/her

environment as well as re-affirmation of his/her decision to make this transition. A person demonstrates intentions and willingness to risk personal capacities, uses transaction as a way of developing self management skills and testing personal ingenuity. A person who shows difficulties in completing this transaction, however, may shift responsibility to others to take the lead without taking on a sense of ownership for dealing with transition. Instead of developing a sense of self-directedness, this person shows reluctance to use or risk personal capacities [Raines, 1979; Jordan, 1981].

4.4.1.1 Findings

The following is a sample of statements made by the subjects which reveal the manner in negotiating this transaction as an active adaptor and/or an inactive adaptor.

-I feel I should be more strong and independent to achieve my academic goals.
-I think I should initiate interacting with the Americans so that I can learn more about the people and the system of this society. [Mr. A]

-I rarely meet professors outside of the class. I don't want to get a better grade from the professors by excusing myself to see them outside of class. [Mr. B]

-Studying abroad is a kind of an adventure for me since I have to deal with everything in this country all by myself. I had some expectations about living in another country without any anxiety or fear. [Ms. C]

-Initially I came here to visit my relatives and I got a good impression of the American educational system. Since I have heard that America is the country of opportunity I wanted to begin my studies even though I am a little older than the traditional students. I was motivated yet afraid, too.
-I don't feel any problems due to living in this country because I am not involved in this society in a deep level. [Ms. D]

-I purchased a telecaption and also took one undergraduate course as a sit-in to improve my listening skills.
-If I had any difficulties in class, it would be due to my reserved personality plus my lack of confidence in English. [Ms. E]

-My undergraduate major was English. However I was encouraged to pursue accounting when I was working in a French bank in Korea. I was motivated to study accounting.
-I feel a lot of difficulties in expressing myself. Expressing personal thoughts in a class is a very critical factor in getting a good grade, yet I can not do that easily. Not because of my language problem, but because of my personality trait. [Ms. F]

-When I had completed preparing for TOEFL and GRE, I really wanted to begin my major as soon as possible. I wanted to deal with more specialized academic area within a more theoretical and philosophical framework. [Ms. G]

-Since some Americans seemed to already expect me to act as a typical Asian woman who is considered to be non-assertive, I might have not claimed opportunity for myself in some cases.
-I have such a simple life spending time only studying and taking care of home that I don't have much information about American people and society. Sometimes I don't feel as though I am living in America. [Ms. H]

-I had felt some limitation as a woman in Korean society so I had wanted to study more to get a professional job upon returning home. [Ms. I]

-I want to be more close to the faculties but I see them as being official and formal. This kind of passive approach could be the disadvantage for me and sometimes I am afraid whether those faculty members perceive me as a student who drops by their office only when I need help from them.
-One of my friends suggested me that it would be a good idea for me to study my previous major in my master's program for the 1988 Seoul Olympics in Korea. [Ms. J]

-I changed my major when I began to study in America since this is the area that I had been dreaming about studying since my childhood. [Mr. K]

-Since my high school years I had been thinking about studying abroad. When leaving the Korean airport I felt like I was going to the U.S.A. only for the purpose of studying. [Mr. L]

-When I had been working in a research institution I felt a need of a Ph.D degree to be more of a specialist and to have systematic knowledge in this area.
-I don't feel any need to change myself because I have been thinking of returning home since the first days of arrival. [Mr. M]

-In short, I have no interest in knowing about the people or the culture of this country and I have no intention of staying here permanently. I have never thought I would like Americans and I just want to go back to Korea soon. Since I do not have much contact with the Americans, I don't have any bad experiences. [Mr. N]

-I had thought it would be better for me to be finished with master's program in Korea so that it would really help me to experience less difficulties in studying in the American graduate school.
-Americans are open-minded, yet my language barrier and shyness adds to the problem of interacting with them. I don't think it is easy for Koreans such as myself to be

open-minded and initiate contact with the Americans. [Mr. O]

-I was very happy to come here and I had high expectations. I had expected certain academic progress, yet now I feel academic achievement itself is up to the individual regardless of his/her academic location. [Mr. P]

-I had heard from experienced people that language problem will be one of the hardest part of studying abroad and getting a Ph.D degree is also very strenuous and time consuming. However, I thought it would be worthwhile to come here to study. [Mr. Q]

-I thought working hard would give me success in my studies, which would provide confidence rather than fear. [Mr. R]

-It was kind of an escape for me from the Korean society because at that time I had to determine the direction of my future after graduating from college. I decided to suspend things and come to America. [Mr. S]

In the statements which are part of the pre- and post-entry experiences of the subjects related to their preparation for and commitment to their study abroad in America, all the subjects of this study affirmed their commitment to an academic pursuit in the United States in a very strong tone. The subjects referred their feelings upon entry to the United States as a "hope", "dream", or "high expectation" more than as a curiosity only.

The high motivation and expectations to successfully achieve their academic goals were clearly manifested in

their statements explaining the reasons of coming to the United States; more abundant literature and advanced knowledge in their study area seemed to be available here which could help the students to be more professional and knowledgeable in their field. More than half of the subjects were studying field which was not their previous major and they hoped this would be beneficial for them in their career in the future. The majority of the subjects had an opportunity to hear about experiences of Koreans who had been studying in the U.S.A. From this they came here with confidence that they "can do it" by working hard even though realizing studying abroad is such a "time and energy consuming job".

Compared with these high motivation and expectations about coming to the United States, however, the language preparation in their pre-entry period was not perceived as sufficient by this group of students with exceptions of Ms. F, Ms. J, Mr. K and Mr. M who could have more frequent contact with English speaking population either in their college year or previous career. The level of commitment to their new environment, in terms of their willingness to be more assertive in their social-cultural adaptation appeared to be very low for the majority of subjects with possible exceptions of some of the newly arrived and/or single students who showed more willingness to participate in social contact with their American fellows and faculty

recognizing that they, the Korean student has to initiate interaction with host nationals. Many subjects attributed their difficulties in taking more active role in interacting with their American counterparts to their lack of English proficiency and/or their reserved personality traits.

The majority of the married female subjects related their lack of social contact with host nationals to their lack of time which had already been devoted to their studying and taking care of family. Some of the married male subjects, on the other hand, indicated their reluctance to commit to more socio-cultural learning or to interact with Americans outside of academic setting because they were not interested from the beginning. Some already had certain negative experiences from their previous interpersonal interaction with host nationals. It was also the perception of some subjects that they had not experienced any interpersonal problems or discrimination because they were not involved in this society and in interpersonal relationships with Americans in a deep level.

Some of the subjects realized it was critical for them to be more active in classroom discussions or to meet faculty outside of class with academic matters in order to have a better academic adaptation. Nevertheless, still these students seemed to feel somewhat at risk and

vulnerable in changing certain behavioral patterns. The students seemed to have some fear of being mis-understood through initiating contact and/or taking more active roles in their general life. Initiation and assertiveness might not be practiced skills for this group given Korean cultural values.

4.4.1.2 Interpretation

A willingness plus an ability to fit readily into normal patterns in an environment facilitates the deeper aspects of adaptation in that new environment. The Korean students, however, share a discrepancy between the level of their commitment to academic pursuit and their willingness to activate commitment in socio-cultural adaptation. While the fact of "studying abroad" and related goals were clearly determined since the pre-entry experiences, the task of risking personal capacities dealing with socio-cultural transitional experiences was not fully internalized by this group of the Korean students.

Only a few of the subjects showed their willingness to assume more responsibility in their activating commitment through changing their behavioral patterns such as being more active in a classroom discussion or initiating contact with the American faculties or fellows.

This seemed especially salient in a group of newly arrived or undergraduate students. The older and longer-sojourning students seemed to justify themselves as an observer and felt okay even though not much personal or social interaction with host nationals had been achieved. However, this kind of inactive behavioral pattern which distanced the students from their social environment may need to be noticed as related with other transactional experiences of these students in terms of their manner of managing other parts of the transactions.

It was noticed that almost all of the married subjects in this study came to the United States just after their marriage. These kind of personal and environmental factors could have both positive and negative impact on the patterns and level of the adaptation of these students. Many of the wives had to be left in an unfamiliar environment all day long while their husbands were very busy studying during the academic year. And this would be such a scary experience, especially when they were living off campus or in an urban area (if their husband's school was in the middle of the city). The wives would become much more dependent on their husbands due to the lack of language proficiency and acquaintances especially in their initial sojourning period. Many of the female subjects in this study began their studies after a certain period of time since their arrival to America.

They recalled their feelings of being left behind, immobile, and inadequate in their new environment. Their husband, on the other hand, might have faced burden and guilt. These couples seemed to be struggling with their adjustment both in the environment and in their marital life. In this respect, many of the married female subjects conveyed their high level of satisfaction in that they had an opportunity to study, even though they had many difficulties managing their time for both studies and family.

In conclusion, every subject agreed that he/she was committed to academic achievement, not only as a kind of process linked to anticipation of a better future, but also as his/her "best" or maybe "last" opportunity to devote himself/herself to an academic endeavor. In spite of the commitment to academics, however, the members of the sample varied in their commitment to be involved in or adapt to the new culture.

4.4.2 Developing Strategies for Acquiring Support Resources and the Reality of Support Network

A person's success in adapting to a new environment is also linked with the development of a resource system of people who will help during the adaptation process. An adaptor who deals with his/her transition in a more

constructive way is aware of useful resources and develops systematic strategies for acquiring resources in a wide range. An inactive adaptor is unaware of potentially useful resources and obtains resources by chance more than by design [Raines, 1979; Jordan, 1981].

4.4.2.1 Findings

The following is a sample of statements made by the subjects which reveals the manner in which they actively and/or inactively negotiated this transaction. Further information concerning the source of support, the content of the support as determined as that of emotional and psychological or instrumental and task-oriented, and the problems and needs in obtaining support network will be also sought.

-A professor gave us a short answer questions in a class exam in which I had less difficulties writing down answers in English. He even called me later to give me more chance to explain to him some of the answers to the exam questions, which I couldn't clarify during the class exam.
-My past roommate and I had several quarrels so I decided to move into this apartment. I believe when two people feel so closed-in, so that each can't avoid intruding the other, they shouldn't live together. However, we are still close friends and I don't think of him as an "American" but just a good friend.
-I became a church-goer and I am happy to see my fellow Koreans at the Korean church.
-It was so hard for me to have to deal with everything, from cooking to filling out some official forms all by myself. For three months in the beginning of my stay, I got from the telephone company over three hundred dollar

bills because I had telephoned my parents in Korea a lot.
-American faculties are not authoritarian and work hard, but their attitude toward me is somewhat formal with no interest. [Mr. A]

-After a period of time, I happened to have an American guy as a real friend of mine and this relationship made me consider this country as more than a temporary place of studying only. I became more interested in this society which didn't look so different from the Korean society any more.
-I would rather go to my American friends for academic and personal problems than to the faculty members. They are not dependable.
-Talking to the family members in the U.S.A. is helpful for me in that I can receive understanding from them as fellow people living in the same society. [Mr. B]

-My elder sister is in America and she has been giving me a lot of emotional and material supports.
-One of my good friends had initiated a contact with me by handing her notes to me when I couldn't catch up to what a class instructor was talking about.
-My advisor is very busy with many students and I still don't know where I can go with certain academic and social concerns. Talking with my peer is one of the nicest things but I also feel like having someone who has more knowledge and experience to rely on. [Ms. C]

-My classmates are so kind that every time, I can find at least one supportive person.
-In the beginning of my studies, the Americans look so cold, but the people whom I have been interacting with are very kind and friendly. My advisor has so many experiences with overseas students that she cares and understands us more than I say. [Ms. D]

-Ever since moving to an on-campus housing, I feel better and secure with many Korean neighbors and other international students who have similar goals and ideas to those of mine.
-My husband has helped me a lot in the academic areas.
-A professor gave a good recommendation for me to the admission committee, even before I got the final grade from that course work.
-My only contact with the Americans is when I need help from them. They may not be interested in having contact with me.

-I think the women who volunteered for that program really didn't have any knowledge about my country and seemed to think I came from an undeveloping country. [Ms. E]

-Before beginning my study, I had a difficulty in finding any particular programs around here to teach English for foreign people.
-A professor allowed me to take his course first then pay the next semester for the credits. When I explained that without a TA position I had to pay higher tuition rate than that of the American students, he considered.
-I might be too self-conscious to initiate interacting with American fellows. They, on the other hand, seem too distant. [Ms. F]

-I won't forget my advisor who is guiding me to finish my degree program.
-I have an American friend who is keeping the original protestant spirit of the American's. She is humble and hard working. She listens to me and shares what she feels and experiences. Even though I tend to get help from her in most of the case in this country, some day I want to be a help to her.
-Before I began my studies I had been very lonely during the semester. My husband had been too busy to stay in home except for supper.
-It was such an embarrassing experience for me to have classmates around me who might have sensed that discriminative attitude of some faculty members toward me. This hurt my self-respect a lot.
-The staff in clinic are so impatient with my language problem. When I see doctors, sometimes, they treat me as a person who come to see them with some kind of psychological problem manifested as a physical symptoms so they asked me lots of personal questions which is not related to my illness. [Ms. G]

-Sometimes I feel I am not being treated equally with the American patients by the staffs of the clinic because I am a foreigner. [Ms.H]

-The faculties and American fellows in my department are very warm and open, not like this American society. It may be a-typical place.
-I have an American friend whom I feel closer to than to the Koreans. Even though it was initiated as a patronizing

relationship, we became real friends after sharing a lot. [Ms. I]

-Faculties are sincere and give attention to the ideas of foreign students. I appreciate their sincere comments on my paper.
-After being married, it became impossible for me to be out with friends in my department. I feel so isolated when they are talking about things related with the last evening's meeting. [Ms. J]

-Visiting Korea twice a year during vacation periods is the best way of eliminating stress for me. Over there, I try to forget everything about my life in America and live in totally Korean way.
-American fellows have contact with me only when they are in need of something from me. They seem to feel somewhat superior to the Asians and whenever I sense that attitude I resist it. [Mr. K]

-An old professor is so academic and generous that he takes every question from his students very seriously. He became my research advisor and helps me in many ways. I can see him without making an appointment every time.
-In general, American faculty members do not have any particular considerations for their foreign students and their language barrier. [Mr. L]

-I feel closer to other international students than the American students. My foreign student friends send me cards and prepare a party for my birthday.
-There is a program to help foreign students to write their papers. This school tries to take care of everybody. [Mr. M]

-Since I felt so lonely before my wife came here, I had attended church very regularly and prayed a lot. It helped me a great deal.
-My advisor is young, yet he is such a thoughtful person that I feel very comfortable in dealing with him.
-I have never heard of counseling program. I am not likely to use any of those programs offered by the university, since they don't give any practical help for the foreign students. [Mr. O]

-I am grateful to have been able to meet many nice Korean people for my personal growth.
-Friendship with American fellows is possible, depending on the personality of that American. Americans are genuine and sincere when we interact in the same level. If I am in a position of a person in need of something from them, they will not deal with me in that same manner.
-One of my American friends understand and accepts me as I am. She is able to understand that I could think in certain ways as a Korean. [Mr. P]

-My advisor is special. He is smart and gentle and warm. I preferred him as my advisor because of his sincere personality even though he had not enough research fund. He sees my ideas not my poor English ability. As long as I have an idea, he never discourages me and helps me get the output. Although he is almost at the same age as of mine I respect him. He changed my previous ideas and impressions of Americans and American society.
-There is too much competition and, until the student passes his/her qualifying exam, neither there is a major advisor nor a real relationship between them.
-I had attempted to attend an American church for a year but they were so cold that I just gave up. [Mr. Q]

-For some reason, I couldn't have any close contact with the Americans which I had initially wanted to have. I would have rather done more community activities with the Koreans in the United States.
-Once I had felt unfair when I got an essay exam in my first class. I said to the professor that I might have done better in that exam if I took it in Korean. Then he had suggested me to take it in Korean. Since there could be some risk of cheating in the process of translating, I didn't do that. However, I was impressed with the attitude of this professor who was very sensitive to the request of the student. [Mr. R]

-I have friends-few American and some international students who have same thoughts in pursuit of learning and in life itself. My relationship with American faculties and other American fellows is superficial, though. Socially privileged people lack "Cheong" (attachment). I feel closer to people who is studying while having a part-time job or those who came from other nations. [Mr. S]

-In my case there had not been a particular guide for my better adaptation upon arriving here. Till now I don't know any appropriate person with whom I can go and ask to fix the noisy heater or broken telephone in my office. This task is such a basic thing happens daily that I feel a little frustrated and embarrassed. [Mr. T]

Each subject in this study claimed that he/she had obtained one or more support resources for his/her academic and/or social adaptation process. The subjects with families accompanying their wife or husband and/or child to the United States certainly perceived them as the primary emotional support. The married female subjects, however, addressed much difficulties in managing time for studying and taking care of family at the same time.

Each of 20 subject also developed a support system among the Korean student population at the same university or community. These might have been seniors (people from the same high school or college in Korea), other students from their respective academic departments, or persons with whom they have developed friendships. Not all of these relationships, however, seemed to be termed "deep" in nature but they did fill immediate mutual needs with feelings of security.

Each subject in this study reported his/her impression of the American professors as a non-authoritarian, professional person in his/her academic

field. However, the subjects also felt their faculties were so busy and lacking in understanding of their language barrier and in knowledge about their national and cultural background that their relationship with faculty was very much formal and distant. This pattern of relationship, seemed not so matched to the expectations of the subjects and this limited relationship with their American faculty members tended to make the subjects feel a great deal of frustration.

Some felt they were discriminated against as a linguistic minority or couldn't get appropriate help due to certain biased assumptions on the part of other associated personnel in their academic community. As time progressed, the students became to need more specific and practical support and each student had developed a relationship with American faculty members, American fellows or other international student fellows. These students described the process in which they had gotten support from their class instructors, academic advisor, classmates, research fellows and neighbors. Undergraduate students tended to count on their American fellows while graduate students were likely to seek support from their faculty members.

Some of the subjects, even though it was very few, articulated the process in which he/she could have developed friendship with an American fellow which could

be termed "deep" in nature. The contacts had been initiated as a patronizing relationship that of receiving assistance either emotional or instrumental from the American fellows, and these were further cultivated as a friendship which enabled both Korean students and American fellows to share their experiences and things in an equal level. Beyond those patronizing relationships, however, these Korean students expressed their need to have more personal and sharing relationships with their American faculties and fellows.

Graduate Korean students, however, seemed to prefer the relationship with their academic advisor to be well balanced in its nature-both professional and personal. It was also worthwhile to note that some subjects were stating that their viewpoints or concept about American society and its people had been very much affected by the quality of relationship with their American faculty members or friends.

Even though those support network provided from the host nationals were contributing the Korean students' sense of being appreciated and valued in their United States academic community, many of those supports seemed to be too temporary and spontaneous one to provide the students with a consistent and on-going help. More than half of the subjects did not seem to have a close friend of an American or a dependable faculty from whom to obtain

any practical and consistent support. They also indicated somewhat superficial contact with general American faculties and fellows blaming that competitive environment of the United States as the cause of that remote and less personal interactional pattern.

The majority of subjects who felt absolute lack of support network, on the other hand, expressed their lack of time for searching for supports or initiating contact with host-nationals when the most of their time was already devoted to their academics.

4.4.2.2 Interpretation

In summation it can be said that the support system developed by these Korean students was basic in nature. Supports had been obtained accidentally and when needs were pressing rather than developed by design. The Korean students tended to perceive their obtained support as satisfying both psychological and instrumental needs of themselves. Although many task-oriented supports developed as emotional ones and vice versa, basically there was not much distinguishment in the content of supports as perceived by this group of Korean students.

The undergraduate subjects felt a sudden and emerging situation requiring more responsible and independent roles for them in a new environment. Although

they seemed to have a wider range of support networks from American fellows compared with the married or graduate students, they expressed certain needs of having someone with more professional knowledge and experience to be relied upon and provided with more practical advice which might not have been possible from their peer group networks. Those single undergraduates might look for some kind of parental figures in their new environment.

Almost every female subject who was married and, especially those who had a child, expressed her lack of time to socialize with the American fellows. They felt a great deal of isolation and inadequacy due to their limited participation in those programs or meetings although some of this program might be related to their academics.

Male graduate subjects, on the other hand, tended to focus on their experiences in this unfamiliar Western environment where they felt unable to be understood by their American faculty and peers. They seemed not to understand or feel comfortable with unfamiliar patterns of social interaction with these Americans.

The Korean students were shocked into realizing that American people they had met were very much unaware of Korean national and cultural background. This seemed to be one of the factors leading their relationship with Americans to be limited to a superficial one. Although

many of the subjects could have found more than one person as their support system, they pointed out the impersonality of the environment which affected their relationship with faculty members or other American students as less personal and more distant.

To the students of this study, being understood by the Americans seems to mean being accepted as they were with their own background and ways of thinking. Many Korean students seemed to be self-assured when they were having a good relationship with their faculty members-at least with their advisor. Even though it could not be as close and personal as they might have expected to be they felt "lucky" and their advisor was "special" because their advisor was providing them with both emotional and instrumental supports. Although these students seemed to have limitations in establishing friendships with their American fellows, this group of Korean students did not seem to be much disturbed with this limitation as long as they could find their faculty members as their resource system. This faculty support was especially important when it was available to protect their primary tasks of academic achievement. Even though their advisors were almost at the same age as of the students, many Korean students seemed to seek some kind of mentoring relationship with their advisor and this was especially salient for the group of graduate students.

The undergraduate students, however, seemed to have relatively less close relationship with their faculty members, while they were likely to have more American peers to obtain help in their personal tasks and to share experiences. This might be explained in terms of their personal factors that the single and young subjects might be more willing and able to explore social contact with people around them.

In conclusion, support network which had been possible for the students was likely to be reached out as an instrumental and task-oriented support which further changed its content with that of emotional and psychological support. Faculty members were most preferred and available support network for the students and this was especially true to the graduate students. American students were perceived as much critical source of support yet both casual and intimate interaction with this group did not seem to be feasible for the Korean students. The network of other international and Korean student fellows was more possible yet this seemed to be limited to the emotional sphere in which both parties could fulfill their psychological and cultural needs as a compatriot in their adaptation process.

It is clear that the subjects in this study had certain expectations for support in their academic

community, and these expectations appeared to be derived from the experience they had in Korea. In their home country, networks of support which are very strong and reassuring are established by their parents, extended families and people in their educational and social life.

In Korea, friends are more important than the acquaintances which provide much intimate and selective relationship. This friendship is much spontaneous and demanding relationship. The problems and concerns were shared in the peer group but the prescriptions came from adults such as parents, seniors and teachers. Koreans are expected to follow those prescribed roles and behavioral patterns as a child, junior and student, yet are not imposed to with whole responsibility which, in turn, are rather shared by their adult figure.

The Korean students had lost their support network obtained in their home country and been required to replace this previous network with new resource system in the United States. A very different situation, however, confronted this group of Korean students when interacting with Americans in their academic community. Independence and self-initiating were valued in the patterns of social interaction which were not such internalized cultural patterns for this group of Korean students. This is why very few of the subjects in this study were clearly intending to initiate contact and possibly take an active

role in searching for support even though they reported the need of being supported and accepted. Since their expectations of an already established support group were such an internalized part of their home experience, the dissonance created between the students' idea and the American experience especially in teacher-student relationships seemed to make building a support network a problematic theme for these students.

4.4.3 Acknowledging Transitional Losses and Adjusting Expectations

A person's success in adapting to new environment is also linked to adjustment of their expectations to coincide with the reality of that environment. An active adaptor is able to admit losses honestly, then seeks acceptable alternatives. He/she can acknowledge when expectations need tempering and accepting reality regardless of its discomfort. An inactive adaptor may focus on personal inconvenience of the transaction without being able to accept losses as an uncomfortable part of transition. He/she may distort realities when they conflict with personal desires [Raines, 1979; Jordan, 1981].

4.4.3.1 Findings

The following is the sample of the statements which illustrates such resolution of this transaction.

-I don't feel like staying in this school for a long period, but I guess it's O.K. until I finish my undergraduate program.
-I really feel frustrated especially when I see some old faculty members who don't have any empathy or warmth toward the students. [Mr. A]

-It is not possible for me to approach Americans expecting deep empathetic relationship. "Attachment" are not a possible concept in this society and I realize that an American "attachment" towards me is not from the heart of sharing but as a way expressing their mercy on me. [Mr. B]

-This area is so rural that there is nothing for young people to enjoy or anywhere to go. But, this is a safe place to concentrate on my studies. [Ms. C]

-Once I attended a class without knowing that there would be an exam because I missed the announcement of the instructor, in the previous class. However, I was not in a panic and took the exam without being anxious. [Ms. D]

-I heard that Korean husbands get their degrees and return home, and get all the glory, while their wives only become older. That made me feel that there would be no opportunity for me here, but I am happy to find it's not the case. [Ms. E]

-If I am single I may have more time to study but my husband and child require me to spend much time with them. But, on the other hand, my husband and my child are a support for me because feeling lonely could give me more difficult time than the lack of time I have for studying.
-Since I have to do both housework and study, I cannot finish it completed at all. This always makes me dissatisfied and guilty as well.

-I tend to feel anxious and disappointed when I am not precise. I should accept what I don't know yet I expect perfection. [Ms. F]

-Even though I don't think I am smart enough to do big research, I am happy to have an opportunity to continue my studies.
-Now I don't feel such a disappointment about American's way of dealing with people since I realized that I shouldn't assume their attitude based on my ideas and expectations. [Ms. G]

-Instead of asking a professor whenever I don't understand what he/she is teaching in the class, I think it over again by myself due to my lack of language proficiency.
-I really can't give any credit to the health services. However, I would like to say that those doctors are general physicians not specialists whom I could see without much difficulty in my country. [Ms. H]

-Making American students to be my friends takes more time than it does with other international students. That relationship tends to be initiated as a helping relationship, but it can be developed beyond that context. [Ms. I]

-Having a long distance with my family makes me feel lonely while I feel less pressure from the in-laws or other Korean social systems limiting my role as a married woman. [Ms. J]

-Americans seem to have a sense of superiority to the other nation and is not open minded. Very small number of American students are my friends. But the personality of that individual is a more important factor to be my friend than the cultural factor of him/her. [Mr. L]

-I would like to tell the prospective Korean students that they're better off not coming here. It would be better for them to study hard in Korea while having a family life and a job rather than to come to America and have a hard time like myself.
-Even though the reputation of this community around my school is not good I feel at home and secure when I see the sign of this city on the way home from trip. Staying

here for a long time made me feel attached to this place and there is a few nice places around here to drop by. [Mr. M]

-A prospective Korean student shouldn't be scared about coming here because the United States is not far different from Korea. [Mr. N]

-Faculties seem too busy to have any concerns for foreign students. Sometimes I feel as though I can understand their position in this very competitive and impersonal society where they should spend more time being productive than spending time listening to the students.
-Although I know I am losing my money and social status, it is kind of investment for myself to be here and I am not embarrassed of my financial lacks. [Mr. P]

-A foreign student should try harder to show some progress in his/her research area so that he/she can get more attention from the professor.
-Americans are sometimes so kind that they even stop to help me when my car stops in the highway, but when I need a friend I can't find. We don't have a family here but they do. But they are very reluctant to show concerns for us and share. My European friend says it is so cold here. Over Europe is not. [Mr. Q]

-I felt there was lack of support and facilities here.
-There were not as much active exchange of information, challenge or excitement in the academic area as I had expected. The academic approach also doesn't seem to be ahead of that of Koreans and I feel Korean way of thinking has more depth.
-Still I feel language barriers but I accept it as my own limitation.
-One thing good about American society is that it is a democratic and individual society. Korea is more likely to be humanistic and collective. There could be both good and bad aspects from these social characteristics. [Mr. R]

-As a student, I am satisfied with my financial situation although it is not always sufficient.
-The more I have knowledge about the American society, the more strongly I feel that this is not the place where I would like to live. From the first days of my arrival to

the present, I have been feeling that I should not have come here.
-I was very disappointed when realizing that theoretical approach of American schools in my study area is really similar to that of the Koreans which I hadn't liked at all.
-Through my sojourn period, I feel lot losses in every aspects of my life than gains. [Mr. S]

-Many people seem to have somewhat negative impression of the health center. I think we should adapt to those rules which had already been made by the Americans. The ways of treating the patient are also up to them. Since this is not the place of my birth, we should accept things as they are and adapt ourselves to the new social rules.
-I am a person who would meet with friends for some drinks to get rid of my stress, but here it is not possible. I would rather get a good rest at home with my family.
-Sometimes I need to adapt my life pattern to the demands of my advisor. If he wants to see me every Wednesday to discuss my research, I may be busy through the whole week to prepare it. If he wants to see me every Friday, I will work until Friday and get a rest during the weekend.
-It may be convenient to stay here, but I have never felt comfortable and at home here. [Mr. T]

Korean students' manner of negotiating this transactional experiences in a more active way seemed to be closely related with their strong commitment to their academic pursuits. Many expressed feelings of being lucky to be able to study again before "it is too late". Each subject accepted his/her reality as a context in which his/her time and energy had to be put into his/her goals in his/her environment. They also seemed to purposely detach themselves from feeling psychologically or socially disadvantaged due to many changes in their immediate

environment, as long as those environmental changes were not linked to the process of their academic achievement.

The subjects who had dealt with this transaction in a more constructive way concluded that they might need to accept the way in which Americans dealt with them and seemed to be aware of the emerging need to adjust themselves to those rules and conventions established by the Americans. These subjects seemed to try to check their own expectations or assumptions toward their American counterparts which did not seem to be well fit in their new environment, especially on an interpersonal level. While lack of a support system was mentioned by this group, many attributed it to the lack of opportunity to meet a "right person" rather than solely to the differences in the cultural patterns between those of the Korean's and of the American's. To the Korean students, the personality of the American counterpart was considered more critical factor to build a relationship with better understanding.

For some younger subjects and mobile persons, facing many changes in a new environment was perceived as a kind of "challenge". A few married female students expressed their high satisfaction at having academic opportunity with supports from their immediate family who, on the other hand, also took a lot of time from them, though.

Two major themes, however, seemed to be manifested in the experience of the subjects who showed difficulties in completing this adjustment transaction: (1) unfulfilled needs of more personal social interaction in an academic community, and (2) unsatisfied expectations of an academic achievement. Many of the subjects were seeking a mentoring relationship with their faculty members beyond their professional and somewhat formal quality of interaction. Those who couldn't succeed in finding a mentor or adult figure seemed to experience lot more deep frustration. The subjects also seemed to have more difficulties in accepting the fact that their uniqueness and diversity as a foreign student were less highly valued in their new environment than they had expected.

Some other students, on the other hand, expressed their dissatisfaction with their academic experiences in other ways. They might have expected a more advanced and newer academic approach or more challenging and active academic experiences in the American schools. In an extreme case, a few of the subjects did not seem likely to recommend that prospective Korean overseas students do long-term study abroad. These students seemed to believe that this commitment requires a lot of sacrifice in a person's social status and his/her family and social life.

4.4.3.2 Interpretation

The dynamics of the adjusting expectation impressed the researcher as being completed by these subjects in a more passive way than the previous two transactions. They acknowledged some changes in their environment and accepted certain kinds of losses as an uncomfortable part of their transaction. On the other hand, some had much difficulties in processing losses which consequently impeded these students from being able to seek acceptable alternatives.

The subjects seemed to be able to manage their expectations at least in their environment-related problems such as living arrangements, quality of facilities and of programs or services, and other financial lacks.

In terms of their social expectations, however, the students seemed to experience conflicting patterns between their preferred level of support and they actually experienced here. Time spent with academic responsibilities left little time to socialize while these Korean students still would like to have greater social interaction with Americans.

Many of the subjects also perceived impersonality in their academic community which hindered them to achieve "Cheong" (attachment, bonding) relationships with American

encounters as they had expected. Facing this reality, the subjects seemed to feel some kind of conflict in their interaction with faculty as a student and in their relationship with American fellows as a friend. Certain parts of their own behavioral patterns and ideas regarding their interaction with American counterparts might not have produced the same outcomes as the students had expected while they were retaining their memories of Korea in terms of patterns of interpersonal contact. It is also true that the students were likely to feel a kind of confusion and frustration in their interaction with Americans when the quality of this relationship could not be the same as what they expected. This dissonance, therefore, seemed to result in the students' surface adjustment especially in their social and cultural areas of the transition.

While many of the subjects seemed to be at least minimally satisfied with their academic performance, the subjects differed markedly in terms of their academic expectations. Many graduate students in the area of humanistic and social science area articulated certain level of the disappointment in their academic experiences in American schools. These students perceived that academic approaches of American schools were somewhat simple and mechanical and quantitative so they felt more

depth in the Korean way of thinking at least in their study area. Undergraduate students expressed more difficulties in their course work loads of usually more than twelve credits a semester both in major and non-major area. These difficulties, plus their lack of time and of language proficiency, seemed to be some of the biggest difficulties in their transition.

In summation, it can be said that academic expectations of the subjects of this study had been generally met, and most subjects had adjusted their expectations to a level that did not interfere with successful completion of his/her academic work.

It is also the perception of the investigator that many aspects of the subjects' difficulties in adjusting expectations of a new environment were very much concentrated on the context within which these Korean students were experiencing some cultural differences between two cultures especially in an interpersonal level. Therefore, these experiences of the subjects might not have to be interpreted as an indication of the subjects' failure to complete this transaction but rather as a part of their cultural experiences as related to the problems and needs in their transition.

4.4.4 Establishing Priorities in the New Environment

Each adaptor decides what functions are most important to build a life pattern in his/her environment. An active adaptor focuses energy towards clearly established intentions and he/she sees alternatives, weighs outcomes and makes decisions. This person is also able to focus on large purpose and integrate them into his/her own life pattern. An inactive adaptor manifests lack of effort to manage transition. He/she may seek to manage but with hazy and scattered efforts. He/she also shows limited awareness of alternative choices and may choose immediate comfort when faced with sacrifice [Raines, 1979; Jordan, 1981].

4.4.4.1 Findings

The following is the sample of the statements which illustrates such resolution of this transaction.

-I think I study very hard now. I have never studied as much in my school years in Korea. Since the first day of my arrival, I was determined with one goal that I shouldn't fail in my studies in this foreign country.
-I don't spend much time socializing with the Koreans because I don't want to disappoint my parents in Korea by wasting time socializing with the people.
-I really feel a language barrier so I don't know how I can communicate with the Americans in a clearer and yet smoother way without being miscommunicated. This is

especially a big concern when I need to express my opinion against that of American. [Mr. A]

-The beginning year was especially difficult. Suddenly I had to deal with everything all by myself, so as a way of fleeing from those difficulties, I only resorted to school and library.
-I feel good when I realize that I will graduate soon.
-I think making excuses of my language difficulty would be considered a little servile while not doing so many be seen somewhat blunt, also. That's why I don't see faculty members outside of classroom. [Mr. B]

-I really want to work hard to improve my English because I have so many ideas to share with these American people.
-I just don't know how to deal with American faculty, other than by just showing good grade in my course works. [Ms. C]

-I felt overwhelmed as I became determined to begin my studies. But I also thought it might be my last chance to study. My school education had emphasized a self-modesty and I have been very passive and silent. Here this is regarded somewhat foolish so I want to change my behavioral pattern. [Ms. D]

-I had felt so lonely and bored while my husband was attending his classes that I decided to begin my study since it seemed to be an only way to invest my energy and time in a more meaningful way.
-I rarely get rid of my stress, yet the strain due to my studies actually have some kind of vital effect for me compared with the previous time when I didn't study. [Ms. E]

-Once I start to study, I should finish it.
-It is difficult to have a close American friend. I am not sure whether it is because of my personal trait or cultural gap between myself and the Americans. However, I really have no time socializing with Americans although I want to very much. [Ms. F]

-I want to inform the young people to devote themselves more to their studies while being thankful for what they have been given. [Ms. G]

-When I get a good grade I sense that I am acknowledged by the professor through his/her changed attitude such as giving more attention to my ideas or treating me more sincerely. [Ms. H]

-Majoring women's study, I feel like having to do something practically beneficial for the women in Korea. [Ms. I]

-Beyond the research area that I am currently doing, I would like to do more researches which I have really wanted to do, if there is any chance.
-There are many foreign students in my department and it induces competition in me. As a Korean, I don't want to be behind any other foreign students.
-I was so happy when I first discovered some new phenomena in my research area. This discovery will contribute a lot for the development of an American space-ship planned on 1992. [Mr. K]

-To continue my study is my goal. Because socializing with the Koreans is taking my time and energy I avoid that. I am only involved with my home and academics. [Mr. L]

-Studying is my first priority. Learning English as much as I can and having more international friends are my other goals.
-It was one of the most happiest moments for me when I saw my name on a book which I had published with my professor. [Mr. M]

-During the flight to the U.S.A. I decided to return to Korea as soon as I am finished with my degree because I want to take care of my parents.
-It is such a meaningful experience that I could get good class notes from the impressive instructors and began to have more professional knowledge in my research area.
-I have never tried to make any contact with the American people since I can't act like them. They are so exaggerating and liberal especially in the student's attitude toward their professor. Since I don't find any significance in having relationship with Americans, I study by myself. [Mr. N]

-Getting good grade after studying hard is a great relief for me.
-It is so important for the student to have a smooth relationship with his/her advisor to make a research job successful.
-My lack of assertiveness makes it difficult for me to have American friends. But I don't feel like initiating that relationship. [Mr. O]

-There is no change in my primary goal which is to finish my degree no matter what happens. The extra goal is to have more training in an interpersonal relationship focusing on my personal maturity.
-I concluded to go back to Korea to be with people whom I want to meet and whom I can talk to and share things with. [Mr. P]

-The more I learn the more I want to know.
-I couldn't find any special remedy to resolve my stress except by studying more to get better output.
-It is still hard for me, as a student, to know how to deal with my advisor in a comfortable way. [Mr. Q]

-Getting a Ph.D degree is an only one part of my life process and I want to know more about American way of thinking and living, especially about democratic way of thinking. Coming here is valuable in that I could have more opportunity to know about the American way of thinking. [Mr. R]

-Other than the contact with my academic advisor, I really would like to have more extended relationship with other faculty members by having them know more about me. I might have to be more active in informing myself to them and a perhaps some type of training will be needed for Koreans to do so. [Mr. T]

Without exception, each subject of this study had made his/her academic program his/her top priority and primary reason for being in the United States. None of the 20 subjects demonstrated any difficulty in his/her

response to the exploration of goals and had been expending tremendous energy in achieving his/her academic goals. The academic achievement manifested in a variety of ways seemed to be one of the most meaningful parts of their stay in the United States. Further evolved goals were also articulated by the subjects: knowing more about people and the social system of the United States and having more interaction with people from other nations. The majority of the subjects articulated their appreciation for having "one more chance" to study and no doubts about completion of his/her degree.

Social and cultural interactions with both Korean and American fellows were not attended to during the academic semester although recognized as important as support systems. Only some weekend or vacation socializing occurred.

Some articulated their emerging need for behavioral modification in order to better socialize with Americans, but never at the expense of academic priorities.

Compared to the clear sense of academic goals, however, there was a lack of goal statements shown in very small incidents, in terms of the subjects' socio-cultural adjustment or adaptation at their environment. Although their statements seemed to manifest a lack of effort to find better alternatives, it might be also true that some of the experiences which manifested lack of goals on the

subject's part, might actually have not been possibly explained in terms of individual goal setting nor left room for a range of choices. Instead, the cultural patterns which had certain impact on the behavioral modes of the Korean students and the presence of supportive ambiance in which the Korean students could obtain socio-cultural information, seemed to be the major intervening factors in explaining their not so assertive and initiative approach to the socio-cultural adaptation. Further exploration about some possibility of difficulties in choosing or lack of alternatives on the part of subjects may be necessary to present more correct picture for their manners of managing this prioritizing goal transaction in its socio-cultural sphere.

4.4.4.2 Interpretation

All twenty subjects expended tremendous energy and time in achieving their academic goals. To "not finish" was consistently out of question, and as a consequence, each subject had experienced time periods of great stress because of this expectation for his/her academic progress. A variable to academic success of most of the subjects was their limitation with English language fluency and this had been a major concern to this group. Their mood level seemed to be primarily affected by their academic stresses

and loneliness, but in some ways, these academic concerns seemed to help them forget their emotional disadvantages.

The subjects showed their high level of satisfaction and confidence in terms of their academic performance as being more professional and scholastic in their study area. Interestingly enough, many of the subjects saw more possibility in making friends with other international students rather than with the American students and perceived this experience of multicultural contact as one of the most valuable part in their stay in America.

While this group of Korean students was addressing their academic goals in a highly assertive way, they tended to adopt an attitude of taking things as they came in terms of their social interactional aspects. Some kind of "goal conflict" therefore seemed to be present in their statements; many felt difficulties in devoting themselves both to academics and socialization at the same time due to lack of time and energy. More attention may be needed to the fact that these difficulties were especially true to the newly arrived or married female students who might need more support networks in their initial and later adaptation. The investigator got another "goal conflicting" message from the subjects; a few of the subjects indicated their lack of intention to be more adjusted at their new environment. They shared this idea in this manner: "In short, I have not had any interest in

knowing culture or society of Americans. I have never tried to make any contact with Americans since I can't act like them" [Mr. N].; "I don't feel any need of changes in myself because I am thinking of returning back to my country from the first days of entry to the U.S.A" [Mr. M]. "Since I have never felt positive aspects of American society, I was not changed at all" [Mr. S]. Although these students themselves did not seem to feel conflict in their behavioral orientations, some questions were likely to be raised; what had been the causing effect in having them choose to manage their transitional experience in this manner and, in addition, what would be the outcome from these behavioral patterns in the students' adaptation process.

Furthermore the investigator sensed some kind of significance in the subjects' previous transitional experiences and the impact of these experiences on their patterns of establishing academic priorities. For some students, this achievement was perceived as significantly related to the point of survival in the environment, while just as a part of the process of being more professional for the other students. This discrepancy might be also related to the issues of rigidity of some subjects in their goal settings in the area of socio-cultural adaptation.

4.4.5 Patterns of Transposing Identity

The concepts of self and its role definition are critical factors in addressing the area of transposing identity. In this transaction, a person needs to reformulate his/her roles, activities, self definitions, assumptions, and relationship to meet the criteria to be successful in his/her environment. A person may deal more effectively with this transaction if he/she deals with this transaction in a more active way, explores new role patterns that could enhance growth while accepting changes as something uncomfortable but necessary. He/she can further approach change as a chance to make new discoveries about self and to examine and test his/her own beliefs in the face of new evidence. When a person interprets change requirements as threat to self-hood and continues old role patterns even when those roles need modification, he/she may experience more difficulties in adapting to a new environment [Raines, 1979; Jordan, 1981].

4.4.5.1 Findings

The following is a sample of statements made by the subjects which reveals the manner in negotiating this transaction as an active adaptor and/or inactive adaptor.

-I feel like to have more courage and self-help skills than ever. [Mr. A]

-I have began to think about things in a more practical sense and be concentrate on in a more effective way dealing with certain circumstances.
-I have been eliminating my stress by meeting people who drink, but now I would rather think about my future and make plans by myself.
-Since I now feel so attached to this place, it's like my home town and I want to come back to here from a trip even though nothing is waiting for me. [Mr. B]

-My parents in Korea may have been expecting me to be more mature after one or two semester. I already feel like I became much more grown up as a responsible person for herself.
-These days, I have been thinking a lot about my future. Some of my friends in Korea have already been engaged, but I feel they are too young to think of marriage. [Ms. C]

-I want to repay them for their kindness so I am studying hard and trying to complete what the professor asks me to do. When I work hard on my homework, even though it is not perfect, they acknowledge it.
-I personally want to learn only the good aspects from both Oriental student's polite attitude towards the teacher and from the American student's ability to be able to speak in a certain personal standpoint. I feel, even in this liberal society, it is desirable to keep some of the good behavioral patterns of the Koreans. [Ms. D]

-Americans really lack knowledge about Korea and I try to explain about Korean country and culture with my unfluent English. I feel Korean history of five thousands years has such a value in that Koreans are much more gentle and less selfish than Americans.
-My endeavor and patience have enabled me to stay here up to this point.
-Here I cannot find anybody who lacks things more than I do. Since I am so busy in my own survival, I rarely have time to think about others. I think it will be a problem especially upon returning home. [Ms. E]

-I became more open-minded to those younger than myself. In Korea, talking about my personal things to a younger person had made me feel as though I was debasing myself. I don't feel like that here. However, I am not sure whether this changed behavioral pattern which was influenced by American society will remain on returning to Korea. [Ms. F]

-Once I had a friend who was very kind to me. She got married and later in the marriage she complained about the reality of being married with a deep frustration. When I tried to comfort her with sincere words and offered some help, she seemed to feel better and a little surprised with my offer to help. I felt it could be some of the moments in which I could be a helper in this country.
-I want to be back in my country because I will be able to do something over there for other people while I will be left in this country as a needy minority. It is not good for a person's mental health to only receive from others without having an opportunity to give to the others as well. [Ms. G]

-If I had been a little younger I would have been able to devote more time and energy to my studies. But I don't regret any more because I have been doing my best. [Ms. H]

-Since I became used to this social system I am trying to interact with the Americans in a more active way and at an equal level. Now I don't feel uncomfortable any more when my companions and I go dutch for lunch. On the other hand, I often want to be more warm and yielding in dealing with the Americans.
-I had to chat in Korean for three hours to eliminate the stress caused from talking in English for an hour. But now I don't feel stress talking in English even all day long because I have learned to enjoy chattering and the content of the chatter regardless of its language used.
-I think I became lot more assertive in expressing my opinion. But I still start my statement with such words like "Although I am not sure", or "I may not be correct", or something else. [Ms. I]

-When I was in Korea I had felt that I was a little different from the most of the Koreans in terms of ideas and behavioral patterns. However, when I had contacts with

other people in this multi-cultural society I realized that I am really an average Korean woman with traditional Korean ideas and behavioral patterns.
-Through the experience of living in this multi-cultural society, I realized that Korean living pattern is not one and only way. I began to have extended knowledge and be open-minded towards people of culture other than that of Korean. -I am not accustomed to challenging or criticizing the existing theories or concepts and tend to take it as it is. I agree in that it could be a problem for a person to believe every written materials as they are. For the academic renewal, I may need to develop my critical insight with my own standpoint.
-I feel I became less assertive not as a foreign student but as a married Korean woman. The more I stay here and experience things here, the more I feel a conflict. I feel in this society I am a person who conceives ideas only, but could not put those ideas into practice while the other American woman could act in accordance with their own ideas. I often feel confused in my judgment of values. There are both merits and demerits in living in this Western country. [Ms. J]

-The more I study the more I find difficulties. Even things that I had thought I "knew" looks new as a result and this makes me humble.
-I found out that learning is not only coming through the professor to the student, but also from the student to the professor as well. This relationship can contribute a lot to the academic progress and this is possible with American faculty members who are not authoritarians.
-When I visited Korea, my Korean friends pointed out the changes which occured to me in terms of my peculiar behavior. When I came back to the United States, I perceived the behaviors of the other Koreans were peculiar to me, yet I adapted to the ways of the Koreans after one semester had passed. Here, peculiarity is the characteristics of unyielding, self-centered, and liberal attitude.
-In America, I can interact with my Korean seniors in a more comfortable way, but I could not react in this manner with the seniors in Korea. [Mr. K]

-I feel certain academic progress. [Mr. L]

-More than any other ethnic group, Koreans seem more flexible in adapting to the new environment at a relatively rapid speed. I find myself who often helps

other foreign students solve their problems faced in their adaptation process. [Mr. M]

-It can't be said that I got help from the faculty only because I also helped them by doing good research for us. The relationship is interdependent in terms of exchanging the knowledge.
-I began to have more professional knowledge in an integrated way. [Mr. N]

-I became more independent and have more privacy in my life.
-In certain situations, following the Korean cultural patterns causes conflict, while it could be the case also in following the American cultural patterns in another instance. It is kind of confusing for me. [Mr.O]

-I can compare merits and demerits between the Korean and the American society and try to learn good things from each side culture.
-I feel like I have had a very intensive training in the course of my life in a few years in this country which may have taken twenty years in Korea.
-I feel those young Korean students of the present-day tend to be easy-going. They are so relaxed and lacking in goals as a Ph.D. I am wondering whether they are aware of the reasons why Ph.D is given to both doctor of engineering and doctor of liberal art. I feel a lack of philosophy in them as a doctoral candidate. They need to establish their own values in this foreign country so that they can do something worthy for the Korean college students on returning home. [Mr. P]

-I think Asian students do research by themselves without showing any external aggressiveness. As an Asian student, a Korean may not be so assertive and as a result, he/she can lose at the beginning of the game, but will be accepted and rewarded by the American people, in the long run.
-It is a good experience to have contacts with various ethnic groups outside of Korean.
-Since Koreans want to be precise when a situation is not going smoothly, especially in terms of their interpersonal relationship with their faculties, they may feel guilty, inadequate and become withdrawn. I am the kind of person who just waits until things become okay when there is a

problem. I may not see the professors until I get a solid data. [Mr. Q]

-A good thing about American society is that it is a democratic and individualistic society. Korea is much more of a humanistic and a collective society. There could be both good and bad aspects of this characteristics and I want to learn more from their good sides. [Mr. R]

-I had been teaching some undergraduate courses for a year and felt that teaching must be done after the teacher had achieved his/her personal maturity to a certain level.
-Students in a long-term study abroad tend to become confused of their study direction; the question is that from which cultural perspectives, the certain situations will be examined. Since study itself is also a kind of thing to be applied we should have a clear idea about where and how we will apply those knowledge to. [Mr. S]

-Even though I won't enforce others to accept my viewpoint as it is, I feel I should keep my beliefs in my mind when dealing with people from culture other than the Korean's. [Mr.T]

The transposition of academic identity from student in Korea to student in an American academic community for these subjects was not essentially a difficult one except for their language barrier. Although the lack of specific support networks and the impersonal nature of the environment seemed to disturb and impede this group, the content of academic areas presented acceptable challenges and the subjects indicated they were relatively well prepared to cope with it.

The subjects of this study characterized themselves as the very Koreans who might have experienced shock facing some type of ignorance of the Americans for the subjects' national and cultural background, while they expressed the pride in their nationality and cultural background as a by-product of this ignorance found in some American encounters. The subjects also began to examine their own cultural patterns and value orientations to which they might not have given much attention in a previous time.

Some of the subjects seemed to be able to explore their personal beliefs through their experience of being in another culture so that they could accept any needed changes or modifications in their behavioral modes which were considered to contribute to enhancing their personal growth and better adaptation.

Other positive aspects that this academic transposition offered were a chance to prioritize goals for their immediate environment, opportunity to be professional in their field and the occasion to become independent and self-responsible in their current situation.

The area which was not so facile for this group, however, appeared to be the transition from a person with awareness of need to examine his/her belief system to an individual with ability to activate this consciousness to

his/her own behavioral patterns. In tracing the transposition from being a Korean to being a Korean-overseas-student-in-the-United-States-academic-community, many changes were involved: a loss of previous environment which values and basically encourages interpersonal dependency and attachment and the confronting environment which allows a person to choose one's own life style and define and test his/her new behavioral and role patterns.

The self manifested by these Korean students was complex and ambivalent. The students valued nonauthoritarian attitude of the faculty members and non-hierarchical social interacting patterns in their environment in which some sense of uniqueness and individuality for a person is allowed. Personally, however, the students felt difficulties in reformulating their own behavioral patterns to better adjust since these patterns were too deeply internalized by the Korean students to be compromised with new belief systems. In a social sense, they had doubts about the consistency in some of their changed ideas and behaviors upon returning to their home country. The people and cultural orientation of Korean society would not accept or value some of those changes and this cultural dissonance seemed to be already predicted by these students.

4.4.5.2 Interpretation

The subjects in this study experienced the real adaptive challenge in the area of transposing identity which required them to recognize some changes in their roles and behaviors. The sense of cultural identity, ease in transposing identity in an academic area and difficulties in reformulating their own roles and behavioral patterns in a socio-cultural level were expressed as major themes emerged in this transaction experiences of the Korean students.

These Korean students were very proud of their scholastic achievement or at least of the fact that they were doing their best and in their personal maturity, as well, which was possibly achieved through retrospecting themselves from both Korean and American cultural perspectives. Interestingly enough, however, many subjects characterized themselves as non-participants, passive in the environment feeling immobile in activating and attempting change. The value Americans place on "experiencing and and participating" was not shared by many of these subjects. Many ambiguities and ambivalences about themselves, others and their previous and current environment were expressed.

The differences experienced through living both cultures, however, might not be the major cause of role

conflict as experienced by the subjects. When the Korean students perceived some kind of emerging need of change in themselves in terms of wanting to explore new roles and beliefs, they were not likely to be sure about being able to succeed in doing so or being able to be accepted as changed by their people upon returning home. As a result, most of all the subjects seemed to give total devotion of the self to academic pursuits while being inactive in their socio-cultural adaptation. This was expressed in a manner of confirming their own cultural identity and idealizing those moments and memories shared by their previous environment in a more special way.

Negotiating the process of transposing identity represented an effort at adaptation, as opposed to mere surface adjustment. The Korean students were experienced at adaptation but that experience of adaptation had occurred to an academic realm only. Their transactional experiences in the management of social identity were limited to the level of adjustment which can possibly be interpreted in two ways. Having known more about other cultures than that of the Koreans, the students became much more conscious of their national and cultural identity in both positive and negative ways. On the other hand, this group might have had difficulties in getting any supportive ambiance which could help them to have feelings of security and acceptance in exploring new roles

and behavioral patterns and in practicing them as the internalized belief systems as well.

Many subjects articulated the decision to return to their home country sooner or later. The students who had visited Korea once or more during their sojourn period, professed their disappointment about their country's cultural pattern which seemed too cohesive and tight in a social sense. These students, nevertheless, concluded that they would be comfortable in their home country even though they might not feel convenient with some aspects of the cultural cohesiveness of their country. It appears in their statements that this represented an aspect of emotional disadvantage caused by the sudden collapse of such an all-encompassing support network and the difficulty in developing support in their immediate environment.

Considering the fact that many aspects of the perceptions of the students have been focused on their difficulties in building relationship with host-nationals in their academic community, what these Korean students perceived "cultural difference" in social interactional patterns really appeared to be "support-network shock" rather than a "culture shock". The students seemed to lack in more consistent support network which further enables the socio-cultural learning to occur on the part of the students. The self-reported "difficulties in dealing with

the patterns of social interaction" in their environment is rather the manifestation of lack of "obtaining any support" itself from that environment. Different interactional patterns can be informed to and integrated by the students if they could be reached out any informational and assuring environment. In sum, culturally the differences complicated things as the presence of support was not satisfying and the majority of the subjects in this study did not seem to be inclined at the point to transpose their identity in a cultural sense.

4.4.6 Aspects of the Cultural Experiences

It has been proposed that through cross-cultural contact, international students experience cultural differences which refer to the discrepancy of social and physical attributes between two cultures as well as certain non-tangible parts of cultural elements. The degree to which these students feel comfortable in the United States will relate to the nature and extent of the discrepancies that they encounter. The cross-cultural contact and support network models claim that this group of international students needs a more expanded network of social interaction within which the problems due to the cultural discrepancies experienced can be modified or resolved in the light of more accurate information.

In generally reviewing the subjects' interview transcripts, there was ample evidence of cultural differences perceived and commented upon frequently by each of the Korean students. Some part of the cultural differences were sensed as uneasy and uncomfortable which afflicted the subjects, while the other part of the cultural differences perceived was tolerated and even merited.

It is the perception of the investigator that the degree of social interaction between the American and Korean students had a significant effect on not only the students' level of satisfaction and adaptation but also the perceptions of their cultural experiences in the United States. In consequence, more exploration about the context in which the subjects had experienced certain cultural similarities or dissimilarities as well as about the manner in that they managed those cultural experiences, seemed to be essential for the better understanding of the adaptation experiences of Korean students in this study.

The cultural experiences of the subjects appeared to be present in few themes which were mainly about affective domains of the experiences in both personal and interpersonal levels. These themes centered around the subjects' experiences and impressions of the American people and its society in general, and of their American

professors and American fellows more specifically. Other personally experienced problems and needs through their cross-cultural conact, however, were the basic component of the adaptation experiences of the subjects as they related to every aspect of their cultural experiences.

In the present section, those experiences and perceptions of the subjects as derived from cross-cultural contact within the United States culture and society are illustrated through exploring these cultural experiences both in personal and interpersonal level.

4.4.6.1 A Personal Sense of Loss in the American Socio-cultural Environment

The Korean students in this study commented frequently on the sense of loss and the feelings of uneasiness through their transitional experiences in a new socio-cultural environment.

To initiate contact with their American faculty, fellows or other general population in more assertive ways was required of these Korean students. This seemed to cause a great deal of difficulty for the students in adopting this pattern of social interaction.

-My school education had emphasized self-modesty and I have been very passive and silent. Here this is regarded somewhat foolish so I want to change it. [Ms. D]

-Combination of my reserved personality plus the language difficulties hinder my socializing with the Americans.
-I began to think of only the nuclear family not the family in a more broader sense. This will be a little problem for me when I live with family in-laws upon returning home. [Ms. E]

-Due to living here only with my wife, there is an interruption in the family life in terms of the extended family. [Mr. O]

-I realize that the American faculties can't get any information about me unless I introduce myself to them. It might be such a funny and arrogant thing to talk about myself to the Korean professor, but I feel I have to be more assertive in informing myself to them. [Mr. T]

The patterns of interaction between people in their home country were not such a self-initiated one and people were introduced to each other in an initial encounter through a third person in between who had already known both sides. While students' previous architecture of the support network had been ingrained in the nuclear and extended family, collegues or other associates in a community and seniors or teachers in their schools in a more personal and interactive way, the social network of the new environment did not seem to be so effective and present.

The subjects had also experienced many changes in their living patterns due to the geographical movement which involved a change of life style, pace and structure. The married people were concerning about the break in the family heritage when they narrowed down their attentions

and interests to their immediate family in America only. This might further afflict the subjects in their life within an extended family structure upon returning home.

Feeling peripheral in their immediate environment, which is already experienced by the subjects due to lack of a support network, had been heightened with their difficulties in command of the English language, plus the lack of assertiveness in their behavioral patterns.

-Due to lack of time and information I couldn't go to the movies or concert. I feel dry and dull emotionally. [Ms. F]

-I don't feel as though I am in America. If I went back to Korea I will have nothing to say about my life style in America except my academic life. I feel like I am forgetting both Korean and English. Sometimes I can hardly remember some words in Korean when I write a letter to someone in Korea. I feel I have become less sensitive and emotional. [Ms. H]

-I feel left out and lonely on some holidays such as Thanksgiving, New Years Day and Christmas. I have my family with me but I still miss my extended family. [Mr. Q]

-Since I have been here for a long time without having meaningful contacts with people, my personal growth as a human being has been stopped. [Mr. S]

The students felt lonely and isolated during holidays while experiencing immobility during academic years which were routine, yet they were such an anxious and pressure-

giving time due to academic concerns. Being separated and cut off from the social and cultural information of their home country while not feeling connected to their new environment also attributed to feeling routine and emotional dryness on the part of the subjects.

Many Korean students experienced an absolute sense of the status loss resulting from downward socio-economic level of life.

-I wish to tell the prospective Korean students to bring everything to the United States since they will be poorer than they were in Korea. I think I am gonna be in a big trouble if I am seriously ill in this country. I can't give any credit to the clinic and my language and my status will be a problem in getting appropriate help. [Ms. E]

-Sometimes I feel discriminated against in both salient or subtle manner. I feel foreign student should be cautious not to be too much involved in the feelings which may not be of any help in achieving their goals in this country. [Mr. R]

-I feel at convenience here, yet I never feel comfortable and at home. [Mr. T]

The students also felt a loss of safety and security not only in terms of the community but also in terms of support network both of physical and human resources, from which they could receive any emotional or instrumental support. Even though many of the subjects had felt some kind of discrimination manifested in both apparent and

subtle ways, they were likely to avoid involving themselves with those issues rationalizing that it was not their primary concern when it is other than the academics. Or some felt it had to be tolerated by themselves since they were foreign students with a language problem.

In addition to these general experiences articulated by the Korean students, some other parts of their impression of the American people and society had been also reported as retrospected from the subjects' personal point of view.

The following is a sample of the statements made by the subjects which addressed their somewhat positive impression of their new environment.

-I feel good about this society where I am responsible for my actions and I could do things according to my own ideas as long as it does not harm other people. [Mr. B]

-American educational system gave me a good impression which gives me another opportunity to study again even in my old age. In this country, people get any type of job regardless of their age. Even the old people can work in the super-market which is not the case for the old people in Korea where they are not expected to work in their age. I like and envy the social system of America. [Ms. D]

-I wanted to study when I was working in a company in Korea, but the social environment didn't allow it. Now, at this university, I have an opportunity to study. [Ms. E]

-There is no significant age gap between the older and the younger which makes it possible for people to be open to each other. American social system is so rationalized. I

wonder why Koreans couldn't be like that or at least try to be. [Ms. F]

-Since living in America, I haven't felt any particular pressure from the people around me that I should endure things as a woman. I could rather feel comfortable with this social system where a person pays only two to the other not three or one when he/she gets two. [Ms. H]

-I feel good about their smiling faces. Here everyone who wants to work will not get hungry. The kind and relaxed attitudes of the Americans are also desirable characteristics to be learned by the Koreans. [Mr. N]

The other part of the impression of the new environment was also accounted by the students in a more negative way.

-American girls are so liberal that I don't feel as though they have any feminity in them except few. [Mr. A]

-In America, we can get almost anything when we feel in the need of something more convenient. I am afraid of becoming used to this materialistic society. [Ms. E]

-Koreans may act prior to saying. American students tend to raise their hands even with small things to say, but the Koreans spend more time thinking it out first.
-Koreans consider money as a means of achieving thier goals, Americans seem to think itself as a goal. [Ms. J]

-Americans are not flexible to do more job then which are given to them. They depend too much on the rules and contract which allow them to make excuse for stop working on time. The idea about privacy is so strong that the human relationship is very superficial and the people are isolated. [Mr. L]

-Americans are open-minded so my language barrier and shyness could be the problem in interacting with them. They have strong concept of public and private matter. I feel that in a way of both positive and negative. [Mr. O]

-Americans are kind but they don't allow us to be close to them.
-American educational system is excellent and well organized allowing a person to become professionals such as by getting a Ph.D. But it is a matter of question what impact this system can have on achieving a good personality. [Mr. Q]

In a sense, Korean students seemed to have rather flexible attitudes in dealing with the cultural differences between the two cultures even though it does not necessarily mean that the students were experiencing less difficulties in adapting themselves to their environment. They were likely to accept the fact that this pace of life is different and what people think is important can be a big difference between the two cultures. Instead of feeling absolute alienation by the differences in the group mentality, expressions, ways of doing things or other institutional structure itself, these Korean students seemed to be experiencing more differences and frustration when they were unable to reach out some personal and protective support networks which had been such a part of their lives in their home country.

4.4.6.2 A Dissatisfaction with the Interpersonal Interaction with American Faculties and Students

The Korean students' impressions of their social interaction within a school environment tended to grow out of their inability to make more satisfactory contact with professors having them as an assuring and protective support system.

The following is the sample of the statements obtained from the subjects especially in terms of their interactional experiences with their faculty members and their American fellows. Even though some aspects of their experiences and perceptions about the faculty members are similar to their interactional experiences with American fellows, some kind of differences are also present.

-I have many experiences to have to wait outside of the door for a long time when a faculty are having meeting with other people. I don't know how to inform them I am there without being intruded. Sometimes I feel awkward and even ignored. [Ms. A]

-I happened to know an American guy who later became a really good friend and this relationship made me consider this country as more than a temporary place to study. I became more interested in this society which increasingly became less different than Korea. [Mr. B]

-All of my class-mates have been nice to me, yet I feel a little superficial in these relationship. They are not likely to be open-minded. But they sometimes openly talk about their family problems in a group situation. From

these two experiences, I feel more confused about their minds and behaviors. [Ms. C]

-In the beginning of my study the Americans look so cold to me, but people whom I have been interacting with are very sweet and kind. Language barrier is the only problem for me in interacting with the Americans.
-I feel, even in this liberal society, it is desirable to keep some of the good attitude and behavioral patterns of the Korean culture especially in dealing with the professor. [Ms. D]

-American faculties are gentle and kind but somewhat official. Although cultural gap makes me feel limitation in finding common subjects to talk with them I just expect that deeper interpersonal understanding may recover this distance.
-Except few, almost every American faculty does not impose any authoritarian figure on us. I had felt disappointed when realizing that the Americans say something may not be what they really thought of. Now I don't feel such a disappointment about the Americans sine I think I should not assume their attitude based on my ideas and beliefs. [Ms. G]

-One of my professor whom I had asked to write a recommendation for my fellowship called me sine I checked in the box that I would see that recommendation after being written by the professor. Actually I didn't know what is appropriate yet thought I had a choice to see that. The professor, however, explained that was not such a good idea and made a new copy immediately to make me check the box of not choosing to see that recommendation. He invited me and my husband to his home and has been considerate to me up to now. [Ms. H]

-The faculty and students in my department are very kind and warm. We call the professor by first name only and their office is always open to the students. [Ms. I]

-The student needs to observe decorum toward his/her professor but, on the other hand, the professor needs to make his/her relationship with the students close enough to exchange their knowledge and ideas. That's why I respect many non-authoritarian American faculty members. [Mr. K]

-My ways of approaching the Koreans doesn't work with the Americans at all. They do not understand my "free offer" and ask "why". This makes our relationship less smoother. [Mr. M]

-Sometimes I feel difficulty in finding a common subject for a conversation with the Americans. This is because I feel the cultural differences. Language proficiency, however, seems to do more in resolving conflicts and distance with the Americans than the cultural understanding. [Mr. P]

-Since Koreans wants to be precise, when the interpersonal relationship with their professors is not going well they may feel guilty and inadequate. They also study independently and hesitate to see the professor until they get the solid data.
-Although my advisor is as old as I am, he deserves to be respected as a gentle and warm professor. He changed my ideas about Americans and American society towards more in a positive way. [Mr. Q]

-It is a very frustrating experience when an American acquaintance seems to consider me a somewhat disoriented person when I asked him if I can borrow a dime for a phone call. Borrowing coins may be such an unusual behavior in this country. They may think I should give them a box for a change or don't ask them if I even have no money. [Mr. R]

-I don't like the faculties in my department which only values the WASP culture and never tries to know about other cultures than its own. [Mr. S]

-Koreans give a lot of help to another after being intimate with this person to a certain degree. If they don't know how to help the counter parts, they even call a third person to get some help. Americans never do this. They seem somewhat selfish, but I am not sure whether this is true. [Mr. T]

Every Korean student highly valued his/her professors' professional and specialized traits in their

field. These students, however, were likely to feel disappointed when they interacted with their professors in only a professional and official level. They felt that American faculties do not get involved in the student's private matters and withhold judgment if the students do not do well in their academics.

Considering the fact that Korean students in Korea had related personally and socially with many adults including their teachers, these students seemed to seek certain non-peer related support such as an enhanced teacher-student rapport through mentoring relationship with their professors. Korean students who had been able to find such a mentor recalled they were lucky to meet that person who was "special" and "not like other Americans". The students did not feel awkward in dealing with American faculty as an equal in terms of their explicit behavior-if that was what the professor expects. These students, nevertheless, basically retained their already internalized ideas and attitudes in terms of observing the decorum towards their professors while still remaining interested in receiving a personal empathetic environment from them.

Many aspects of the interactional patterns of the Korean students with their American fellows were very much similar to that of their American faculties. Many Korean students pinpointed their relationship with their American

fellows as superficial while actually not much contact was initiated by their American counterparts. Some of the subjects articulated that they sensed some kind of ignorance from the American fellows toward international students and these Korean students felt resentful to the American students' lack of knowledge and appreciation for the cultural traits of the nations other than that of the United States.

Some of the subjects stated that they had a couple of close American friends. However, these Korean students, except a few, usually turned to these American friends for academic concerns. The Korean students recognized that their feelings toward their American friends were quite different from their feelings toward close Korean fellows. The Korean students seemed to feel limitations in constructing relationships of "free giving and free taking" with their American fellows while they could have had that relationship on their Korean friends. It is actually a demonstration of their closeness to Korean friends since "to give and accept as free" regardless of the "recipient's preference" is considered as an important obligation for a friendship between Koreans and "to ask and demand" things from someone is possibly conveyed to Koreans as a kind of "dependency or empathy need" which has been deeply internalized into the Koreans. This principle, however, did not seem to be likely to be

applied to the Americans and this is why many Korean students hesitated to ask for help from their American counterparts while feeling more comfortable in making a demand on other Koreans.

Although the Korean students considered the impersonality and high competitiveness of this society were major influencing factors for the less close relationships with their American counterparts, the students still held an expectation of more interactive and dependable personal relationship with their American faculties and fellows.

4.4.6.3 Interpretation

It was found that the Korean students involved in this study actually had somewhat selective perceptions of the American people and its society through their sojourn experiences which were almost limited to their academic community. The students held both favorable and unfavorable impressions of the cultural experiences in their environment, regardless of the fact that those aspects of American culture shared some similarities or discrepancies with respect to the Korean students' own cultural orientations.

Ambiguity and ambivalence about themselves, their previous and current environment, however, were manifested

in the statements of the subjects. Although certain parts of those experiences were actually perceived as a conflict by some subjects, they were not recognized by the others. Even though the Korean students said American people and society need to be looked at with American eyes, while Korean people and society should be looked at with Korean eyes, they still often looked at the Americans from a Korean point of view and the Koreans from an American perspective.

It is, however, the perception of the investigator that this kind of behavioral and emotional tendency did not necessarily mean that these Korean students were socially or culturally marginal as supposed by some of the old models on intercultural interaction [Oberg, 1960; Lysgaard, 1955]. These students might basically not have to set aside their cultural identity in order to participate in the social life of the American academic community. The students felt that they retained their Korean values especially with respect to the importance of human interaction and academic pursuits which, perhaps, were some of the most key elements in their previous educations and social life within a very Confucian-oriented society. The students came to discover themselves to be deeply involved in a new national and cultural identity formation as a Korean in the foreign country. The flexible space of the culture allowed them to adjust to

the culture or value the new environment without a fundamental change in their beliefs or cultural identities. They seemed to feel that great value differences come from differences in expression rather than from a difference in fundamental value itself.

More cautious attention may be needed when these students are relating their cultural experiences to an interpersonal level, as they were relatively dissatisfied with this aspect of their life in the United States. As proposed by some of the recent researchers [Argyle, 1978; Furnham and Bochner, 1986] who empahsized more social psychological aspects of adaptation and socio-cultural learning skills for better adaptation in cross-cultural encounters, less clinical and less ethnocentric explanations would be appropriate in understanding the adaptation phenomena of these Korean students. The cultural experiences of Korean students in this study centered around their experience of interpersonal interaction with faculty members and American students. Therefore, what these students perceived as the limiting variable could be seen more correctly, as a "person-new culture" mis-match of interpersonal styles or a culture to culture difference that makes interpersonal relationships complex and difficult to negotiate successful.

The students accepted the fact that they might have to adopt different behavioral patterns with the Americans

and the Koreans; to act in the American way with the Americans but return to the Korean way with the Koreans. For instance, they would use age differences as one of the important determinants of status with fellow Koreans but overlooked age with the Americans. The Korean students also showed some integration of their own cultural patterns with some part of the American culture. While they called their professors as a first name only, they still had respect for them and expect a kind of mentoring figure from their professors, including advisors who may be almost the age of the Korean student. Some students also accepted the fact that it takes more time and energy to have an American friend and they were further willing to initiate the relationship.

It was also noticed that the Korean students related many aspects of their unpleasant cultural experiences to their lack of language proficiency and of certain socio-cultural information. So many indicated the possibility of having a close American friend depends on the personality of that person.

It could be true, in some sense, that the Korean students with high traditional values, in contrast to the low traditional students, might have less favorable impressions of the Americans and seek intimacy with other Koreans rather than with the Americans [Bae, 1972]. Nevertheless, it is not the perception of the investigator

that the level of the attachment of these Korean students to their Korean culture and values had a direct relation with the quality and quantity of the students' interaction with the Americans. More personal and environmental factors may need to be considered.

More than half of the students in this study had a family and had been living with them almost from the beginning of their sojourn. This inversely means that these students had never lived with Americans or been able to spend time socializing with them when the students had breaks in their study which did not seem to be often, though.

Almost every one of the married female subjects also indicated her lack of time for doing both study and socializing. Women with a child had been especially experiencing difficulties in managing time studying, socializing and taking care of their family. In contrast to the case of these married graduate students, more availability of supportive resources and favorable impression of their interactional patterns had been reported by the single and the undergraduate students.

The Korean students appeared motivated to form intimate relationships with Americans because Americans have the resource to "help" providing both academic and socio-cultural information. But many of Korean students

feel a limitation in asking for help not only because they act in accordance with their previous behavioral patterns which are somewhat passive and dependent, but also the students are lacking in supportive ambiance around them.

It could be much painful and embarrassing experience for the Koreans to be unable to belong to or be accepted by the other group of people in respect of the fact that they had been educated to conduct appropriately following their own social and cultural role to maintain smooth interpersonal relationships. The ultimate goal of education in such a Confucian society is to define the self and find a life meaning within other people and the system through interdependent relationships. Korean students may therefore feel a more pain in consciously accepting the fact that they lack support network to turn to. It is an assumption of the investigator that Korean students might be implying their immobility in terms of finding someone whom they could share with but, these difficulties were likely to be transformed, consciously or unconsciously by the students, into the perceptions of cultural differences as a preventing factor for them to build a more intimate relationship with their American counterparts.

As a check on the information and data derived from the interview materials, a questionnaire composed of 16 questions was self-administered by each subject prior to the interview session (see Appendix D). This questionnaire appeared to be helpful especially when the subject assumed that the interviewer would have gotten certain personal information already so that both interviewee and interviewer could save more time and space for exploring deeper perceptions and experiences. The subject also could figure out what questions would be asked in the interview session while having a few minutes to recollect their adaptation experiences.

In coordinating the information obtained from the interview experience, this questionnaire process enabled the investigator to consider certain part of the personal background as intervening variables in the patterns of the subject's adaptation experience.

As interviews were transcribed and analysis was done to identify those commonalities and uniqueness in the subjects' experiences, however, it has been noted that not every personal factor related to the adaptation process of subjects in this study. Those personal factors which appeared to intervene the manner of the subject's

adaptation and their perceptions and experiences of the adaptation process, were subject's gender, marital status, number of years as a resident of the United States and the major field of study. Although these did not seem to account for extremely significant differences, note was made early of some possible effects due to marital and graduate status.

It is interesting, on the other hand, to notice that some personal factors such as the level of satisfaction in the subject's English proficiency and the previous experiences of the subject, if any, in terms of involvement in English language or of sojourning in a foreign country were not presented as intervening variables in the adaptation process of the subjects. The investigator is likely to assume that these two factors may possibly have been related to the actual level of the adaptation in terms of academic performance or frequency of social interaction. Nevertheless, when the focus of this study centers around areas of both perceptions and experiences of the subjects, these factors might not have been manifested. This could be also true especially when these affective domains became the major component of the experiences articulated by the twenty Korean students.

4.6 Summary

20 Korean students were interviewed to elicit in-depth information concerning their academic and socio-cultural adaptation experiences.

The subjects' manner in managing tasks and behaviors with the five adaptive transactional areas has been assessed using Raines adaptation model. The models of cross-cultural contact and support network also were used to provide the investigator with another valuable framework in which more comprehensive exploration of the subjects' adaptation experiences could be made.

While the outline of the adaptation process of all subjects has been reviewed as a group, the investigator also proceeded with five in-depth case studies which were presented as case by case representations of the themes of adaptation as actually experienced by five Korean students in their United States academic community.

In analyzing the transactions noted in these twenty Korean students and relating them to the students' self-reported cultural experiences shared in their personal and interpersonal sector, certain commonalities emerged. The strong commitment to succeed academically had been voiced by each of the subjects while the evidence of social and cultural adaptation was minimal and restricted to areas which would assist in the achievement of academic goals.

The subjects' manner of seeking supportive resources were manifested in a way that the resources were sought by chance not by design. A majority of the subjects did not seem to have a host national network to assist them in their socio-cultural adaptation. Some had their faculty members as a support for the academic adaptation of the subjects. Those faculty members, however, were likely to be perceived as providing emotional and psychological support also by the subject. Fellow Korean students tended to be the subjects' primary and prevalent support network from the initial period to later. Academic goals were consistently expressed as the top priority of each subject, which consequently had the subjects transpose their identity to that of a Korean student in the American academic community.

The subjects in this study, however, experienced the real adaptive challenge in the area of defining their roles and behavioral modes in the socio-cultural context and this resulted in the subjects' self perception as an observer in their environment feeling immobile in attempting and in participating in relationship. When the subjects were describing the affective domains of their cultural experiences in a very negative tone, these experiences and perceptions of this group tended to center around issues of the social interaction with their faculty members and American fellows.

It is clear that what the subjects perceived as cultural experiences, through their cross-cultural contact, had actually been closely connected to the quality and quantity of their support network and its presence enough to facilitate the adaptation process of these Korean students.

For the Korean students in this study, the school environment was identical with the United States environment. Many mentioned that the only United States life these students know was the college or university pattern of life. The interpersonal environment in their academic community certainly had impact on the adaptation process of these students. This complicated the process of identifying their roles and behaviors in their environment, especially when the presence of support network was not available to facilitate socio-cultural learning of the students.

A sense of ambivalence was prevalent in every aspect of the socio-cultural adaptation experiences of the students. The variables influencing the sense of self, others and the environment shared by these Korean students were valuing processes, expectations based on the environment previously experienced, internalized certain cultural needs and the effect of Korean culture in identifying roles and behaviors. In the light of the

cohesive and interdependent Korean society and the selective but very personal relationship between the teacher and the student there, Korean students expected their American faculties and fellows in the academic community to have values, sentiments and behavioral modes which were similar to those of themselves. In consequence, they were shocked to find it was not the case at least to them and rationalized their frustrations through transforming the reality of lack of support network to the different socio-cultural patterns defining their new environment as impersonal and remote.

In terms of their manners in dealing with adaptive transactions, the Korean students were committed to remain, not attempting and not participating in their immediate environment. This passivity, however, was linked with the absence of support networks to enable the students to see any alternatives in their adaptive transition in a more assuring and protective way. It was in the fellow Korean network that the experience of social adaptation had been shared and processed. Few had been able to reach or create a support network of American students. On the other hand, international networks were present in this group of Korean students.

Many Korean students who might already have experienced the lack of a support network by the host-nationals or other international students were likely to

seek credibility from other extended networks which was upwardly focused. It was a critical adaptation task for the Korean students to seek a mentoring relationship from their faculty members, including their academic advisor. Those who were satisfied with the reality of a support network composed of mentor and/or other host nationals were likely to experience less conflict in themselves when processing a sense of missings and losses due to the environmental changes. These students could begin to transpose their role and identity as a person accepted by and as a person accepting his/her environment, its people and system.

When these students were confirming themselves as being valued and protected, they were able to allow themselves to face different cultural approaches, diverse appreciations and understandings in their new environment. In contrast, the students who had not been able to reach out for support were likely to experience feelings of alienation and lack of connectedness and be possibly hostile to their environment. They, in consequence, experienced both lack of control and lack of commitment which were basically interconnected affecting one another.

In summation, the Korean students in this study did not seem to transpose identity in a social and cultural realm. They had adapted to their environment by prioritizing goals in academics, while only a few had

adjusted to their social and cultural environment. The transition periods lasted a long time for many of the students, while their interaction with the environment had been limited to that of their academic community. The transactional and cultural experiences of the Korean students were certainly interconnected with the absence of presence of a support network in their transition. And this dynamic experience was a holistic, integral one which determined the adaptation patterns of these Korean students.

Finally, in comparing the data obtained from the interview experience with the information reported in the Survey Questionnaire, which was self-administered by the students, some of the students' personal factors had been noted as possible intervening variables in the adaptation process of the Korean students. A discussion summary of these variable follows.

Every all graduate students were seeking support and credibility from their faculty members, including their academic advisor. Their undergraduate counterparts were likely to turn to their American peer group for support. Fellow Korean students were certainly a primary support network for both of these groups.

While the married students in this study expressed a greater satisfaction with their living situation and pace of life, the single students tended to articulate more

difficulties in their life patterns - feeling insecure for their future, lonely in every day of life, and lacking in support assisting them in decision making.

In terms of the student's gender, female students were likely to articulate higher satisfaction with their academic life in general than the male students were. However, these female students, especially married ones, tended to experience certain role conflict as a Korean women. While these female students appreciated the opportunity to study and to think about themselves in terms of their socio-cultural roles and personal objectives through contact with the American society which appeared more liberated and less hierarchical than Korean's, they felt caught in the process of confirming their roles and identity. These female students were aware that they needed to be and/or became independent and assertive in dealing with their environment, but they were not sure that these modification would be allowed in their own society upon returning home. In Korea, the self-reserved and dependent behavioral patterns have been prescribed for women. Nevertheless, the female students, in contrast to the male students, were more likely to commit themselves to their socio-cultural adaptation even though this was not very possible due to the lack of time for developing support network which would provide more assuring and encouraging ambiance in which some cultural

learning of these female students could be practiced and maintained.

Regarding the major field of study as a variable to the students' adaptation, there was little evidence of differences, except the fact that some students in the humanistic areas expressed their dissatisfaction with the ways of thinking and approach of the American schools in their field. These students might be expressing their need for integrating the Korean way of thinking with their knowledge learned from the American school, rather than just receiving the ways in which the Westerners have thought.

The fluency in English and previous experience in cross-cultural contact seemed to aid better academic adaptation of the subjects. Many students stated fluency in English was a limiting factor for their adaptation. No clear evidence substantiating perceived fluency in English and some other personal factors such as previous experience in English language or foreign country sojourning as an intervening variable to their socio-cultural adaptation was found in the self-reported data of the students in this study.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Adaptation is something which is done by human beings in interaction with their environment [White, 1974]. By definition, adaptation as it relates to international students, is an alteration in the structure of function of a student by which the student becomes better fitted to survive in his/her new environment.

The focus of this study was therefore, to explore the self-reported adaptation process of Korean students as they simultaneously made the transition to the United States academic and socio-cultural environment. Twenty Korean students enrolled in United States colleges or universities were interviewed to describe the patterns of their adaptation process, to explore the themes manifested as critical and to identify the personal and situational variables which intervened in their adaptation process.

In analyzing the interview materials in the light of current literature and conceptual models and frameworks,

Raines adaptation model supplemented with the concept of cross-cultural contact and support network, when used together, was proved to be a useful context in which the patterns of adaptation experiences of the Korean students can be more comprehensively understood.

The purpose of this chapter is to summarize the essential data and to provide conclusions arrived at in applying those findings to the specific research questions. Following this, further recommendations for program planning, the behavior of professionals involved in the International Education Affairs and future research areas are presented.

5.2 Conclusions

Conclusions based on the information gathered for this study can only be stated as tentative. With the limitations of the study in mind, the following conclusions to the research questions seem appropriate as drawn from the results of the data analysis.

1. Is there a common identifiable pattern in the adaptation experiences of the Korean students in this study?

It has been identified that, for the Korean students of this study, the school environment was identical with environment of the United States. The experiences and perceptions of the students very much centered around their academic community in terms of goals, expectations, social interactions and identity formation of themselves. Each student maintained a very clear emphasis upon academic success as his/her primary goal and those expectations and motives had led to the student's high commitment to his/her academic pursuit. The majority of their time and energy had been directed toward the fulfillment of this achievement. The Korean students defined the activities and life style either as contributing factor in pursuing their academic achievement or as a distraction from their goals. This defined perception of the students affected their manner in managing the adaptation process and reaching out for source of support.

Klein [1977] captures a pattern of adaptation of the students in this study as:

> characteristics of those with clear professional academic goals; major interaction and involvement are organized around specific tasks; extra-curricular social life is continuous with home through maintaining contact with fellow nationals; major tensions and adjustment are focused on task performance; social adjustment and contact with host are minimal and limited to professional role; changes occur primarily to satisfy academic needs, interests [p. 125].

Similarly, major tensions and areas of adjustment in the lives of the Korean students in this study were directly related to their academic concerns. Many aspects of the Korean students' adaptation pattern therefore coincided with that of instrumental adaptors, as defined by Klein [1977].

This selective adaptation experienced by the Korean students of this study, however, did not necessarily mean that these students had chosen to give up in achieving the fulfillment of their psychological and social needs in their new environment. Although socio-cultural adaptation was secondary to that of academics, the Korean students had also been committed to better adjustment in their environment through some sort of support network.

American professors including academic advisor had been the most preferred and available support for the students not only in academics but also in the social and cultural milieu of their adaptation process. Few of the Korean students in this study had developed a friendship with American students, although many desired to have them as a support system. Other international students were perceived as easier to network with, although those networks tended to be limited to psychological and emotional support only. The peer group support system of these Korean students was primarily made up of fellow Korean students for obtaining both emotional and

instrumental support. Considering the fact, however, that these fellow Korean students were also adaptors to their unfamiliar environment, it is understandable that the Korean students were more motivated to have Americans as their support system in the United States.

In some sense, Korean students found certain differences in the values, customs and emotional sentiments between Korean and American society. These cultural experiences, however, did not have a direct impact on their adaptation patterns solely by themselves. The difference in patterns of social interaction of their academic community rather had more impact on the students' adaptation process in which the Korean students were required to be more active and to take greater initiative in interacting with their American faculties and students.

It was manifested in the experiences of the Korean students that academic adaptation had been achieved by these students, while social and cultural adjustment had occurred only in a superficial way. This tendency, however, was related to the absence of an American support network to provide these Korean students with a protective and facilitating ambiance in which more socio-cultural learning and its practicing and maintaining could occur.

2. What is revealed in the self-report data through an application of Raines adaptation model for analysis?

In the investigations of American college students adapting to their school environment, Raines and his college student personnel team identified the major adaptive transactions within that college transition group as: activating commitment, developing support, adjusting expectations, prioritizing goals and transposing identity. Successful adaptors to the college environment were reported as those who processed these identified transactions more constructively.

In reviewing the transcriptions of the interviews, it appeared that those adaptive transactions did play a part in the adaptation process of the Korean students even though the dynamics and content of the transaction management differed from those of the American adaptors. A clear distinction between the academic and socio-cultural adaptation of the students in this study had been evident in terms of the students' manner in managing those transactional tasks and behaviors. A primary emphasis upon academic adaptation in conjunction with their successful completion of their degree program had been voiced by each of the Korean students and this academic goal was likely to lead to the students' identity formation as that of more professional and knowledgeable Korean overseas student. Social and cultural adaptation, in contrast to that of academic adaptation, was recognized as being difficult to achieve.

Many aspects of the difficulties in dealing with the transactional tasks experienced by the Korean students, however, were likely to be related to the difficulties in aligning their expectations of support systems as experienced in their previous environment with the reality of support network that the students were currently facing. The student's way of committing themselves to the adaptation, adjusting expectations, prioritizing goals and transposing identity, all were much more likely to be related to the reality of the little support avaliable in their academic community.

Korean students who had developed a support network with their American counterparts tended to experience fewer difficulties in dealing with the transactional tasks, even though the support network was maintained with only one person such as academic advisor or an intimate American friend.

A type of "transaction conflict", however, appeared when students were dealing with two transactional tasks. When the Korean students were prioritizing goals in the academic area, less energy and time were left for socializing with host-nationals from whom the students could obtain much information and task-oriented support in order to adapt better to their environment. This kind of transactional incongruence also could be noted as a "goal conflict" which had been determining the Korean students'

distinct manner of dealing with the transactional tasks, distinguishing academic adaptation from social and cultural adjustment to their environment. Also this distinct pattern of adaptation was likely to be maintained and intensified especially when the presence of a support network was insufficient.

In addition, the concept of "phase", as proposed by Raines model, in defining transactions of activating commitment, developing support and adjusting expectations as a "coping phase" while placing transactions of prioritizing goals and transposing identity in the "transformation phase", did not seem to be critical since those tasks and behaviors of each transaction had been very closely interconnected and intervening with one another.

Therefore, it can be concluded that those transactional experiences of the Korean students should be understood as a configuration or a dynamic of experience which was holistic and integral, rather than as a series of chronological stages in the adaptation process.

3. What is the cultural experience of this group of Korean Students through their cross-cultural contact in the United States?
4. In what ways, have social support networks played a role in positive adaptation for these Korean students?

It was found that areas of problems and needs reported by the Korean students were generally manifested in the context of cultural experiences and support network of the students while these areas actually had been perceived by the students as closely related experiences. For this reason, research question 3 and 4 are mutually addressed.

The Korean students in this study had been holding both favorable and unfavorable impressions of their cross-cultural experiences in their United States environment. This does not necessarily imply that these students favored only those cultural elements of the United States similar to that of the Korea. They were likely to compare those different socio-cultural traits between two societies and come to determine if certain aspects were perceived desirable and valued. Some flexibility was shown when the students were adjusted to the culture and values of their new environment without fundamental change in their own value orientation. In consequence, some ambivalence about themselves and their environment was manifested in cultural experiences of the Korean students, in that the students might look at the American culture from a Korean point of view and the Korean culture from an American perspective.

This behavioral and emotional tendency, however, should not be interpreted in a way that the Korean

students were socially or culturally marginal. These students, actually did not have to set aside their cultural identity in order to be acculturated to the American society. As a Korean overseas student only, they had needs to be better adapted to their immediate environment while integrating those cultural experiences into their transitional experiences in a more constructive way.

The cultural experiences of the Korean students of this study centered around the experiences in patterns of social interaction and affective domains, which were more interpersonal than personal. Considering the fact that the only United States life these students knew had been the college or university pattern of life, the problems and needs in terms of their support network certainly involved the students' relationship with faculty members and other students in their academic community.

The Korean students were likely to associate with their fellow Korean students as a multi-dimensional support network to share their socio-cultural needs. They also had other international students as their support which tended to be limited in an emotional and psychological level only. This international friendship network, however, was appreciated by the Korean students as one of the most valuable experiences in living in the United States as they were able to acknowledge the

presence of multiculturalism in this one globe as well as its uniqueness and diversity. This multicultural and multiethnic experiences through interacting with people from the variety of nations were perceived as such a significant part of the study abroad of these Korean students who came from such a uniethnic and monocultural society.

Korean students also had developed networks with their American faculties and/or American fellows. Some relationships were perceived as "mentoring" or "friendship" since those American counterparts were "special" and "different" compared to other American faculties and students who were likely to be seen as more superficial and remote.

The students, however, tended to still retain their previous ideas about the academic community as an atypical place. The importance of human interaction and academic pursuits had been key elements of the students' previous educations and lives within a very Confucian society, where, on the other hand, the teacher-student relationship was more likely to be hierarchical yet much closer and personal which often last for the rest of their lives. In Korea, the prescription had come from the parents, seniors or the teacher while they had also shared responsibility in directing the lives of their children, juniors and students. The Korean students consequently began to

experience conflict in identifying their roles and behaviors and in adjusting certain expectations when faced with the reality of patterns of interaction in their academic community. The non-assertive approach in initiating contact and the ways of seeking credibility from the upward focused people including faculty members had not readily worked in their United States academic environment where self-determination and independence were much more valued. As a consequence, these Korean students had experienced a sense of loss and grief in terms of their cultural needs such as in "belonging to" their environment, retaining "empathetic relationship" in their significant encounters, and communicating their "dependency needs" as a way of being appreciated and valued by their American counterparts.

In sum, Korean students in this study had experienced certain cultural differences between the two cultures of the Koreans and the Americans but tended to perceive difficulties in the area of interpersonal relationship as a consequence of different patterns of social interaction between their academic community of the United States and that of the Korean. Therefore, the reality of the support network of these students had appeared to be a critical adaptation component for this group as providing the protective and understanding

environment where cross-cultural conflicts could be alleviated through more cultural learning and information.

5. What is missing in the existing models and concepts? What are the ideas of a more comprehensive model for understanding the adaptation process of Korean students?

In investigating the adaptation process of Korean students in this study in the light of the cross-cultural contact, support network and the Raines transitional model, it appears that those models and concepts provide a helpful context in which the dimensions of the adaptation process as experienced by the Korean students can be comprehensively described.

In a sense, Korean students, nevertheless, are likely to be misjudged as very passive and immobile adaptors who can not complete many transactional tasks in their transitional experiences in the light of the Raines' model. The Ranins model, as much as many of the other theories and ideas proposed by the Western schools, place much emphasis on individual responsibility in completing those transactional tasks, considering the person's environmental adaptation as a demonstration of a high level of personal capacity. It is based on the Western individualized concept that a life or adaptation

transition is totally an individual process assuming that the environmental opportunities, reactions and goals are all up to the person's attitudes, perceptions and actions.

Many aspects of the difficulties of the Korean students in dealing with those transactional tasks are likely to be marginal in the context of cross-cultural experiences. The manner of managing and dealing with those transactions needs to be interpreted in the light of the student's own cultural and value orientations. Considering the fact that these Korean students are from a society where the students had experienced more cohesive and personal social interaction along with the prescriptions without much consciousness of responsibility or self-directedness, Raines adaptation model - which determines a person's adaptation process in the context of "individual progress" - may not be sufficient by itself in presenting clearer picture for the Korean students' adaptation experiences when they expect some kind of sharing and negotiation in terms of responsibility and commitment with their environment. It is further clear that self-reported difficulties in completing some of the transactional tasks cannot be the manifestation of the students' lack of capacity but the expression of their certain social and cultural needs which have not been fulfilled in their American environment.

In terms of cultural experiences of the Korean students, "culture shock" or "cultural distance" has been certainly perceived in both the affective and cognitive domains. These perceived cultural differences, however, have centered around the issues of social interactional patterns in their American academic community and the perceptions of the relationship between their environment and themselves. These perceptions and experiences, which partially related to the cultural aspects of the environment, appeared to have much impact on the adaptation patterns of Korean students. For the students, the reality of a missing support network in their environment is a big concern when this absence implies the lack of information or feedback for the process of participating, learning and especially mutual understanding in the students' cross-cultural interaction.

In this sense, the support network hypothesis which predicts a close positive relationship between the quality and quantity of support from others and the ability to cope with stress, appears to be another critical conceptual framework in understanding those underlying problems and needs emerging in the adaptation process of the Korean students. The degree to which these Korean students felt comfortable in their environment appeared to relate to the nature and extent of the support network which helped those perceived cultural discrepancies to be

modified in light of more accurate information and interpersonal caring.

Finally, a new perspective seemed to evolve as a necessary component in presenting a clearer and more comprehensive picture for the adaptation process of Korean students:

Identifying the barriers to productive cross-cultural encountering: The Korean students in this sample appeared to select study overseas in the United States for reasons more related to professional and personal advancement rather. An affinity to American culture or social patterns seemed secondary to that primary goal. Although these students basically do not need to be fully acculturated to the host nation, unless they want to be, they are committed to adjust or adapt themselves in their immediate environment (the academic community) and motivated to involve themselves with the American faculty and their fellow students as a potential network for both emotional and instrumental support.

There might be little difference in American academic culture and structure from Korea's and the Korean students could feel less difficulty in achieving academic adaptation with more satisfaction in that process. The academic community, however, consists of faculty, students and ideas, values and culture within itself and the Korean

overseas students inevitably need to experience cross-cultural interaction with the host nationals in that community, which further involves the students' socio-cultural adjustment or adaptation to the cultural patterns of the community. Here these Korean students come to face a more difficult situation in coping with their adaptation process.

In fact, the Korean students felt a tremendous pressure under which they were expected to be more independent and take initiative, while not being fully acknowledged, by their environment when acting in accordance with their own beliefs and behavioral modes, which had been internalized by the students as such a positive pattern. In some sense, those negative social experiences with American counterparts are likely to be perceived as being unappreciated and less valued. In addition, this style difference appears to motivate a revitalization of cultural identity of their own. For many, dissatisfying encounters with Americans are parallelled by increases in nationalistic sentiments and a reaffirmation of Korean identity. At this point, the students seek credibility from fellow Korean students. This Korean subculture may be characterized as a small homogeneous group which possesses a common cultural background, a common goal, and a common set of problems. These characteristics of the group naturally lead to close

ties among members, providing them the context within which their unique culture-laden needs and problems are shared.

The gap in interactional style between American and Korean students, however, seemed to be the critical barrier for the Korean students to the opportunity to obtain more practical "help" from the host-nationals. As a consequence of this lack of supportive interaction, cultural stereotypes are likely to occur to both Korean students and Americans in regarding each other as inscrutable, superficial and close-minded. Frequent contacts, however, may not necessarily develop into intimate relationships if there is no mutual respect and acceptance of cognitively and affectively incongruent cultural patterns.

Many of the Korean students studied in this dissertation, however, were not likely to have developed sufficiently strong bi-cultural bond to be able to obtain even task-oriented support. Considering the fact that, for the Korean students, the instrumental support were much more likely to be developed and perceived as an emotional and affective support, some major tasks seem to be needed to identify the context in which the Korean students can reach out any source of support and in which the cross-cultural understanding and learning can occur to both sides of Koreans and Americans.

Understanding the cultural needs and providing context for social and cultural learning: It needs to be understood by the American counterparts that the Korean students may have certain basic needs at both the psychological and social level, and these needs may not be fulfilled through the interactional patterns of their environment in the United States. Narrow yet more personal and interdependent relationships have been an integral part of the Korean students' lives before coming to the United States. Close bonds are expected than are common day-to-day experiences for American students and faculty.

The needs for a supportive network and an assuring ambiance for Korean students have to be acknowledged by theoreticians and field professionals as one of the critical elements in facilitating better adaptation for students. Instead of interpreting adaptation difficulties of the Korean students as some deficiency in the character of the students, those coping difficulties need to be understood as a lack of appropriate information and adequate skills in their unfamiliar environment. From a more expanded network of social interaction within the host community, the Korean students will get more refined and accurate information which, as a consequence, will give rise to new satisfaction with their environment. This support network, in the long term, will also enable the

Korean students to cope better by learning the rules of social behavior that regulate interpersonal contact in the culture of a new environment.

5.3 Recommendations and Implications

In analyzing the adaptation process of the Korean students in the light of the current literature and certain conceptual frameworks, some implications for professionals and other associates dealing with Korean international students and other international student group can be made.

5.3.1 Implications for Program Planning

The first implication will address possible uses of research information to enhance the awareness of needed better programming along with the theoretical knowledge base of professionals and other associates in the field of international student affairs.

1. Familiarity with the nature of a transition and the components involved can assist a student in making it properly through identifying some resource areas in his/her immediate environment. Pre-entry preparation and information appear to be critical for the Korean students

initially, as well as for development of coping skills in their post-entry experiences in the United States.

Therefore, faculty and other associates in the students' previous college in Korea need to begin the process in a special senior seminar with graduating seniors or other alumni who also are considering study-abroad. Here consciousness should be raised about some of the problems as well as the resources and opportunities that await the prospective Korean overseas students. The alumni who previously studied abroad could be invited to speak to the students on the available resources when students enter the overseas setting. Brochures and small group discussions for obtaining information might be necessary. A set of informal sessions also could be possible upon requests of the students.

2. The foreign student advisors and other associate staff need to increase their knowledge of the adaptation process of Korean students through being exposed to the information of this study and other adaptation theories. These advisors can also be a support network when cooperating with faculty members and other college/university student personnel in providing and implementing better programs and services for the international students, including the Korean students.

3. Professional counselors with different backgrounds and languages should be added to the college/university

counseling center. Courses can be instituted for these counselors who are interested in working with international students. Some doctoral students in the counseling program who have certain bi-lingual backgrounds can work with the international students from the same cultural and linguistic background. In this case, these student counselors are under the supervision of the professional counselor or other faculty in counseling programs. There are possibilities that these student counselors with native language proficiency can be more effectively utilized by the international students who may need more task-oriented and informational support with some language barriers such as the group of Korean international students.

4. The presentation of this research information and other research data about the adaptation process of international student populations needs to be done to faculty groups that interact with international students on a frequent basis. Heightened sensitivity to the unique dynamics of the adaptation of Korean overseas students and other international students will be more beneficial in dealing with these student populations especially in an advisory context.

In sum, international understanding can develop from interpersonal interaction if it is defined in terms of individual understanding and mutual acceptance. A

spontaneous and intimate relationship can develop between individual Americans and Koreans, as well and as, among the international students. This can happen under one important condition-that each of the parties is willing to deal with one another with respect and acceptance, not with bias or ignorance.

Similarly, foreign student's advisors, counselors, faculty members and other associates need to remember that they are dealing with individuals with Korean cultural patterns rather than a representative of the Korean culture. When this group of professionals is working with the Korean students, they should be aware of the fact that many Korean students will seek support in a task-oriented and instrumental level which, in another sense, can lead to the fulfillment of their basic psychological and cultural needs.

In addition, some recommendations also can be made in the policy-making process for the general international student population.

5. When there is a substantial international student enrollment, an orientation program should be arranged not only at the whole college or university level but also at the school or department level. This special orientation can be of help for students to familiarize themselves with programs offered, academic practices and expectations.

6. The department also needs to educate and assist faculty members by providing more consistent and on-going in-service programs for better understanding of their international students when they serve as academic advisors. Some sort of financial and academic rewards to the faculty advisor for their effective advising performed may follow.

7. With cooperation from the international students office, support groups and programs for the wives of international students need to be organized. The wives who are planning to begin their studies also should reach out for some sort of support resources and be provided with more information and language preparation.

8. Schools, colleges, or departments should arrange social functions to facilitate international students' interaction with faculty and other fellow students. Such activities should also include families of the students and be sponsored by both the students and the departments.

5.3.2 Implications for Future Research

The adaptation process in a new environment is a nontangible and complex phenomenon. The following implications for future research are by no means comprehensive, but are those that appear to be related to the major findings of this study.

1. The study can be replicated with other Korean international students under more strict control of personal variables, such as the level of the degree being pursued, marital status, gender and length of stay. Since those personal factors appear to be important intervening variables in the adaptation process of Korean overseas students in this study, some sort of comparison or contrast among those variables or between the personal variables and some other situational context could be another possible approach in obtaining a more comprehensive framework for understanding the adaptation experience of Korean students.
2. Future research on the adaptation process of international students in the United States can be made through comparing and contrasting the information gathered in this study with future studies using national groups other than the Koreans. This information obtained through comparison studies across cultures would assist the professionals in the field with their deeper knowledge about the adaptation process of a variety of individual cultures, which would lead to a greater depth of knowledge concerning the common patterns of adaptation of international students as one group.
3. An investigation needs to be designed with the purpose of identifying the context in which cross-cultural

understanding can better be achieved. Such research might identify areas of conflict and effective adaptation strategies. A continued ongoing assessment of international students' attitude, needs and program evaluation would also be helpful. Furthermore, research focusing on assessments of the perceptions and interactional patterns of international students with their American counterparts in the academic community could also be useful.

4. Finally it is suggested that cross-culturally reliable inventories be developed to determine both self-perceived and actually achieved level of the person's adaptation. Those reliable and valid instruments will further lead to a greater depth to and preciseness of the information obtained. Very few attempt appears to have been generated in this area up to date.

In sum, this study suggests that Korean students are very successful in adapting to the academic expectations present in their host-country. However, cultural values, styles and expectations learned in Korea appear to make the development of friendships with American students and faculty more difficult. American are typically unfamiliar with other cultures and may misinterpret or not support Korean student's effort to build relationships, or to give and receive help. Adaptation would be facilitated by

greater cross-cultural knowledge and respect by members of both countries. Educational institutions, with their mission of knowledge sharing and openness to new idea, seem particularly appropriate sites for efforts to increase cross-cultural awareness and sharing. Faculty and students born in the United States could potentially facilitate the adaptation of Korean and other overseas students if they embraced their role as emissaries of global good will.

APPENDIX A. Pilot Study Feedback Questions

Pilot Study Feedback Questions

1. Do you feel that the items you have answered in this interview give well-rounded picture of your sojourn experience in the U.S.A?
2. Is there any questions which is unclear to you to understand?
3. How would you summarize your chief concerns in your own words in your academic and socio-cultural adaptation process?
4. If the opportunity were offered, would you like to talk over any of the concerns and problems with someone on the college staff?
5. Is there any questions which gave you some negative impression or make you feel uncomfortable to talk about?
6. Any other comment or suggestions for research purpose or method?

APPENDIX B. Letter from the Chairperson of Committee

UNIVERSITY OF MASSACHUSETTS
AT AMHERST

Hills House
Amherst, MA 01003
(413) 545-2155

Division of Educational Policy,
Research and Administration

December 8, 1988

Dear Korean Students,

I am Sheryl Riechmann Hruska, a faculty member in the School of Education at the University of Massachusetts and the major academic advisor of Myunghee Han. For her dissertation, Han is conducting interviews with Korean students enrolled in United States' colleges and universities. She seeks to better understand the adaptation process of Korean students.

I sincerely encourage you to participate in her study. Han is interested in learning about any aspect of your experience, feelings and thoughts related to being a Korean student in the United States. Your willingness to talk with her certainly will be respected and appreciated.

We hope the outcome of this interview process will provide greater understanding of the Korean student experience in higher education here. The results could help faculty and other university members develop a deeper understanding of the unique dynamics of the adaptation processes of Korean students. A stronger foundation would be laid for building more culture-sensitive services to satisfy needs of Korean students.

Best wishes to you for a productive and satisfying college experience in the United States.

Thank you.

Sincerely,

Sheryl Riechmann Hruska

APPENDIX C. Consent Form

Consent Form

An Analysis of the Adaptation Process of Korean students in selected U.S. colleges and universities.

To participants in this study:

I am Myunghee Han, a graduate student at the university of Massachusetts, in Amherst. The subject of my doctoral research is: "An Analysis of the Adaptation Process of Korean Students in U.S. colleges and universities." I am interviewing Korean students in Massachusetts, Ohio, and Tennessee state, and possibly in some other states, who are enrolled in U.S. colleges and universities as a full time international students. This study attempts to place the adaptation phenomena of Korean students into more theoretical models which also eschew the clinical model. Instead of placing emphasis on the problems in the psychological functioning of the individual, which has been the approach of many previous researchers, this study will focus more on ways of coping behavior of Korean students through their cross-cultural contact. Findings of this study are expected to help the faculty groups, international student advisers, and university staff that interact with international students on a frequent basis, have heightened sensitivity to the unique dynamics of the adaptation process of Korean students and, in a result, could provide more culture-sensitive services to not only this group but also to other international students.

As a part of this study, you are being asked to participate in one in-depth interview. The interview will be concerned with your experience and way of coping in academic and social domains as well as your interpretation of the situations from Korean cultural perspectives. I may ask an occasional question for clarification or for further understanding, but mainly my part will be to listen as you recreate your experience within the structure and focus of the interview.

My goal is to analyze the materials from your interview, in order to understand better your experience and that of other Korean students who are studying in U.S. colleges and universities. As part of the dissertation, I may compose the materials from your interview as a "profile" in your own words. I may use some of the information in journal articles or presentation to

interested groups. Each interview will be audiotaped and latter transcribed by me. However, in all written materials and oral presentations I will use neither of your name, names of people you comment, nor the name of your school or city. In the transcripts, you will be typed with alphabetical name, e.g., Mr. A, Ms. B....regardless of your real name. If you are married male students, majoring in Education in the university of Massachusetts, you will be identified only as "Mr. A, 30 year old, married (single) Korean student majoring Education in an American university."

I certainly want to encourage you to participate in this study. On the other hand, you may at any time withdraw from the interview process without prejudice to the participant. You may withdraw your consent to have specific excerpts used, if you notify me at the end of the interview series. If I were to want to use any materials in any way not consistent with what is stated above, I would ask for your additional written consent.

In signing this form, you are agreeing to your taking part in the study under the conditions set forth above. You are also assuring me that you will make no financial claims for the use of the materials in your interviews.

I _____, have read the above statement and agree to participate as an interviewee under the conditions stated above.

_____
signature of participant

_____ _____
signature of interviewer date

APPENDIX D. Survey Questionnaire

Survey Questionnaire

Identification No. _____

Please give information through marking or writing on that item.

If some questions are not applicable to you, please disregard that.

1. Your Gender Male ____ Female ____

2. Your age on your next birthday ____

3. Your marital Status

Single ____ Married ____

4. What degree are you working for?

Bachelor ____ Master's ____ Doctorate ____

5. What is your field of study?

_____

6. How long have you been in the United States?

____ years ____ months

7. Prior to your present sojourn to the U.S. have you ever been in a foreign country?

Yes ____ No ____

8. Have you been enrolled in other than your current college/university since your arrival in the United States?

Yes ____ No ____

9. Did you attend the orientation program offered by college/university on your arrival?

Yes ____ No ____

10. Overall, are you satisfied with your proficiency in English?

+5 ---4----3-----2-----1--- 0----1----2----3-----4--- - 5
very satisfied very dissatisfied

11. Overall, are you satisfied with services offered by college/university for you and your family?

For you

+5 ---4-----3-----2-----1----0----1-----2-----3-----4-- -5
very satisfied very dissatisfied

For your family

+5 ---4-----3-----2-----1----0----1-----2-----3-----4-- -5
very satisfied very dissatisfied

12. Overall, are you satisfied with services offered in a community level which are for you and your family?

For you

+5----4----3----2----1-----0----1----2----3-----4--- -5
very satisfied very dissatisfied

For your family

+5----4----3----2----1-----0----1----2-----3-----4--- -5
very satisfied very dissatisfied

13. Considering the difficulties of having to function in a foreign language, how much do you think your previous training in the past has enabled you to compete academically with other native English speaking students?

Effectiveness of previous training

+5---4-----3----2-----1-----0-----1-----2-----3----4--- -5
very effective very ineffective

14. Do you have host family?

Yes _____ No _____

15. How many credit hours did you take last term? _____

16. Have your previous work experience in Korea provided any opportunity of being exposed to English and/or American culture?

Yes _____ No _____

APPENDIX E. Interview Questions

Interview Questions

1. In which way, had you been preparing for coming to the United States? What did you think are the most important things for studying abroad?
2. What could be the critical events or circumstances which helped you make such decision? What had you heard from the person who had an experience in studying abroad?
3. What did you feel about leaving Korea and coming to the U.S.A?
4. What could be your goals for coming to the United States? Any changed or emerged goals?
5. What has been the most concerned things since your arrival in U.S.A? What is about now?
6. On entering the U.S. college/ university, what were some of the memorable experiences? Either best or worst happenings?
7. What is your impression to the services offered by the college/ university? (university health center, counseling services, foreign student office...)
8. What is your impression for the American faculty member? In which way, have you received any support from them?

9. In which way, are you having contacts with American friends?

10. In which way, do you feel most difficult in interacting with American people?

11. Would you think of any person(s) who have (had) had any significant impact on your adaptive process? What were the key events/ elements that you feel were significant to initiate and maintain that relationship?

12. In which way, do you feel the most differences between Korean and American culture? What could be the impact of those on your personal life, in terms of academic/ social adaptation?

13. Reflecting on your personal experience, are there any particular experience, either positive or negative, as you interact with Americans according to your Korean behavioral patterns?

14. Do you feel the need of any change in your value frameworks or behavioral patterns to better adapt to this society? Why?

15. Since coming to the United States, are there some things that you have been missing that were part of your life in Korea? Have there been any gains by coming here?

16. Have you had visited Korea at any point in your sojourn in the U.S.A? What was the experience?

17. How do you personally feel about your school and community as a place to study and live? In which way, do you prefer to resolving stress?

18. Do you have any specific concerns due to your personal factors, such as gender, marital status or something else?

19. What recommendation do you want to give the prospective study-abroad students in Korea, based on your personal experience?

APPENDIX F. Theoretical Basis of Interview Questions

	Theoretical Model		
Purpose of the interview is to identify;	Raines adaptation	Cultural difference	Social support network
historical framework for subject's experience.	1		
context of the choice, levels of commitment.	2		
goals, expectations in the process of leaving and entry.	3 4		
interaction with new academic and social environment.	5 6	5 6	5 6
nature of the neworking, development of the supports, related problems and needs.	7 8 9 10 11 15	7 8 9 10 11 15	7 8 9 10 11 15
perceived social and cultural differences.	12 13 14 15	12 13 14 15	12 13 14 15
patterns, process of adaptation experience and the level of pesonal growth.	16 17 18 19	16 17 18 19	16 17 18 19

* Numbers indicate the interview question number (total 19 interview questions).

* Even though the interview questions are to be intended to probe certain aspects of the experiences of the subjects within certain theoretical framework (s), it is possible that the obtained interview materials for some interview questions could be used and analyzed within framework (s) other than the primarily designed theoretical model.

Appendix G. Sample of Interview Transcript Analysis

1 Female, Married, M.A. (Ms. E)

1. My husband and I got here just after our marriage. I didn't study at the beginning yet I was prepared to study for two years. The first concern was my English which I still have not resolved. I purchased a telecaption to improve my listening skills. I took one undergraduate course as a sit-in for listening skills.
Before I began to study, listening and reading seemed the most crucial skills, but now I feel speaking is just as important.
2. 3. I wanted to study when I was working in a company, but the social environment didn't allow it. Now, at this university, I have opportunity to study.
I heard that Korean husbands get their degrees and return home, and get the glory, while the wives only becomes older. That made me feel that there would be no opportunity for me here, but I'm happy to find it's not the case.
I heard that studying abroad is a very difficult job with financial difficulty. But here, it seems better than I thought, and all Korean people seem to be able to finish their program.
4. I didn't have any specific goal for studying.
5. Language difficulty made me more shy so meeting people was such a stressful task. There were so many changes such as English, beginning of marriage and environmental change due to entry to the U.S.A. Combination of my reserved personality plus the language difficulties hindered my socialization with Americans.
If I took some English courses from the beginning of my entry to the U.S.A., it could have been much easier.
Since moving to on-campus housing, I feel better and settled due to many Korean neighbors.
After one and half year, I felt I become used to the environment and the English language. Compared with the first time when I felt I should not come here, I felt better with

got married
AC
language
Motivation
AC
opportunity
limitation
Problem-
language
environmental change
Korean personality
AE
behavioral patterns
need

improved listening skills. I felt I could do something.
Even though I was still not good with English, the results of the class exams were good, and it made me feel confident.
6. Even though I didn't expect many problems living in foreign country since I came with my husband, I felt so lonely and bored while he was attending his classes.
He had his own adaptation problems and that made me even more tense. I concluded to study since it seemed to be an only way to invest my energy and time in a more meaningful way.
I was so happy when I got admissions letter, yet also I felt afraid.
The worst thing would be when I couldn't laugh out like the American classmates about jokes the professor made.
The Korean person with whom I had prepared for TOEFL was helpful.
7. I rarely visited the health center since I didn't have any serious illness. But I may have difficulties in receiving appropriate care from them if I were seriously ill because of the language difficulties and the quality of their services.
I have never heard of counseling services.
I've never felt discriminated from the staff of health center.
8. A professor in one class helped me to get the admission to this department. I was taking that class and I asked him to write recommendation to the admission committee which required English fluency.
Later, I heard from a member of the committee that he made good remarks about me even before I got the final grade of that course.
I didn't give much information about myself to him except a simple introduction of myself and my study plans.
9. An American classmate helped me when I couldn't catch up with what the instructor said. There are not many foreign student in my classes, so American classmates seemed to be curious about me which made me feel uncomfortable.
My only contact with them is when I need help.
10. I find it very difficult expressing myself because of my English. Americans approach me with some curiosity about Korea, yet they really lack the knowledge about

DS PG AC SN DS SN SN TI

wives/ Needs
Motives
clinic
fear.
lack of Information
faculty
Instrumental
limited contact.
Cultural - National identity

Korea. When I introduce to them the things about Korea, they express their impressions, but it doesn't make me feel good because it could imply their lack of knowledge about the current Korea. However, I am trying to explain my country and culture with language difficulties.

CE DS I rarely resolve my stress. The strain due to my studies actually have some kind of vital effect for me compared with the previous time when I didn't study.

Participation - program

SN 11. To be accustomed to this community, I had joined a Women's program which is provided by the community for wives of foreign students, yet I found it was not much of a help. I think the women who volunteer for this program really did not have any knowledge about my country. They think we are from the very underdeveloping country and expect us to be impressed even with the very small things which they seem to be proud of.

"Perceived" bias

Needs Instrumental

SN DS I didn't want to join that, but it enabled me to know the community geography and enabled me to meet Americans. My husband helped me a lot in the academic area.

CE The hard working American undergraduate students make me regret about my past when I didn't spend much time in my studies.

Confidence

AE In class, I felt so anxious when American students ask so many questions to the professor. They look so knowledgeable. However I felt relieved after exams since the results of their exams were not as good as I expected.

Academics

TI 12. I really feel Korean history of five thousands years has such a value. Korean may be more noble and less selfish.

Cultural identity

CE In America, we can get almost every thing when we feel in need of something more convenient. I am afraid of being used to this materialistic society.

Role-identification

Here I almost can't find anybody who lacks things more than me. Since I am so busy in my survival itself, I rarely have time to think about others. I am concerned about this life pattern especially when I think about my return to Korea.

I don't feel any specific adjustment problem here.

Needs.

SN PG 13. I want to have American friends. Before asking the teacher, I want to ask friends to

share information. They may not feel like having me as a friend so I think I have to be more assertive in approaching them. SN
My husband helped and encouraged me in many ways. More than just emotional help, we could share in an academic area.
14. If I had any difficulties in class, it would be due to my reserved personality plus my lack of confidence in English. My endeavor and patience encouraged me to stay here. TI
15. Missing: I began to think of only the nuclear family not the family in a more broaden range. Living in America seems to make me lazy and I tend to look for comforts. Cooking and cleaning and transportation are very convenient here. CE
Gain: I feel I become more independent. Since separated from my parents, I must find things which I am in a need of. I may learn about living in a modern society.
16. No, I have never visited Korea since then.
17. I feel secure when I see some sign indicating the entry to this university especially when I come back home from the long trip. AE
I like this environment which is more secure than images which I had seen in the movies about American society.
Rural environment gives us security and comfort. When I lived off-campus, my neighbor was a truck driver and he was very rough. DS
Here I could have neighbors who have similar goals and thoughts as the students.
18. Due to my reserved personality, I feel limited. I have many difficulties due to English language.
19. I feel lot more secure with the Koreans. I feel very uncomfortable when a Korean is present while I am talking to an American.
I wish to tell them to bring everything to America since they will be poorer than they were in Korea. If you want to study you come to U.S. and it is worthwhile.
I came here as a wife of an overseas student. People need more specific and direct information about studying abroad. Without this knowledge, I may have taken more time in adapting than others. My husband may have had more difficulties than me because of my own inadequacy. The role of the spouse is very important. TI

Living Pattern
Losses
Gaining
Independent
Attachment
Community
Satisfaction
Contact with host-nationals
language
concern
financial
family (spouse)

Abbreviration:

AC: Activating Commitment
DS: Developing Support
AE: Adjusting Expectations
PG: Prioritizing Goals
TI: Transposing Identity
SN: Support Network
CE: Cultural Experience

BIBLIOGRAPHY

Adler, P. S., 1975. "The transitional experience: an alternative view of culture shock", Journal of Humanistic Psychology, 15: 13-23.

Alexander, A.A.; Klein, M.H.; Workneh, F.; and Miller, M.H., 1981. Psychotherapy and the foreign studentin Counseling Across Cultures, Pederson, Paul; Lonner, Walter J.; Draguns, Juris G. eds. Honolulu, University Press of Hawaii.

Altbach, Philip G., 1986. "The foreign student dilemma", Teachers College Record, 87(4)" 591-609.

Argyle, M., 1979. "New developments in the analysis of social skills" in Wolfgang, A. ed Non-verbal Behavior, London, Academic Press.

Argyle, M., 1980. "Interaction skills and social competence" in Feldman, P. and Orford.J. eds Psychological Problems: The Social Context, Chichester, Wiley.

Argyle, M., 1982. "Inter-cultural communication" in Bochner, S. eds.Cultures in Contact, Oxford, Pergamon.

Babbie, E.R., 1973. Survey Research Method. Belmont, California: Wadsworth Publishing Co.

Babiker, I.E., Cox, J. L. and Miller, P. M. C., 1980. "The measurement of culture distance and its relationship to medical consultation, symptomatology and examination performance of overseas students at Edinburgh University", Social Psychiatry, 15: 109-116.

Bae, Chong-Keun, 1972. "The Effect of Traditionalism on Social Adjustment and Brain Drain: A Study of Korean Students at the University of Wisconsin", Unpublished Doctoral Dissertation, University of Wisconsin.

Bailey, Kathleen, 1984. "The foreign T.A. problem" in Foreign Teaching Assistants at U.S. Universities. Washington D.C. NAFSA.

Barber, Elinor ed., 1983. "A survey of policy changes: foreign students in public institutions of higher education", IIE Research Report No.3. New York, Institute of International Education. ERIC. 240 913.

Baxter, J. C., 1970. "Interpersonal spacing in natural settings", Sociometry, 33: 444-456.

Bell, E.H., and Sirijamaki, J., 1965. Social Foundations of Human Behavior. 2nd ed. New York: Harper and Row.

Bernhardt, Elizabeth, 1986. "Training foreign teaching assistants: cultural differences", College Teaching, 35(2): 67-69.

Bochner, S., Mcleod, B, and Lin, A.,1977. "Friendship patterns of overseas students: a functional model", International Journal of psychology. 12: 277-294.

Bochner, S., 1982, Culture in Contact, Oxford, Pergamon.

Borg, W. R. and Gall, M. D., 1983 Educational Research: an Introduction. Longman, New York & London.

Brein, M. and David, K.H., 1971. "Intercultural communication and the adjustment of the sojourner", Psychological Bulletin, 76: 215-230.

Brislin, Richard, 1981. "Learning styles", in Learning Across Cultures: Intercultural Communication and International Educational Exchange. ed. by Gary Althen, Washington, National Association for Foreign Student Affairs.

Bunge, Frederica M. 1981. "South Korea: A Country Study", Foreign Area Studies, The American University.

Cadieux, Ron, 1983, "An exploratory study of the adaptive process among selected Korean students at Michigan State University", Unpublished Dissertation, Dept. of Higher Education Administration, Michigan State university.

Cadieux, Ron and Wehrly, Bea, 1986. "Advising and counseling the international student" in Guiding the Development of Foreign Students by Pyle, K.R.(ed.), New Directions for StudentServices, no. 36 San Francisco: Jossey-Bass, winter.

Caplan, G., 1974. Support Systems and Community Mental Health, New York, Behavior Publications.

Chai, Chu and Chai, Winberg, 1977, The Sacred Books of Confucius and Other Confucius Classics, University Books, New Hyde Park, New York.

Chen, Li-Fu, 1976. Why Confucius has been reverenced as the model teacher of All Ages. Asian Philosophical Studies, No. 7. St. John's University Press. New York.

Chong, Won-Shick, 1986. "Zeal for Education", Korea Journal, Oct: 45-51

Church, A.T., 1982. "Sojourner adjustment", Psychological Bulletin, 91: 540-572.

Cobb, A., 1976, "Social support as a moderator of life stress", Psychosomatic Medicine, 38:300-314.

Crookston, Burns B., 1972. " A developmental view of academic advising as teaching", Journal of College Student Personnel, 13(Jan): 12-17.

Cummer, J.P., 1961. "A study of counselee satisfaction in relation to the interest level of faculty advisors in counseling activities", Unpublished Doctoral Dissertation, University of Florida, Florida.

Dadfar, Sohrab and Friedlander, Myrna, 1982. "Differential attitudes of international student: toward seeking professional psychological help", Journal of Counseling Psychology 29(3): 335-338.

Das, A.K.; Chow, S.Y.; Rutherford, B., 1986. "The Counseling Needs of Foreign Students", International Journal for the Advancement of Counseling, 9: 167-174.

Deutsh, Steven E., 1970. International Education and Exchange: A Sociological Analysis", Cleveland, The press of Case Western Reserve University.

Dillard, John and Chisolm, Grace, 1983. "Counseling the international student in a multicultural context", Journal of College Student Personnel, 24(2): 101-105.

Doi, L. Takeo, 1986. Amae: A key concept for understanding Japanese personality structure in Japanese patterns of Behavior, 1986. by Takie Sugiyama Lebra, An East-West Center Book. University of Hawaii Honolulu.

Ebbin, Allan and Blankenship, Edward, 1986. "A longitudinal health care study: international versus domestic students", Journal of American College Health. 34: 177-182.

Fasheh, Munir, 1984. "Foreign students in the United States: an enriching experience or a wasteful one?", Contemporary Educational Psychology, 9: 313-320.

Furnham, A. and Bochner, S., 1982. "Social difficulty in a foreign culture: an empirical analysis of culture shock" in Bochner, S.eds. Cultures in Contact: Studies in Cross-cultural Interaction, Oxford, Pergamon.

Furnham, A. and Tresize, L., 1983. "The mental health of foreign students", Social Science and Medicine, 17: 365-370.

Furnham, A. and Alibhai, N., 1985. "The friendship networks of foreign students: a replication and extension of the functional model", International Journal of Psychology. 20: 709-722.

Furnham, A. and Bochner, S., 1986. Culture Shock: Psychological reactions to unfamiliar environments. Methuen Co. London and New York.

Gilbert, Marbin G., 1982. "The impact of graduate school on the family: a systems view", Journal of College Student Personnel. March: 128-135.

Goldschmidt, Walter, 1967. Man's Way, New York: Holt, Rinehart and Winston.

Goodwin, C.D. and Nacht, M., 1983. "Absence of decision: foreign students in American colleges and universities", IIE Research Report No.1, New York, Institute of international Education. ERIC. 232 492.

Gottschalk, Jr., E., 1985. "Foreign student-teachers faulted for lack of fluency in English", Wall Street Journal. October 17: 31.

Gullahorn, J.T. and Gullahorn, J.E., 1963. "An extension of the U-curve hypothesis", Journal of Social Issues, 19: 33-47.

Halleck, S.L., 1976. "Emotional problems of the graduate student" in Scholars in the Making ed. by Katz and Harret, Cambridge, MA., Ballinger.

Hays, R.D., 1972. "Behavioral issues in multinational operations" in Hays, R. D. eds, International Business: An Introduction to the World of the Multinational Firm. Englewood Cliffs, NJ, Prentice Hall.

Hechinger, Fred, 1983. "Foreign students: chaotic policies", New York Times, March 15. p.c3.

Hirsch, B. J., 1979. "Psychological dimensions of social networks: a multimethod analysis", American Journal of Community Psychology, 8: 159-172.

Hofstede, G. ,1984. Culture's Consequences: International Differences in Work-Related Values, Beverly Hills, Calif., Sage.

Holahan, C.K., 1979. "Stress experienced by women doctoral students, need for support, and occupational sex-typing: an interactional view", Sex Roles, 5: 425-436.

Huang, K., 1977. "Campus mental health: the foreigner at your desk", Journal of the American College Health Association. 25; 216-19.

Hull, Frank IV, 1978, Foreign Students in the United States of America: Coping Behavior within the Educational Environment, New York, Praeger Publishers.

Husen, Torsten and Postlethwatte, T. Neville, 1985. The International Encyclopedia of Education. Vol. 2. C.: Pergamon Press, Oxford, New York, Toronto, Sydney.

Institute of International Education, 1985-1986. Open Doors: A Report on International Educational Exchange. New York.

Ivey, Allen E., 1977. "Cultural expertise: toward systematic outcome criteria in counseling and psychological education". Personnel and Guidance Journal, 55(Feb): 296-301.

Jackson, Raymond, 1978. "An exploratory study describing the favorable and unfavorable adaptive behavior of minority high risk freshmen at Michigan State University", Unpublished Doctoral Dissertation, Michigan State University.

Jordan, K.A., 1981 "The adaptation process of third culture dependent youth as they re-enter the United States and enter college", Unpublished Doctoral Dissertation, Michigan State University.

Kahn, R. T., & Cannell, C. F., 1959. The Dynamics of Interviewing: Theory, techniques and Cases. (3rd ed.). New York. John Wiley & Sons, Inc., 1959.

Kaplan, Robert, 1980. "Cultural thought patterns in intercultural education" in Readings on English as a Second Language. by Croft, Kenneth, Cambridge, Mass. Winthrop Publishers.

Kaplan, Robert, 1987. "Foreign students: Developing institutional policy", The College Board Review, 143: 7-30.

Khabiri, Mohammad, 1985. "Problems involved in the academic advisement process of foreign graduate students at North Texas State University", Unpublished Doctoral Dssertation, North Texas State University, Texas.

Kim, Ki-Hong, 1975. "Cross-cultural differences between Americans and Koreans in nonverbal behavior" in the Korean Language: Its Structure and Social Projection" ed. by Sohn, Ho Min, Honolulu, The Center for Korean Studies, University of Hawaii.

Klein, M. H., 1977. "Adaptation to new-cultural environments" in Overview of Intercultural Education Training and Research, Vol. 1.

Klineberg, Otto and Hull IV, W.F., 1979. At a Foreign University: An International Study of Adaptation and Coping, New York, Praeger Publishers.

Lebra, Takie S. and Lebra, William P., 1976. Japanese Culture and Behavior: Selected Readings. University of Hawaii Press, Honolulu.

Lebra, Takie S., 1981. Japanese Patterns of Behavior, An East-West Center Book. University of Hawaii Press, Honolulu.

Lee, Ki-Sang, 1981. Elementary Learning: New interpretation for the Elementary Learning (Translation), 1981. Hong-Sin Munwhasa Seoul, Korea.

Lee, Kyu-Tae, 1983. The Conscious Structure of the Koreans III, IV. Sin-Won Publishing, Seoul, Korea.

Lee, Motoko; Abd-Ella, Mokhtar; Burks, Linda, 1981. Needs of Foreign Students From Developing Nations at U.S. College and Universities, Washington, NAFSA.

Legge, James., 1971. Confucius Analects, The Great Learning and the Doctrine of Mean (Translation), 1971. Dover Publications, Inc. New York.

Leong, F., and Sedlacek, W., 1986. "A comparison of international and U.S. students' preferences for help sources", Journal of College Student Personnel, September: 426-430.

LeVine, R., West, L.J. and Reis, H.T., 1980. "Perceptions of time and punctuality in the United States and Brazil", Journal of Personality and Social Psychology, 38: 541-550.

Liu, Zaida Vega, 1985. "A cross-cultural study on depression among foreign graduate students from six selected areas", Unpublished Doctoral Dissertation, George Peabody College for Teacher of Vanderbilt University.

Locke, Don and Velasco, Jacqueline, 1987, "Hospitality begins with the invitation: Counseling foreign students", Journal of Multicultural Counseling and Development, July: 115-119

Lueras, Leonart et al, 1981. Insight Guide Korea: Apa Production.

Lulat, Y.; Altbach P.; Kelly, D., 1986. Governmental and Institutional Policies on Foreign Students: An Overview and Bibliography, Comparative Education Center, State University of New York at Buffalo.

Lundstedt, S., 1963. "An introduction to some evolving problems in cross-cultural research", Journal of Social Issues, 19: 1-9.

Lysgaard, S., 1955, "Adjustment in a foreign society: Norwegian Fulbright grantees visiting the United States", International Social Science Bulletin, 7: 45-51.

McCann, William, 1986. "A survey of policy changes: foreign students in institute of higher education from 1933 to 1985", New York. Institute of International Education. ERIC 272 045.

McLaughlin, Mike C., 1985. "Graduate school and families: issues for academic departments and university mental health professionals", Journal of College Student Personnel, Nov: 488-491.

Miri-Shaibani, Vida, 1986, "Foreign Student Advisors' Perception of Problems Related to Institutional Policies for Foreign Students'", Unpublished Doctoral Dissertation, Auburn University.

Nelson, P.T., and Nelson,C.W.,1981, "Personal and family stress management", Journal of Home Economics, 73: 34-36.

Ng. S.H.. Hossain, A.B.M., Ball, P., Bond, M., M., Hayashi, K., Lim, S., O'Driscoll, M., Shinha, D. and Yang, K., 1982. "Human values in nine countries" in Rath, R., Asthara, H.S., Sinha, D. and Sinha, J.B.H. eds Diversity and Unity in Cross-cultural Psychology, Lisse, Swets & Zeitlinger.

Noesjirwan, J., 1978. "A rule-based analysis of cultural differences in social behavior: Indonesia nd Australia", International Journal of Psychology, 13: 305-316.

Oberg, K., 1960 "Cultural shock: adjustment to new cultural environments", Practical Anthropology, 7: 177-182.

Ohio Board of Regents, 1982. "Report on international graduate students and subsidy in Ohio universities". Columbus, Ohio Board of Regents.

Okon, S., 1983. "Guidance and counseling in Nigeria", The Personnel and Guidance Journal, 61(8), 452.

Omar, Ali Abdullach, 1985, "Problems of International Students as Perceived by International Students and Faculty in a Public University", Unpublished Doctoral Dissertation, North Texas State University.

Park, R.E., 1928. "Human migration and the marginal man", American Journal of Sociology, 33: 881-893.

Patterson, C., 1958. "Client expectations and social conditioning ", Personnel and Guidance Journal, 37: 136-138.

Peterson, James, 1970. Counseling and Values: A philosophical Examination. Scranton, Pennsylvania: International Textbook Company.

Pialorsi, Frank, 1984. "Toward an anthropology of the classroom: An essay on foreign teaching assistants and U.S. students" in Foreign Teaching Assistants at U.S. Universities. Washington, D.C.: NAFSA.

Raines, M. et al., 1979 The Michigan State University Adaptive Handbook for New Students. East Lansing, Michigan State University.

Rao, S., 1966. "Culture and mental disorder: a study in an Indian mental hospital", International Journal of Social Psychiatry 12(2): 139-148.

Rogers, Kenneth A., 1983. "Alumni networking, professional integration" in A Guide for Students from the Developing World, ed. by Hood, M.A. and Shieffer, K., Washington. NAFSA.

Saeki, Chizuko, 1986. "A psychological adjustment of Japanese students studying at American universities from the perspective of Amae", Unpublished Doctoral Dissertation. University of Minnesota.

Selltiz, Claire; Christ, June R.; Havel, Joan; Cook, Stuart W., 1963. Attitudes and Social Relations of Foreign Students in the United States. University of Minnesota Press, Minneapolis.

Shimoda, K.. Argyle, M. and Ricci Bitti, P.,1978. "The intercultural recognition of emotional expression by three national groups-English, Italian and Japanese", European Journal of Social Psychology, 8: 169-79.

Shipley, A. and Ho, M.K., 1974. "The culturally different counselor", Elementary School Guidance and Counseling 8: 286-289.

Smith, D. Howard, 1973. Confucius, New York, Charles Scribner's Sons.

Smith, G.S.; Barnes, E., and Scales, A., 1974. "Counseling the black child", Elementary School Guidance and Counseling 8: 245-253.

Soothill, W.E., 1968. The Analects of Confucius (Translation), Parragon Book Reprint Corp. New York.

Soraya, Nahid, 1980. "Factors related to the academic advisement of international graduate students at the University of Pittsburgh", Unpublished Doctoral Dissertation, The University of Pittsburgh, Pennsylvania.

Stebbins, L.B., 1975, "Stress and satisfaction in graduate student's marriages", Unpublished Doctoral Dissertation, University of Florida.

Sue, D.W., 1973. Ethnic Identity: The impact of two cultures on the psychological development of Asians in America". in Asian-American: Psychological Perspectives, Eds. Sue, D.W.and Wagner, N. N., Ben Lemond, California: Science and Behavioral Books.

Sue, D.W. and Kirk, B., 1973. "Differential characteristics of Japanese-American and Chinese-American college students", Journal of Counseling Psychology, 20 (2): 142-148.

Sue, D.W. and Sue, D., 1977. "Barriers to effective cross-cultural counseling", Journal of Counseling Psychology, 24: 420-429.

Sue, D.W., 1981. Counseling the culturally different., New York, Wiley.

Surdam, Joyce and Collins, James, 1984. "A cause for concern", Journal of College Student Personnel (May): 240-245.

Taylor, Rodney L., 1986. The Way of Heaven: An Introduction to the Confucian Religious Life, Leiden E.J. Brill Co.

Torrey, E.; Van Rheenan, F.; Katchadourian, H., 1970, "Problems of foreign students: An overview", Journal of the American College Health Association, 19: 83-86.

Tu, Wei-Ming, 1979. "The creative tension between Jena and Li" in Humanity and Self-Cultivation: Essays in Confucian Thought, by Tu, Wei-Ming: 5-34, Asian Humanities Press, Berkeley.

Tu, Wei-Ming, 1985. "A Confucian perspectives on learning to be human" in Confucian Thought: Selfhood as Creative Transformation, by Tu, Wei-Ming: 52-112. State University of New York Press.

Van Meter, M.S., and Agronow, S.J., 1982. "The stress of multiple roles: the case for role strain among married college women", Family Relations, 31: 131-138.

Vogel, Suzanne, 1986, "Toward understanding the adjustment problems of foreign families in the college community: The case of Japanese wives at the Harvard University Health Services", Journal of American College Health, 34(June):274-279.

Wan, Helena, 1980. "The educational thought of Confucius", Unpublished Doctoral Dissertation. Loyola University of Chicago.

Ward, L., 1962. "Some observations of the underlying dynamics of conflicts in foreign students", Journal of the American College Health Association. 10: 430-440.

Watson, O.M., 1970. Proxemic Behavior: A Cross-cultural study, The Hague, Mouton.

Wehrly, B. and Deen, N., 1983. "Counseling and guidance issues from a worldwide perspectives: an introduction", The Personnel and Guidance Journal, 61(8): 452.

Wehrly, Bea, 1986. "Counseling international students: Issues, concerns, and programs", International Journal for the Advancement of Counseling. 9: 11-22.

Weill, L.V., 1982. "Advising international students at small colleges", NACADA Journal, 2(1): 52-56.

White, R.W., 1974. "Strategies of adaptation: An attempt at systematic description" in Coping and Adaptation, Coehlo, g.v., Manburg, D., and Adams, J.E. eds. New York: Basic Books Inc., 1974.

Woodruff, Ashel D., 1942. "Personal values and the direction of behavior", The School Review, 1. January.

Wright, Arthur F and Twitchett, Denis, 1962. Confucian Personalities, Stanford, University Press, Stanford, California.

Yeun, Rhoda and Tinsely, Howard, 1981. "International and American students' expectancies about counseling", Journal of Counseling Psychology. 28(1): 66-69.

Yun, Hum, 1976. "The Korean personality and treatment conditions". Social Casework, 3: 173-178.

Yun, Tae-Rim, 1964. Korean's Characteristics, Seoul: Hyundae Kyoyuck Chongsuh Co.

Zavalloni, M. 1980. "Values" in Triandis, H.C. and Brislin, R.W., eds. Handbook of Cross-cultural Psychology 5. Social Psychology, Boston, Allyn & Bacon.

Zwingmann and Gunn, 1983. "Uprooting and health: psychological problems of students from abroad", World Health Organization, Division of Mental Health.