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GRADUATE COLLEGE

CROSS-CULTURAL ADAPTATION AND HOST ENVIRONMENT:

A STUDY OF INTERNATIONAL STUDENTS IN JAPAN

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

MASAZUMI MARUYAMA

Norman, Oklahoma

1998

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CROSS-CULTURAL ADAPTATION AND HOST ENVIRONMENT:
A STUDY OF INTERNATIONAL STUDENTS IN JAPAN

A Dissertation APPROVED FOR THE
DEPARTMENT OF COMMUNICATION

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Acknowledgement

Six years have passed since I started my graduate study in the United States. This work is the final product of my graduate study. During the six years, I tried my best to absorb as much knowledge as I could. However, I could not have accomplished this without help. I would like to thank all of the people who provided support along the way.

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Abstract

The purpose of the present study is (a) to examine intercultural adaptation experience of international students in Japan using a theory-based research design and (b) to understand the Japanese society and people as the host environment. The previous research in the study of intercultural adaptation in Japan has largely been limited to descriptive and exploratory ones, rather than theoretical and explanatory. These studies also have neglected the importance of the host environment in the process of intercultural adaptation. Furthermore, available theoretical perspectives developed in the West have tended to lack in comprehensiveness and thus been narrow in scopes. Research based on a comprehensive theory is needed before we can fully understand the phenomenon.

The study was designed based on Kim's comprehensive theory, which conceptualizes intercultural adaptation in terms of interaction/communication between adapting individuals and surrounding host environment.

The total of 171 international students in Japan served as respondents for this study. Data were both quantitatively and qualitatively analyzed. There are several interesting results in terms of "communication," "intercultural adaptation," and "host environment." First,

the results showed that Kim's theoretical model explains cross-cultural adaptation experiences of international students. The structural equation model indicated that communication with the host nationals is a vehicle for facilitating cross-cultural adaptation. Second, while host interpersonal communication was significantly correlated to cross-cultural adaptation, descriptive and interview analyses indicated that frequencies of communication between international students and Japanese people are very limited. The interview study indicated that interaction of international students tended to occur outside of universities (e.g., at part-time jobs; volunteers; and those who are interested in their cultures). Third, infrequent interaction with host people and thus lower psychological health were largely attributable to host environment factors. The interview results showed that Japanese people favor Westerners, especially Americans, more than Asians. Westerners, however, are still treated distinctively differently as a foreigner. Interviewees frequently mentioned Japanese society and people as "closed."

Fourth, there were Asian-Westerner differences in terms of cross-cultural adaptation experiences. Asians tended to be less psychologically adapted than did

Westerners. Furthermore, Asians did not improve their psychological health across time, while Westerners tended to show a U-curve shape over length of residence. Participation in the host communication system explained psychological health more than did length of residence.

The results of the present study show that Kim's communication approach to cross-cultural adaptation could sufficiently and validly explain cross-cultural adaptation experience of international students in Japan. Future studies should seek for more elaborated and specialized theories that account for cross-cultural adaptation phenomenon in Japan without losing sight of general theoretical framework of the present study.

CHAPTER I

INTRODUCTION

One aspect of the continuing globalization of economic forces is the complementary increase in the number of people crossing cultural boundaries. Business personnel in multinational organizations, international students, immigrants, and refugees, for example, should expect to find themselves in contact with, if not immersed in, a second culture. Some of these internationals cross cultural boundaries willingly and with great anticipation, while others dwell abroad involuntarily. Stays may be short or long-term. Yet whatever the circumstances in a particular case, all of them must face a certain set of challenges stemming from cultural differences.

One of the increasingly significant groups of sojourners in Japan is the international student. Due to political and economic growth, an increasing number of people from foreign countries have been studying in Japan. Moreover, the Japanese government encourages foreign nationals to study in Japan. The government's policy for increasing the number of international students (1983) has been working as planned. However, a problem lies in the accommodation of Japanese nationals to such foreigners.

Given the relatively homogeneous nature of the country, Japanese people are sometimes referred to as those who are not good at dealing with foreigners. Many reports and studies indicate unfavorable results regarding Japan and Japanese people as a host nation and people (e.g., Iwao & Hagiwara, 1987 & 1988; Ogita, 1986; Suhara, 1996).

Although research has indicated many difficult situations and problems that international students have faced vis-à-vis the Japanese sociocultural environment, very few scholars have investigated the phenomenon from theoretical perspectives. Most of the research is purely descriptive and exploratory. Multiple approaches have been used in the exploration of cross-cultural adaptation in Japan. This has precluded an understanding or explanation of how cross-cultural adaptation occurs, and why certain people are more successful than others in dealing with different cultures. Research must proceed from theoretical perspectives if it is to go beyond mere ad hoc explanation.

The Purposes of the Study

The major purpose of this study is to explore and examine, within a certain theoretical perspective, the cross-cultural adaptation experiences of international students in Japan. More specifically, the purpose of the current study is twofold: (a) to understand cross-cultural

adaptation experiences of sojourners in Japan vis-à-vis their host environment; and (b) to understand the Japanese people as hosting nationals by examining sojourners' perceptions. These two purposes interactively provide a better understanding of the role host environment plays in cross-cultural adaptation processes. This role has been neglected in the field of cross-cultural adaptation studies.

This study utilizes both questionnaire and interviewing techniques to enhance our understanding of adaptation experiences. The major focus of this empirical portion of the study is to identify major roles the host environment (in this study, Japan) plays in cross-cultural adaptation processes. Other major dimensions of cross-cultural adaptation phenomenon, such as personal competence and interpersonal networks, also merit attention. Kim (1988, 1995, in press) emphasizes the importance of interactive and dynamic relationships between the host and individuals adapting to the host sociocultural milieu in cross-cultural adaptation processes. These are relationships that most of the research and theories to date have generally failed to consider.

There are at least three reasons to focus on host environments in this study. First, most research in the

area of cross-cultural adaptation tends to neglect the importance of the host environment because it is often conducted in heterogeneous and multicultural countries such as the U.S., Canada, and Britain. In these Western nations receptivity and individuality (Kim, 1988, 1995) are taken for granted. Second, Japanese culture, in contrast to the above-mentioned cultures, is relatively homogeneous. As a result, host receptivity and conformity pressure may have a different impact on internationals in Japan; this has been suggested by very limited research conducted in Japan. Perhaps the most important reason to focus on host environment is the increase in boundary-crossing. Yet very few studies have appeared that deal with this aspect of cross-cultural adaptation.

The second purpose of the current study is to understand the Japanese people as hosts through perceptions of international students. Specifically, the present study explores Japanese attitudes toward foreigners (e.g., sojourners, international students). The goal is to understand Japanese people and culture through the perceptions of international students in Japan. In particular, the second part of this study examines the perceptions of internationals regarding the Japanese approach to intercultural interaction.

Background of the Study

The present study was strongly motivated by personal curiosity. Throughout six years of intercultural experiences in the United States as an international student from Japan, I became more interested in cross-cultural adaptation experience as a phenomenon. I began to explore how these personal intercultural experiences could be explained theoretically and conceptually. This research agenda has come to include exploring how cross-cultural adaptation experiences are shaped by the host. Many internationals have recognized that sojourners share similar experiences whether in the United States or Japan. At the same time, there are differences that are products of the cultural differences across environments. Exploring the perceptions of international students in Japan is one way to examine cross-cultural adaptation.

In addition, I have also become conscious of my "Japaneseness" through intercultural experiences in the United States. Several questions have emerged, including the following: "What is the uniqueness or identity of the Japanese people and culture?"; "What are the differences between Americans and the Japanese in behaviors, ways of thinking, values, and so forth?"; and "What are Japanese people like?" There are several possible ways to explore

these questions. I examine them indirectly through the perceptions of international students in Japan. By scrutinizing how international students perceive their sociocultural environment, the study explicates not only some aspects of reality in Japan, but also experiential realities of international students vis-à-vis cross-cultural adaptation.¹

Thus, the selection of international students in Japan as a target group of study provides the potential for findings and insights upon which conclusions may be based. The above mentioned two aspects of cross-cultural adaptation are not mutually exclusive, but are closely intertwined.

International Students in Japan

In an attempt to describe the sociocultural context in which intercultural communication has taken place in Japan, the remainder of this chapter provides information on international students in Japan.

Internationalization Trend in Japan

The increasing number of international students in Japan is in part due to increasing "international" or

¹ The perceptions of Japanese culture and people held by international students in Japan are not only reflections of Japanese culture and people but also reflections of their psychological states. Thus, to examine their perceptions does not directly explore Japanese culture and people per se.

"internationalization" consciousness by Japanese people. "Internationalization," or "KOKUSAIKA," and "globalization," were two commonly used terms during the 1980's in Japan. The terms were and still are used in various contexts, including political, economic, and educational. Politicians and bureaucrats discussed the nation's roles in the next century. Leading business leaders had sought business strategies for the coming global competitive era. Many books were published on "internationalization" and "globalization" of the country. Education experts were emphasizing the necessity of international (or intercultural) education (KOKUSAIKA KYOIKU). Befu (1990) examines the phenomena prompting the use of these terms, along with other similar terms such as "KOKUSAISEI" (internationality), "KOKUSAIKAN" (international sense), "KOKUSAIJIN" (internationalist), and "KOKUSAI-KORYU" (international exchange):

- (a) Many foreigners living or travelling in Japan.
- (b) Increasing economic investments from abroad.
- (c) Increasing economic investments by Japanese corporations in foreign countries.
- (d) Traveling abroad as international students and as tourists.
- (e) Learning foreign languages.
- (f) Contacting foreign nationals.
- (g) Making the naturalization process in Japan as simple and easy as in other nations.
- (h) Providing equal opportunities for teachers and instructors from foreign countries.
- (i) Many foreigners learning the Japanese language.

- (j) Introducing Japanese culture to the world.
(p. 137) (Translated by the author)

Likewise, an increasing number of international students are partly accounted for by such trends and by the Japanese government's "internationalization" policies. Specifically, the government in 1983 announced a policy by which the nation, as a member of the global community, would increase the number of international students in Japan to 100,000 by the year of 2000. This would be done in order to keep pace with other globalizing nations.

Given this policy, the Japanese government currently pursues two major purposes with international exchanges of students:

- (a) Toward the twenty-first century, international expectations toward our country have been further increasing, and our international contribution has also been more important. In particular, it is very important for a country like Japan, which depends on maintaining and developing relationships with other foreign countries for its existence and prosperity, to increase mutual understandings with foreign countries through international exchanges and public relations, and to develop friendly relationships based on mutual reliance. Besides, human resource development is fundamental to national development.
- (b) International exchanges through international students will facilitate internationalization of education and research in our country and foreign countries, will contribute to international understandings and international cooperation, and furthermore has its significance in developing

human resources in the case of developing countries.

Moreover, international student returnees are expected to become important bridges in building better relationships between Japan and countries of origin.

Therefore, we have been administering various policies, with exchanges of international students as one of the most important.

(Translated by the author; emphases added)

As is obvious, these two statements reflect the nation's consciousness of "internationalization" (as reflected in such phrases as "international contribution," and "international expectation."

Profiles of International Students in Japan

Table 1.1 shows a breakdown of international students by nation. As of May, 1996, the total number of international students in Japan was 52,921. The majority of international students in Japan were from Asian countries (about 91%), including China, Korea, Taiwan, Malaysia, and Indonesia. Among Asian students, almost half were from China (44%). Chinese, Koreans, and Taiwanese, the largest three nationalities, constituted about 70% of the international student population in Japan. Among Western countries of student origin, the largest contributor was the United States (about 2% of the population). Those from European countries totaled 1,591 (2.9%), while those from Oceania, including Australia and

New Zealand totaled 486 (0.9%). Other groups included Africans, Middle Easterns, and Latin Americans (about 3.3% of the population).

About half of the international students are in undergraduate programs (44.6%). Graduate students constitute 37.4% of the population. Others (about 18%) include junior college students, those attending technical engineering schools, and Japanese language students. More than half major in humanities and social sciences, while about 20% major in sciences, including biology, engineering, medicine, and pharmacy.

Over half of the students (54.0%) are concentrated in the KANTO area, which includes Tokyo. The KANSAI (western Japan) area including Osaka and Kyoto is represented by 16.3% of the students, while the CHUBU (central Japan) area including Nagoya (11.4%), the KYUSHU (western island) area (8.3%), the HOKKAIDO and TOHOKU (northern Japan) areas (5.0%), and other areas round out the population.

The final statistics show changes in the number of international students since 1983, when the government announced the so-called "hundred thousand project" designed to increase the number of international students (see Figure 1.1). Figure 1.1 shows the number of international students expected by then, along with the actual number of

international students. As the figure indicates, not only did the number of international students decrease in recent years, but also the number of international students has fallen below expectations since 1995.

This fact suggests that there are various discouraging factors to study in Japan, including economic declines, financial difficulties, problems in Japanese educational systems, and the receptivity of the Japanese people. Now is apparently a good time to explore the factors that led to the decrease in international students in Japan. This exploration speaks to the chances of success for the government project, and could also benefit both international students and hosting Japanese people in terms of deepening mutual understandings. Since a single study cannot explore all of the problems associated with cross-cultural adaptation, this study focuses on the relationships between international students and the host nationals.

Table 1.1

The Breakdown of International Students by Nation

Country	Number (%)
China	23,341 (44.1%)
Korea	12,265 (23.2%)
Taiwan	4,745 (9.0%)
Malaysia	2,189 (4.1%)
USA	1,088 (2.1%)
Indonesia	1,052 (2.0%)
Thailand	1,018 (1.9%)
Bangladesh	791 (1.5%)
Philippine	448 (0.8%)
Brazil	390 (0.7%)
Others**	5,594 (10.6%)
Total	52,921 (100%)

Note. * as of May 1, 1996

** includes Canada (190, 0.4%), Oceania (486; 0.9%), Middle east (341, 0.6%), Latin America (881, 1.7%), and Africa (549, 1.0%).

*** The table was created from "Wagakuni no Ryugakusei Seido no Gaiyou" (Descriptions of International Students in Japan) (Ministry of Education, 1997).

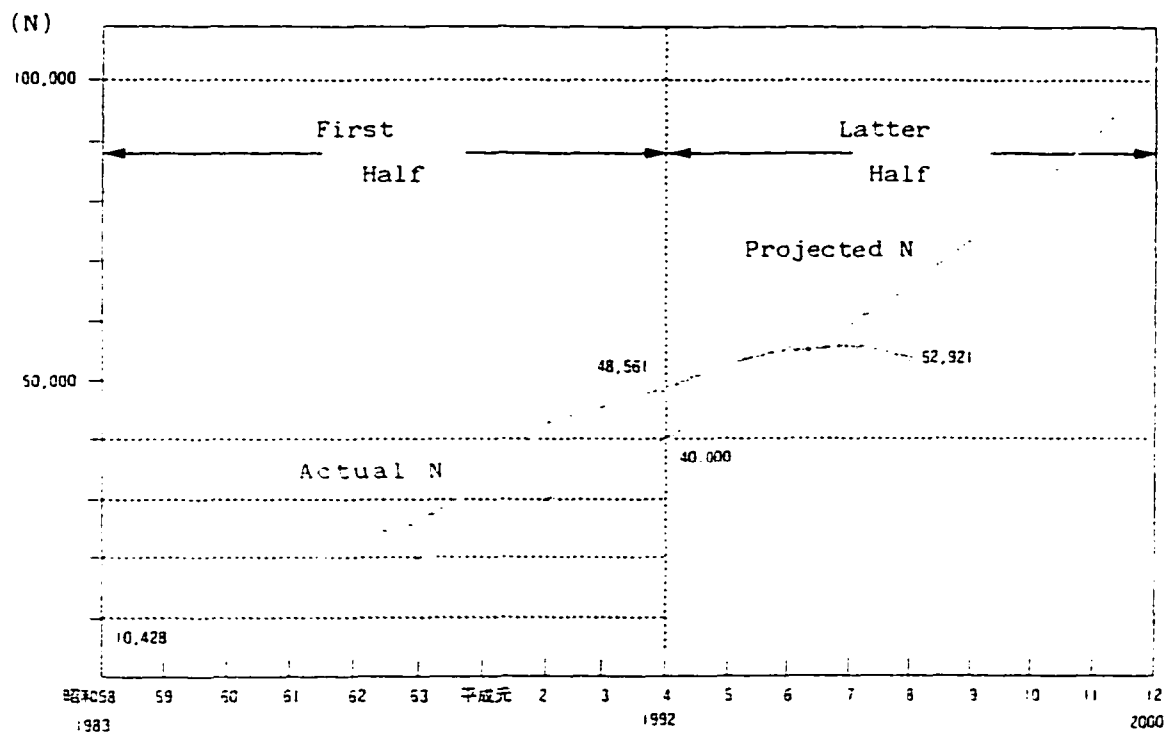


Figure 1.1 The Number of International Student in Japan
and the Projected Number Based on "hundred-thousand"
project.

From Monbusho, 1997.

The Organization of the Dissertation

The next chapter examines the previous studies in the area of cross-cultural adaptation and discusses shortcomings and problems in the previous research. The chapter closes with a conceptual framework to which the present study subscribes and draws five research questions. The following chapter describes research methods of the present study, including sampling procedure, questionnaire constructions, and interviewing procedures.

The next three chapters are analyses and results of the study. The first of these chapters focuses mainly on descriptive characteristics of variables measuring cross-cultural adaptation experiences of international students in Japan. The following chapter (Chapter V) reports results of structural relationships among major constructs of cross-cultural adaptation. The third and last chapter of the three analysis chapters examines perceptions of the host environment (e.g., images) and their relationships to cross-cultural adaptation processes. Chapter VII discusses findings and future implications of the present study.

CHAPTER II

THEORY AND RESEARCH QUESTIONS

This chapter discusses the theoretical basis of the present study and develops a set of research questions. Previous research in the area of cross-cultural adaptation both in the West and in Japan is reviewed first. The next section discusses problems with the previous research and provides the theoretical perspective to which the present study subscribes. Finally, five research questions are drawn.

Cross-Cultural Adaptation Studies in the West

There has long been a tradition of research on cross-cultural adaptation in the West. This tradition could be broadly divided into two interrelated domains—sociological and psychological (Kim, 1988). The former seeks to explain the phenomenon on a group basis. "Acculturation" studies belong to this category. The latter, on the other hand, explores aspects of cross-cultural adaptation at the individual level (e.g., culture shock). Although these two domains are closely related (and more recently, they tend to be integrated), emphasis here belongs to the latter, since the present study deals with individual experiences of cross-cultural adaptation and these approaches have more

or less influenced cross-cultural adaptation studies in Japan (see below).

The psychological approach is primarily concerned with four factors: (a) psychological attitudes and acculturation; (b) psychological reactions to a new cultural environment; (c) processes by which individuals adjust to the new sociocultural milieu; and (d) adaptation experience as learning. The subjects of this line of research are usually international students, employees in multinational corporations, Peace Corps personnel, etc. These four foci merit further attention.

Psychological Attitude and Acculturation

Berry and Kim (1987) connect the sociological process of acculturation with individual factors of acculturation. Specifically, they describe the relationship between acculturative attitudes and acculturation styles.¹ Their model is presented in Figure 2.1. They identify four acculturative styles based on psychological acculturative attitudes. Two questions delineate acculturative styles: (a) "Is it considered to be of value to maintain cultural identity and characteristics?" and (b) "Is it considered to

¹ Berry and his associates are more concerned with relationships between psychological and sociological factors in acculturative processes, not simply group level analyses. Thus, strictly speaking, their approach is not merely "sociological" (unlike the above mentioned studies). A 'social-psychological' approach is the more precise term

be of value to maintain relationships with other groups?"

Depending on how one answers each of the two questions, four different acculturative styles are possible.

"Assimilators," for example, value the maintenance of relationships with other groups, but not the maintenance of cultural identity. "Marginalization" is a style for those who value neither. "Separation" is the style that maintains cultural identity and characteristics at the expense of intergroup relationships. "Integration" is for those who value both their own cultural identity and relationships with other groups.

for their research.

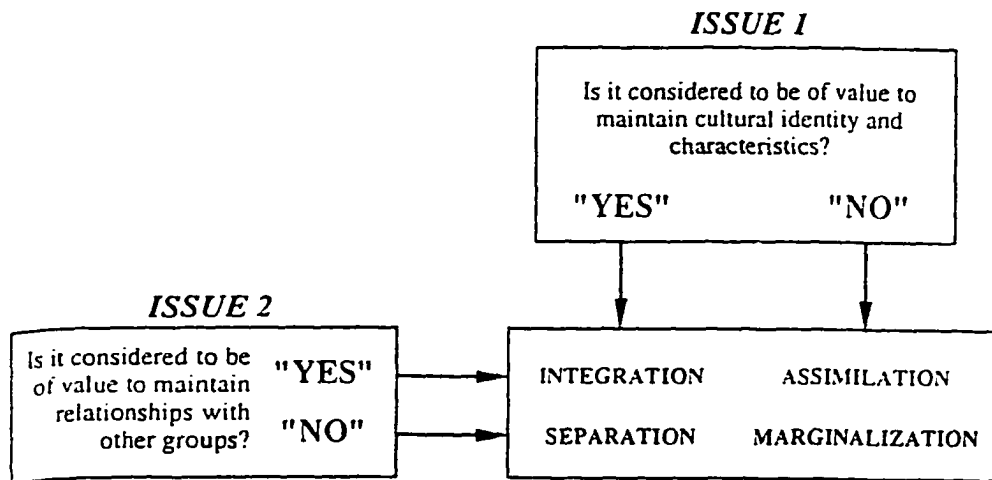


Figure 2.1 Four Varieties of Acculturation, Based on Orientations to Two Basic Issues.

From Berry, 1990.

Psychological Reaction

Oberg (1960) coined the term "culture shock" to describe the psychological reaction upon entry into a new cultural environment. He identifies several properties of culture shock:

- (a) strain, as a result of the effort required to make necessary psychological adaptation;
- (b) a sense of loss and feelings of deprivation in regard to friends, status, profession, and possessions;
- (c) rejection by and/or rejection of members of the new culture;
- (d) confusion in role, role expectations, values, feelings, and self-identity;
- (e) surprise, anxiety, even disgust and indignation after becoming aware of cultural differences;
- (f) feelings of impotence, as a result of not being able to cope with the new environment;

Other terms, such as "cultural fatigue" (Guthrie, 1975) and "transition stress" all refer to the similar reaction of newly arrived individuals. Although the concerns of these people are not entirely psychological (and in fact, are socio-psychological), Berry and Kim (1987) refer to psychological reactions in the acculturation process when they use the term "acculturative stress."

Processes of Psychological Adaptation

Along with psychological reactions to a new cultural environment, the process approach emphasizes stages of psychological cross-cultural adaptation. It describes how

individuals experience "changes" through the adaptation process.

Oberg (1960) identifies four stages of psychological adaptation: (a) a honeymoon stage; (b) a hostility stage; (c) a recovery stage; and (d) a final stage. More recently, Pedersen (1995) has suggested a five-stage approach, which is very similar to Adler's (1975) approach: (a) the honeymoon stage; (b) the disintegration stage; (c) the reintegration stage; (d) the autonomy stage; and (e) the interdependence stage.

Instead of stages, Lysgaard (1955) presents a U-curve hypothesis to describe the process of transformation in cross-cultural adaptation. Gullahorn and Gullahorn (1963) extend the U-curve hypothesis to the W-curve hypothesis to incorporate re-entry cultural transformation or shock.

Process and stage approaches depict psychological transformation vis-à-vis unfamiliar environment similarly. A high psychological state in initial stage of cultural transformation is experienced because of high excitement and expectation of being in a new culture. This high psychological state is subsequently disturbed upon the realization of cultural differences. Things do not turn out as expected and frustration increases. Psychological

stability is then recovered because of cultural learning and new integration.

Social Learning and Social Support Approaches

While the psychological or culture shock approach focuses on psychological reactions of individuals, the approach does not account for relationships between psychological processes and the host environment. How do the hosts treat their guests? This should affect adaptation. Since cross-cultural adaptation occurs in a particular sociocultural environment, the interplay between individuals who attempt to adapt and the host people and culture must be incorporated into a conceptual framework. More specifically, a theory of cross-cultural adaptation should elaborate on adaptation without ignoring the host sociocultural environment.

Both "social learning" and "social support" approaches have attempted to provide accounts for cross-cultural adaptation experiences in terms of relationships between adapting individuals and host sociocultural milieu. Social learning and social support approaches are also called "social skills" and "social network" approaches, respectively. The "social learning or skills" approach conceptualizes cross-cultural adaptation as a process of learning host sociocultural values and skills. This

approach presumes that learning host culture in advance helps individuals to adapt to a new environment. The ultimate goal of this approach is to develop intercultural training and education programs.

The "social support or network" approach conceptualizes cross-cultural adaptation in terms of interpersonal relationships between adapting individuals and host nationals. This approach investigates the kinds of support sojourners receive or need to receive from host nationals and asks how friendships with host nationals are developed. Communication with host nationals is a central concern of this approach. Unlike the psychological approach, this approach incorporates the interactive nature of cross-cultural adaptation into its framework. Bochner and Furnham represent this perspective. Bochner and Furnham investigate international students in terms of friendship networks and communication patterns (e.g., Bochner, 1981; Bochner, Buker, & McLeod, 1976; Bochner, McLeod, & Lin, 1977; Furnham, 1984; Furnham, 1988; Furnham & Alibhai, 1985; Furnham & Bochner, 1986).

Ideology and Terminology for Cross-Cultural Adaptation

Relationships between political ideologies and various terms pertaining to cross-cultural adaptation must be noted briefly. Several different terms have been used to refer

to similar cross-cultural adaptation phenomenon, including "adaptation," "acculturation," "assimilation," and "adjustment." The present study uses the term, "adaptation," to incorporate other related terms. The term, "adaptation," however, could be misunderstood. "Adaptation," originally used in Darwinian evolutionary theories to refer to changing for survival, might connote assimilating into a dominant culture and losing one's original form. This term reflects "assimilationist" ideology, which was popular during the early and mid 20th century. The assimilationist ideology was replaced by pluralism; however, the term is still used to mean necessary changes for one to adjust and integrate into new cultural dimensions without losing previous cultural identity. The term "adaptation" in the present study is used to refer to all of Berry's four types: (a) assimilation; (b) separation; (c) integration; and, (d) marginalization.

Another issue involving ideology and adaptation is that ideology and real phenomenon, though closely related, should be conceptually separated. Ideology means values that reflect the idealized relationships between two or more groups (e.g., minority groups should be assimilated into dominant ones). However, independent of ideology,

intercultural relationships between two or more groups are observed to be different in reality (i.e., the relationship as it is, instead of as it should be). The issue of how ideal cross-cultural adaptations should be constructed must be separated from that of how cross-cultural adaptation experiences in particular contexts actually occur.

Necessity of Integration

Each of the above four perspectives provides unique approach to cross-cultural adaptation studies. Each approach is, however, narrow in scope and thus lacks in comprehensiveness. Berry's perspective conceptualizes the relationship between attitudes of individuals and four types of psychological acculturation patterns. This perspective, however, does not provide any account for psychological process of adaptation or host environment. Both Psychological reaction and process approaches delineate psychological process of adapting individuals but fail to conceptualize mechanism of cross-cultural adaptation and to connect individuals to host environment. Social learning and social network perspectives theorize cross-cultural adaptation in terms of relationships between sojourners and surrounding host environment. Both theories, however, do not fully account for effects of host environment on sojourners' experiences. Social learning

approach implicitly views learning social skills of the host as necessary and sufficient condition for cross-cultural adaptation. Similarly, social network approach also fails to account for how easy or difficult sojourners develop network or tie with the host, depending on host environment (e.g., host receptivity and conformity pressure).

While each perspective offers useful accounts for specific aspects of cross-cultural adaptation phenomenon, all perspectives lack in comprehensiveness. These perspectives do not provide comprehensive account for cross-cultural adaptation. A theory of cross-cultural adaptation should incorporate various dimensions—not only sojourners but also related dimensions such as host environment. A comprehensive theory must be developed that offers explanations for both process and mechanism of cross-cultural adaptation.

Cross-Cultural Adaptation Studies in Japan

There is a growing amount of research on cross-cultural adaptation in Japan, as that nation's political and economic status has risen. There are three cross-cultural adaptation research traditions in Japan. Some studies focus on cross-cultural adaptation experiences of Japanese people abroad (Hoshino, 1980; Inamura, 1981;

Kondo, 1980, 1986; Nakane, 1970). Other research aims at exploring Japanese returnees (especially children who grew up in other countries and returned to Japan, "KIKOKUSHIJO") with respect to readjustment problems (Minoura, 1983, 1990). Finally, cross-cultural adaptation patterns of foreign businessmen and international students in Japan are analyzed. Of the three general types of research, the third is of concern in this study.

Research in this tradition focuses primarily on descriptions of the phenomenon, and uses various perspectives, methods, and measurements. Some scholars use attitudes and images toward the host as indicators of cross-cultural adaptation, while others measure satisfaction and psychological well being. As Church (1982) mentions, findings are dependent upon how each study indexes cross-cultural adaptation. This caveat applies to adaptation research in Japan as well. Thus, the results have not generated an integrative and coherent account of the phenomenon. However, previous research has identified at least four patterns as to the cross-cultural adaptation of international students in Japan. These patterns reflect the unique Japanese social and cultural milieu.

Pattern of Psychological Adaptation

Various studies have found that international students in Japan do not improve their psychological adaptation over the length of residence. This is particularly true of Asian international students. Iwao and Hagiwara's research (summarized in Hagiwara, 1991; Iwao & Hagiwara, 1987, 1988) has shown that regardless of the sojourners' nationality, as the length of residence and Japanese language ability increased, individuals experienced more disappointment and dissatisfaction in their relationships with Japanese people. Sojourners with longer stays and thus higher Japanese language ability tend to perceive Japanese people as "prejudiced," "unfriendly," and "cold". At the same time, however, images such as "honest" and "diligent" were also enhanced with longer residence and higher levels of Japanese language ability.

Similarly, Moyer's research (1987) shows that Asians with longer residence and a better command of the language tend to report more stress than do Asians with shorter stays in Japan. Europeans tend to report the opposite. Tanaka and colleagues (1994) find the same result in their survey. Their examinations of various indicators of adjustment suggest that sojourners in Japan by and large tend not to experience the so-called "U-curve" (Lysggard,

1955) process of adjustment, and also that Asian sojourners were less adjusted than other internationals. Finally, Hsiao-Ying's (1995) study indicates that Asian sojourners (her subjects included non-students as well) do not have significant and positive changes in their attitudes toward the host nationals over time. Furthermore, her study finds that sojourners in Japan tend to have severe culture shock in their third year of stay, and do not significantly recover from this stage afterwards.

Host Communication Competence and Adaptation

Most research in this area examines the relationship between length of stay and language ability. Generally speaking, language ability (or more generally and inclusively "host communication competence," including social skills and cultural knowledge) increases as the length of residence in Japan increases. The interesting implication is that Japanese language ability, host communication competence, and sociocultural adjustment, defined as social skills and cultural knowledge, do not necessarily facilitate psychological adaptation in Japan.

The most comprehensive results (available so far) on this issue are found in Iwao and Hagiwara's series of studies (Iwao & Hagiwara, 1987, 1988; Hagiwara, 1992). They find from their studies in 1975 and 1986 that those

who have higher Japanese ability (and thus stay longer) perceive Japanese people more negatively with respect to their "sociability," while those (especially Asians) with lower Japanese proficiency tend to evaluate the host nationals more positively. The former group evaluates the Japanese as "cold," "unfriendly," "unkind," and "prejudiced." A similar result emerged when the researchers asked their international student respondents about obstacles to their cross-cultural adaptation. The respondents with lower language ability tend to report "communication with Japanese people" as the greatest obstacle, whereas those who have higher Japanese proficiency report "Japanese ways of thinking," and "attitudes of Japanese people toward foreigners" most frequently. Furthermore, when asked about the most pleasant and unpleasant experiences in Japan, those who have lower Japanese language ability tend to describe their experiences more positively, emphasizing kindness of the Japanese people, than do those with higher Japanese proficiency.

Furthermore, Hsiao-Ying's (1995) and Moyer's (1987) studies show that not only Japanese language ability, but also host communication competence in general, does not improve one's psychological adaptation. Specifically,

Hsiao-Ying finds that "progress in socio-cultural adjustment, as far as social skill is concerned, does not mean the development of more positive attitudes at the same time" (p. 533). Moyer discovers that those who are more motivated to learn about the Japanese language, people, and customs experienced more stress due to rejection by the host people than did less motivated sojourners.

Differences by Nationalities: Asians and Westerners

There seems to be different intercultural experiences and adaptation patterns depending upon students' nationality. Most research has examined the relationship between sojourners' nationality and their psychological adaptation, assuming that cultural similarities make a difference in terms of psychological adaptation (i.e., the more similar one's culture, the easier his or her adaptation). A frequently used method to analyze the relationship is to divide sojourners into two categories: Asians (including Chinese, Korean, and Taiwanese among others) and Westerners (including Americans and Europeans among others) or non-Asians. It is hypothesized that Asians psychologically adapt better and more easily than Westerners or non-Asians because of the cultural similarities of the former group, such as sharing Chinese characters ("KANJI"). However, many studies have

discovered the opposite tendency. Westerners or non-Asians adapt better than Asians. Asians are found to be less adjusted than Westerners (Hsiao-Ying, 1995; Iwao & Hagiwara, 1988; Moyer, 1987; Tanaka et al., 1992).

Also, there seem to be differences between Asian and Western groups regarding intercultural experiences and perceptions. Moyer (1987) finds that Asian students feel more stress due to rejection by Japanese people, while Europeans report that their stressful experiences are based on being treated as a foreigner, "GAIJIN," because of their physically different appearances. Both cases reflect a Japanese double-standard toward foreigners—rejection of Asians (e.g., refusing to rent a room because of nationality) and special and favorable treatment of Westerners based on pre-judgment (e.g., English is used even though both parties understand Japanese). In addition, Asians feel more stressful about understanding Japanese language, because they are expected to speak Japanese, while Westerners are not (see Nishida, 1989 for tendencies of Japanese people in contact with Westerners or Americans).

Iwao and Hagiwara's series of studies (Hagiwara, 1992; Iwao & Hagiwara, 1987, 1988) also find differences between Asians and Westerners in terms of their intercultural

experiences. Both studies (1975 & 1985) show similar results with respect to the differences. First, Asians are generally more dissatisfied with the host people than Westerners. Asians are, however, dissatisfied with attitudes of Japanese people toward international students, while Westerners are not particularly dissatisfied with this aspect. Westerners are, by contrast, dissatisfied with instruction and education systems in Japanese universities (e.g., class content, teaching styles). Second, the two groups differ in their evaluations of Japan and its people. Asians tend to give high marks when evaluating the modernity of Japan, whereas Westerners do not. Conversely, Westerners generally perceive Japanese people as "sociable" (i.e. "warm," "friendly," and "kind"), while Asians (except those who are poor in Japanese language ability) evaluate the Japanese very negatively (i.e., 'cold,' 'unfriendly,' 'unkind'). Finally, Asians (especially those from China, Taiwan, and Korea) complain that they are not accepted by the host despite perceptions of cultural similarities between Japan and their respective countries. Still, both groups agree that Japanese people have different attitudes about interacting with Westerners as opposed to Asians and that Japanese prefer Westerners to Asians.

This difference is perhaps attributable to demographic and background differences of the two groups (reported in Iwao & Hagiwara, 1988). Most international students in Japan are Asians. In 1988, Asians constituted 85% of the body of international students, with 70% from China, Taiwan, and Korea. Westerners (including Americans, Europeans, and Oceanians) made up 10% of the population, while the remaining 5% included Latin Americans, Africans, and Middle Easterners (Ministry of Education, 1985; cited in Iwao & Hagiwara, 1988). While Asian students generally come to learn advanced technologies and sciences in national universities with an intention of getting a degree, Westerners tend to study Japanese language and culture in private universities without pursuing a degree. Also, Asians are generally older and stay longer, while Westerners are younger and stay shorter and are, thus, weaker in their use of the Japanese language.

Communication and Psychological Adaptation

The difficulties of sojourners seem to stem from their interpersonal relations with Japanese people. This aspect of cross-cultural adaptation in Japan has been found by studies that investigate sojourners' problems in Japan. Most research relies on qualitative techniques such as interviews to identify problems and difficulties (some

research is analyzed quantitatively after qualitative results are available). The topics range from daily life problems such as using trains in rush hour, to financial problems, language difficulties, academic problems, and interpersonal problems such as communication with Japanese people.

Among these, interpersonal relations with Japanese people seem to account for a majority of the problems that international students experience. Most studies have pointed to this problem as the major cause of stress and/or problems. For example, Moyer (1987) finds that stress is related to: (a) ambiguity of expressions by Japanese people; (b) rejection by Japanese people; and, (c) pre-conception/prejudice of Japanese people toward foreigners. These sources of stress are all connected to relationships with Japanese people.² Similarly, Okazaki (1992) identifies four problems Australian exchange students faced in Japan: (a) communication with Japanese people; (b) interpersonal relationships with Japanese people; (c) attitudes of Japanese people toward foreigners; and (d) values/styles of life. Araki (1989) identified ambiguity/indirectness and

² Other factors Moyer identifies include understanding Japanese language, differences in values, difficulty in daily life, and uncontrollable factors (e.g., financial problems; grave illness).

disrespect toward Asians as difficulties experienced by foreigners who come to Japan for job training.

Tanaka and Fujihara (1992) find six dimensions of interpersonal relationship difficulties from a social-skills perspective. These dimensions are called indirect expressions, social manners, suppressed expressions, relationships with the other gender, attitudes toward foreigners, and group-oriented behaviors. Indirect expressions are most frequently pointed out as contributing to difficult interpersonal relationships, followed by social manners, attitudes toward foreigners, suppressed expressions, group-oriented behaviors, and relationships with the other gender.

Iwao and Hagiwara (1987, 1988) find that international students have great problems in their interpersonal relationships with Japanese people, including "communication with Japanese people," "attitudes of Japanese people toward foreigners," "Japanese customs," and "Japanese ways of thinking." Their interview research also reveals that experiences of interpersonal relationships with the host nationals are mentioned most when respondents are asked to report both pleasant and unpleasant experiences in Japan.

From a slightly different perspective, Yokota (1991) examined factors that prevent intimacy/relationship development between Japanese people and international students. From the international students' side, the following factors are mentioned, in order of importance: (a) superficial arguments (e.g., Japanese people are closed and do not talk about something essential, significant, and important); (b) language problems; (c) Japanese customs; (d) hesitancy to have relations (e.g., inferiority or superiority; and Japanese people are uninterested in international students); and, (e) the "no-interest/no-time" phenomenon. From the Japanese students' side, four factors are identified, in order of importance: (a) anxiety and reserve ("ENRYO") about talking and lack of knowledge about other cultures; (b) the passive approach of international students to Japanese students (e.g., no perceived motivation, and little opportunity for international students to talk to Japanese people); (c) uselessness of implicit Japanese rules; and, (d) language problems. Clearly, there are perception gaps between international and Japanese students. While the international students consider language a crucial factor, the Japanese students consider it less important. In addition, both groups

perceive the other party as passive in approaching strangers.

Toward Theoretical Research

The above discussion of research on the cross-cultural adaptation of international students in Japan demonstrates that all of the studies are heavily descriptive rather than theoretical. None of the previous studies seek systematic explanations. In other words, the research has not sought theoretical explanations of cross-cultural adaptation processes and mechanisms. Very little progress has been accomplished in the direction of theory formulation. The research is not driven by the goal of theory confirmation. These studies do not fully consider why particular variables show (or fail to show) significant correlations. Rather, the studies have tended to merely report and describe what the studies have found without seeking to explain why such results were obtained. Correlation or regression results by themselves do not provide explanation. They do not consider why certain statistical results occur.³ Only a theoretical perspective explains why a statistical result has significance. Descriptions become meaningful only if a phenomenon is observed from a

³ I am not denying the importance of descriptive studies. Those studies are important and meaningful if such descriptions lead to theoretical accounts (i.e., theory-building).

theoretical perspective. It is therefore necessary to work toward theoretical research in cross-cultural adaptation studies in Japan. Descriptive results reported in the above-mentioned research must be framed within a theoretical model. Observed results are meaningful only with reference to theoretical accounts.

Despite their lack of theory, the previous studies descriptively demonstrate contradictory results in terms of the cross-cultural adaptation experiences of international students in Japan. The results of these studies contradicted results predicted by Western theoretical perspectives. Specifically, while Western theories have emphasized that sojourners' psychological adaptation grows simply as a function of their length of residence/stay in the host environment, this view is shown to be simple and optimistic. A progressive view of adaptation, such as the U-curve hypothesis, does not fit the Japanese cultural milieu, as far as current research findings are concerned. As indicated above, sojourners in Japan, especially Asians, do not improve their psychological adaptation over the length of their stays. In addition, they tend to experience severe culture shock in the third year, and do not recover significantly afterwards (Hsiao-Ying, 1995). Adaptation models must be revised in a way that takes other

factors into account; they can no longer rely on a simple function of the length of residence.

The research finding that host communication competence, especially host-language ability, does not enhance psychological adaptation challenges the "cultural learning" approach to cross-cultural adaptation. In the "cultural learning" perspective, cross-cultural adaptation is facilitated by achieving host communication competence, including language ability, social-cultural skills, and so on. A theoretical extension of the cultural learning approach involves intercultural training and social skills approaches; learning a foreign language, cultural knowledge, and behavioral and social skills will ease stress and thus facilitate psychological adaptation of sojourners. The results found in Japan, however, suggest that while it might be helpful, mere cultural learning does not guarantee psychological adaptation to Japanese culture. The research findings imply that cross-cultural adaptation must be conceptualized as an interactive function of sojourners (or those who seek to adapt) and their host, including people and social/cultural environments.

Other research evidence further echoes the importance of the relationship between sojourners and the host in conceptualizing cross-cultural adaptation. It has been

assumed that cultural similarities will help sojourners' adaptation. However, Asians, who share cultural similarities with Japanese people and perceive themselves as similar to the Japanese, have more adaptation problems and stress than do Westerners. Asians are less psychologically adapted to the Japanese social and cultural milieu. Asian sojourners point out that their difficulties and stress stem from their relationships with the host colleagues, which are influenced by attitudes of Japanese people toward foreigners and the closed nature of Japanese people. Westerners, although perceiving fewer problems and difficulties, have different kinds of adaptation stress. They are not accepted into Japanese society, and are treated differently than Japanese people—as a foreigner ("GAIJIN").

These seemingly contradictory results suggest that cross-cultural adaptation should not be approached solely in terms of sojourners—their behavioral skills, personalities, motivations, and cultural competence. Rather, adaptation must be understood as a dynamic interactive process between sojourners and the host environment. "Environment" includes not only the physical environment of the host, but also the host people, their attitudes toward sojourners, and their social and cultural

values. As Yokota (1991) argues, cross-cultural adaptation research should be conceptually divided into two aspects. There is a ubiquity that individuals who attempt to adapt to a new sociocultural environment commonly experience throughout the process of cross-cultural adaptation regardless of which host societies individuals are in. There is also an idiosyncratic aspect to adaptation experiences due to differing sociocultural environments. Those who stay in the U.S. and those who live in Japan have different kinds of experiences due to differences between the two cultures. This conceptual division must be further incorporated into a theoretical framework.

The relationship between sojourners and the host environment during adaptation processes is intuitively drawn. It has, however, been largely ignored in both conceptualization and research design stages. The cultural learning perspective, including intercultural training and social-skills approaches, assumes that host communication competence is a necessary and sufficient condition for cross-cultural adaptation. Communication competence is a necessary condition for cross-cultural adaptation; it is not, however, a sufficient condition.

A consideration of the host environment vis-à-vis cross-cultural adaptation and communication competence is

particularly important for relatively homogeneous cultures such as Japan. Unlike multicultural and pluralistic societies, such as the U.S. and Canada, Japan differs significantly in what Kim (1988, in press) calls "host receptivity" of and "conformity pressure" on sojourners. Previous research tells us that even when sojourners have acquired relatively high host communication competence, they do not necessarily have higher psychological cross-cultural adaptation. In some cases, sojourners with less host communication competence experiences better psychological states.

Although some research has emphasized the importance of the host environment in relation to cross-cultural adaptation experiences (e.g., the closedness of Japanese people to cultural strangers [Iwao & Hagiwara, 1988]), most have failed to conceptualize host environment in a comprehensive and systematic way. Kim's theory (1988, in press) is, however, the one theory to date that conceives of the cross-cultural adaptation processes as interactive and dynamic relationships between an adapting individual and the host environment. This is done without losing sight of other crucial components of the nature of the phenomenon. In other words, her theory systematically and

comprehensively conceptualizes the phenomenon of cross-cultural adaptation.

Therefore, for the present study, Kim's theoretical framework is used to explore cross-cultural adaptation experiences of international students in Japan. Particular attention is given to the relationship between the host environment and cross-cultural adaptation experiences.

Kim's Theory of Cross-Cultural Adaptation

Kim's theory (1988, 1990, 1995, & in press) offers a comprehensive conceptual framework to describe and explain the phenomenon of cross-cultural adaptation. It is a multidimensional and multifaceted theory incorporating many of the theoretical concepts and issues that have been salient across the social sciences. The theory integrates both the short-term, psychological aspects of the adaptation process that have been the research interest of "culture shock" studies, and the long-term sociological and cultural perspectives employed primarily in sociological and anthropological studies of immigrants. Utilizing a full spectrum of social scientific concepts, this theory allows a broad-based system of understanding and explanation as to how individuals adapt to a new and unfamiliar cultural milieu and are transformed by the adaptive experience.

Kim (1988) uses the term, "cross-cultural adaptation" inclusively and comprehensively. She defines cross-cultural adaptation as "the process of change over time that takes place within individuals who have completed their primary socialization process in one culture and then come into continuous, prolonged first-hand contact with a new and unfamiliar culture" (pp. 37-38). The definition incorporates similar and related concepts such as "adjustment," "acculturation," and "assimilation."

Although Kim uses the term "adaptation," she does not use it in a traditional and evolutionary (Darwinian) sense. Adaptation connotes dissolution into a target (e.g., dominant culture), reflecting the "assimilative," as opposed to "pluralistic," ideology that argues that a group loses its original culture and dissolves into that of a target. Kim, however, does not intend such connotation. Instead, she uses the term because it has been widely used across the social sciences. In fact, Kim and Ruben (1988) use intercultural "transformation" to refer to the same phenomena and to avoid confusion.

Kim's theory consists of two models: a process model and a structural model. The process model describes and explains the dynamic and evolutionary process of change that cultural strangers experience over time. It does so

in terms of the open-systems principle of "stress-adaptation-growth dynamism." Kim's depiction of the adaptation process is that of a continuous, cyclic, "draw-back-to-leap" psychic movement, in and through which individuals increasingly "fit" into the host milieu, forge a new identity embracing new cultural elements, and attain a greater psychological health vis-à-vis the host environment (see Figure 2.2). Embedded in this model is a dialectical tension between stress, adaptation, and growth. While stress is responsible for frustration, anxiety, and suffering, it is also credited as a necessary impetus for new learning and growth. Kim conceives of a person as a complex, self-organizing, and evolving system that is never static, but instead perpetually seeking equilibrium. The "engine" that drives this dynamic is identified in the theory as the various communication activities of information exchange with the surrounding milieu. Kim argues that prolonged and extensive intercultural communication experiences bring about a systemic change in the individual's childhood mindset and ascribed identity, and that such transformation occurs largely outside the domain of the conscious and intentional. Once an environmental threat propels the system into temporary disequilibrium, the individual acts to restore harmony by

restructuring his or her internal system, and thereby accommodates the challenge. Internal equilibrium is thus regained until the system is confronted by new challenges.

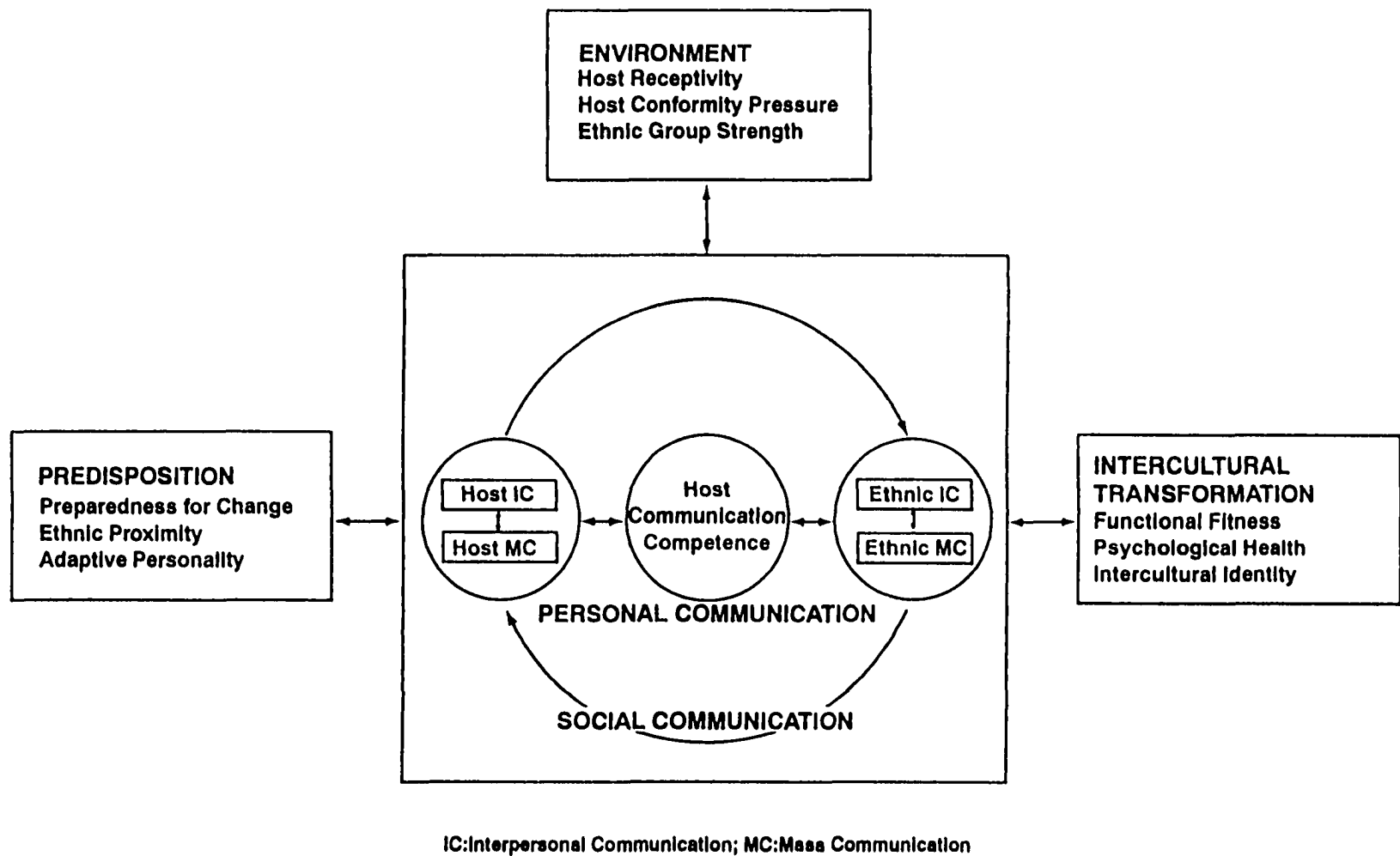


Figure 2.3 Kim's Structural Model of Cross-Cultural Adaptation.
 From Kim, 1988.

Building on this process model, Kim presents a second theoretical model that identifies the structure of cross-cultural adaptation (see Figure 2.3). This structural model is designed to help explain and predict the degree to which different individuals undergo different levels of adaptive transformation. It does so by identifying a total of six dimensions or factors:

- (1) personal communication or host communication competence;
- (2) interpersonal communication;
- (3) mass communication;
- (4) conditions of the new environment; and
- (5) predispositional characteristics; and,
- (6) the intercultural transformation that takes place in individual strangers over a given time period.

The first five of these dimensions influence, and are influenced by, the sixth.

Specifically, Kim (1988) presents 28 theorems that link these dimensions. Each theorem is a statement that connects two of the above-identified dimensions, taking a format of "The greater..., the greater..." Several theorems are presented below:

Theorem 1: The greater the development of host communication competence, the greater the

participation in host interpersonal
communication.

Theorem 5: The greater the development of host
communication competence, the greater the
psychological health.

Theorem 8: The greater the participation in host
interpersonal communication, the greater the
psychological health.

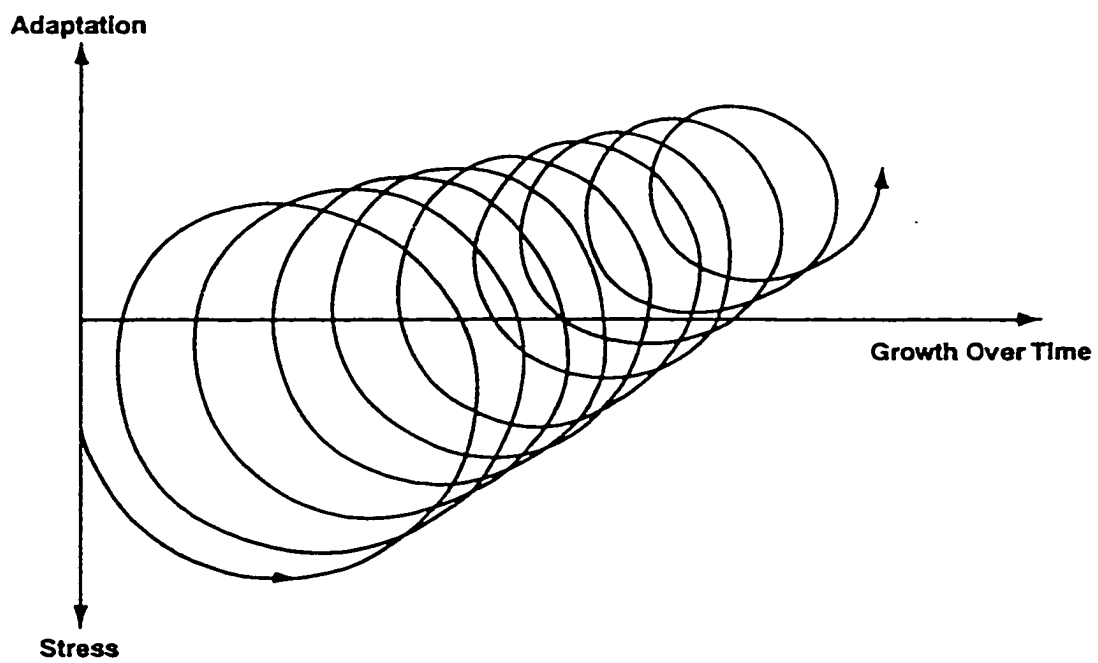


Figure 2.2 Kim's Stress-Adaptation-Growth Dynamic.
From Kim, 1988.

Research Questions

Research on cross-cultural adaptation in Japan tends to be lacking in theoretical perspective. The present study, therefore, examines cross-cultural adaptation experiences of international students within a theoretical perspective. Furthermore, this research also explores whether Kim's theory of cross-cultural adaptation accounts for international students in Japan. Kim's theory delineates the culture-general structure of cross-cultural adaptation. Thus, cross-cultural adaptation experiences of international students should be explained by this theory.

The first research question is, thus, to examine this theoretical model:

RQ1: Does Kim's structural model of cross-cultural adaptation explain cross-cultural adaptation experiences of international students in Japan?

Specifically, the study attempts to examine how international students in Japan are faring in each of the six dimensions identified in Kim's theory. First, the study will examine personal communication (as "host communication competence") or the capacity to appropriately and effectively receive and process information and to design and execute mental plans for initiating or responding to messages (Kim, 1995, p. 180). This construct

has been examined in terms of three sub-dimensions: (a) the cognitive components including the knowledge of the host language; (b) the affective components including the sojourners' adaptation motivations and their attitudes toward Japanese people; and, (c) the operational or behavioral components—enactment tendencies, or motor-skill capacity to express the internal cognitive and affective experiences outwardly in communicating with other persons (Kim, 1988, pp. 102-103).

Second, this study explores the dimension of interpersonal communication in terms of communication activities of international students involving Japanese people ("host interpersonal communication") and the activities involving coethnics ("ethnic interpersonal communication"). Third, the study examines host mass communication consumption (e.g., frequency of watching Japanese TV programs). Fourth, perceptions of international students toward the host people are examined both in questionnaire and interview studies. Fifth, the study examines some of the predispositional characteristics identified in Kim's theory, including international students' "preparedness" prior to coming to Japan (such as their other previous international experiences) and "ethnicity" (ethnic similarity/difference). The

"personality" factors such as "openness" and "strength" will not be examined in this study.⁴ Sixth, and finally, the students' intercultural transformations will be analyzed by assessing the level of their psychological health in relation to the Japanese sociocultural milieu. "Intercultural identity" and "functional fitness" will not be examined in the present study.

The above dimensions are comprehensively assessed with structural equation modeling (confirmatory factor analytic model) depicted in Figure 2.4. The model is a statistical model of the Kim's theoretical model presented in Figure 2.3. The model delineates an interactive and reciprocal relationship among the theoretical dimensions. The circles denote theoretical constructs, which are often called "latent variables" in structural equation modeling. The squares, on the other hand, signify measured variables or "manifest or observed variables" of the present study. The structural equation modeling technique provides a simultaneous solution of the specified model.

⁴ The personality factors will not be examined because of lower reliabilities in a preliminary study conducted prior to this study (Maruyama & Kim, 1997). The question items need to be revised extensively from the original text. Thus, in this study, they will not be tested.

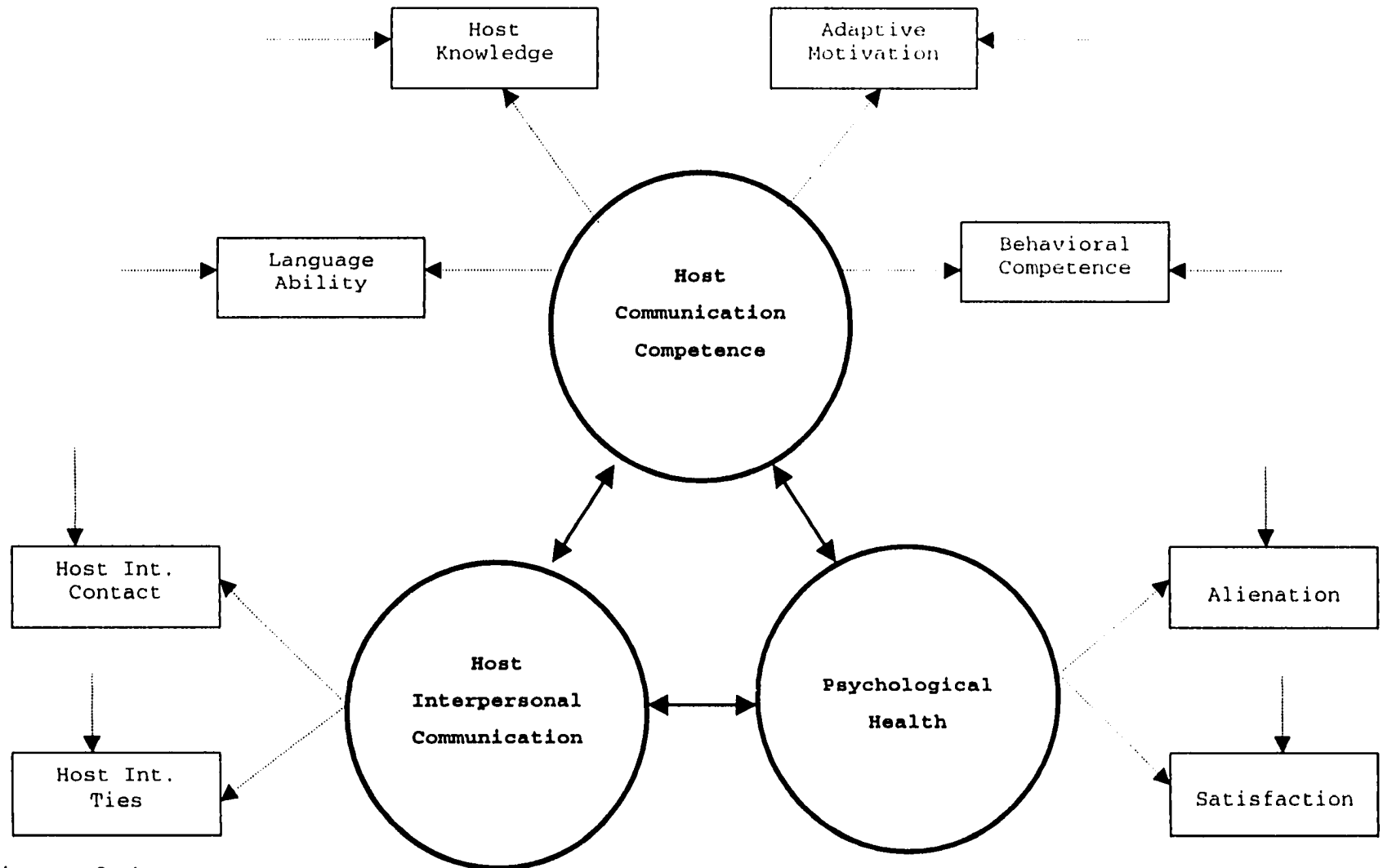


Figure 2.4
Confirmatory Factor Analytic Model of Kim's Theory

While the first research question concerns structural relationships of major factors of cross-cultural adaptation, the study should not lose sight of the descriptive nature of cross-cultural adaptation experiences. The second research question is thus:

RQ2: What is the nature of international students' experiences in Japan vis-à-vis Japanese host environment?

Based on Kim's framework of cross-cultural adaptation, the study seeks to identify the nature of international students' experiences in Japan with respect to their communication with Japanese people, motivation to interact with the Japanese sociocultural milieu, and their satisfaction with the Japanese host environment.

The third research question is:

RQ3: What perceptions do international students in Japan have in regard to (a) attitudes of Japanese people toward them and foreigners and (b) images of Japanese people?

Previous studies have shown that the Japanese host environment influences cross-cultural adaptation experiences in Japan. The effect of the host environment on adaptation has not been fully elaborated. The present study, therefore, examines the host environment through the

perceptions of international students in Japan.

Host environment vis-à-vis cross-cultural adaptation has not been comprehensively explored. By exploring these research questions, the present study examines a dynamic relationship between individuals and their host environment in the process of cross-cultural adaptation, as well as a general structure of cross-cultural adaptation experiences.

The fourth research question is:

RQ4: What are the patterns of international students' intercultural transformation experiences during their stay in Japan? (Cross-sectional Analysis)

Previous research indicated that sojourners in Japan experienced unique transformation patterns over their residence in Japan. The fourth research question examines these patterns.

The fifth and final research question is:

RQ5: Are there salient differences between Asians and Westerners in their cross-cultural adaptation experiences in Japan?

The literature suggests that there are different patterns of intercultural experiences. The study examines whether the nationality of international students (i.e., Asians vs. Westerners) produces differences in the intercultural experience. If so, further exploration of

the issue with respect to the Japanese host environment is justified.

CHAPTER III

RESEARCH METHODS

The survey questionnaire that was constructed and administered allows us to explore cross-cultural adaptation experiences of international students in Japan. A small interview study was also conducted to complement the survey questionnaire study.

A survey questionnaire format was chosen for this study because of its relative advantages over other available research methods. The questionnaire approach accesses more respondents at lower cost, yet still provides an overall picture of the given phenomenon. There are also several reliable and valid preexisting measurement scales available in the area of cross-cultural adaptation studies. Finally, survey data are easily and efficiently handled by commonly used statistical software packages (e.g., SPSS, SAS).

Along with the standardized survey questionnaire, a small interview study was also conducted. The purposes of this phase of research are to attain more in-depth information on students' intercultural experiences in Japan and to support the quantitative part of analyses. The interview study focuses primarily on students' perceptions

of the host environment (e.g., perceived Japanese attitudes toward foreigners). Since the quantitative study is less suited to analyses of host environment perceptions, information on students' vivid everyday experiences with Japanese people and society would be better acquired through in-depth interviews.

Sampling and Subjects

Respondents for this study were Asian and Western international students in Japan. The Asian group included Chinese, Taiwanese, and Koreans, while the Western group included Americans, British, Europeans (e.g., French, German), Australians and New Zealanders. Other international students were eliminated in order to control for nationality effects and to compare the two broadly categorized cultures (see RQ4). Another reason for this selection was that Asians—particularly Chinese, Koreans, & Taiwanese—comprise the majority of international students in Japan (about 75% of the total).

The target aimed for was a sample size of approximately 200 adequately reflecting the actual composition of international students in Japan with respect to ethnicity, age, majors, and purposes of sojourn among others. This sample size was determined by statistical power analysis (Cohen, 1988). Cohen (1988) presents the

way to determine sample size in the various statistical tests (e.g., t-test, correlation, ANOVA, and regression) based on effect size and statistical power. Although the research design called for various statistical tests, the most extensively used procedures were considered for power analysis. These were simple (zero-order) correlation and two-way ANOVA (ethnicity by length of residence). Medium effect size with $\alpha=.05$ and power ($1-\beta$) of .90 was used to calculate sample size. As for correlation, a sample size of 140 provided statistical power of .90 with medium effect size ($r=.30$). For two-way ANOVA, ethnicity is dichotomized (Asian-Westerner groups) and length of residence is categorized into four terms. For ethnicity effect, $N=174$ was provided with medium effect size ($f=.25$) and power of .90, while $N=122$ was given for length of residence effect.¹ Thus, approximately 200 cases (including expected missing cases) were required to give sufficient power for statistical analyses in this study.

The data from the respondents were collected at nine different universities across Japan, including (a) the

¹ In fact, an interaction effect must be taken into consideration. Also, a consideration for partial correlation, which is planned, must be made as well. However, such consideration would make the computation unnecessarily complicated. The purpose of the computation was to find an approximate sample size with medium effect size, $\alpha=.05$, and power ($1-\beta$)=.90 across various statistical analyses the present study would use.

Tokyo (KANTO) area (2 universities); (b) the northern (HOKKAIDO) area (2 universities); (c) the middle (TOKAI & HOKURIKU) area (3 universities); and (d) the western (KANSAI) area (2 universities). The selection of the nine universities was based on accessibility. However, these universities represented an area of each part of Japan and, therefore, adequately represented the whole population of international students in Japan. Profiles of the respondents will be described in the next chapter in more detail.

The data were collected through various sampling methods within each of the universities. For some universities, the questionnaire was distributed in class by the researcher. For other universities, the questionnaire was placed in international students' mailboxes. It was also distributed at an international office when international students dropped by the office. The participants were also accessed through international dance parties and word of mouth as well. A combination of these techniques was used even within a university in order to make the sample size as close to the target sample size (N=200) as possible.

It should be noted that there was a possibility of non-response problems due to these sampling techniques.

Those who did not fill out the questionnaire might have particular reasons and thus be different from those who completed the task. Those who dropped by the international office and participated in the study might be different from internationals as a group. However, since the present study utilized various access methods within and across universities, these non-response problems were satisfactorily minimized.

The major reasons for non-random sampling were (a) inaccessibility of the population lists and (b) economy of the study. Not enough information was available about international students in Japan (e.g., student lists and telephone directories) to strictly apply the random sampling method to the study. In addition, universities in Japan tend to refuse to provide such information, even when it exists. Furthermore, given limited research funding and time, applying the random sampling method was unrealistic.

Although the study did not utilize the random sampling method, the collected data minimized the weaknesses of the non-random sampling method used and maximized the representativeness of international students in Japan, due to selection of the respondents from diverse geographical locations and universities throughout Japan.

Questionnaire and Measurement

Questionnaire

Prior to this study, an exploratory questionnaire was tested in the summer of 1995 (summarized in Maruyama & Kim, 1997). The following description reflects modifications based on this exploratory study. In the present study, the questionnaire was prepared in five languages: Chinese; Taiwanese; Korean; English; and Japanese, so that the respondents whose first language was not Japanese could answer in their first language. The pilot study used only two languages: English and Japanese. However, it turned out that two versions were not adequate to get precise and reliable information from international students. While those who answered in English did not explicitly complain about the clarity of the questionnaire, several respondents who answered in Japanese indicated difficulty with expressions in the exploratory questionnaire. The multiple language method was used to enhance reliability of information from the respondents.

The questionnaire was first constructed in English. A back translation method (Brislin, 1976, 1980) has been developed for cross-cultural research to ensure language equivalence. This study, however, used a technique similar to the one that Gudykunst et al. (1993) advocate to

minimize some disadvantages of the back translation technique (e.g., it takes time to ensure functional correspondence between original and translated versions). Specifically, several bilinguals translated the English version into their native languages. Then, other bilinguals checked the equivalence between the two questionnaires (i.e., between the English and their language). Finally, they consulted one another with respect to ambiguous and unclear words or sentences.

The questionnaire consisted of twelve sections reflecting the theoretical framework to which the study ascribes. The format was primarily 7-point Likert-type or simple fill-in-the-blank responses. The first section asked for background information, such as nationality, age, gender, education level, and purpose of sojourn. The second section asked about respondents' "Japanese language ability" and "host knowledge" (cognitive dimension). Questions concerning their "adaptive motivation" were asked next (affective dimension), followed by "self-assessed behavioral competence" (behavioral dimension). The next section asked about their communication activities in Japan. Specifically, their daily interpersonal contacts with the host nationals, interpersonal networks, and mass media consumption behaviors were emphasized. Two

psychological health scales ("satisfaction" and "alienation") were evaluated next. This was followed by the elicitation of perceptions of Japanese attitudes toward the respondent and toward foreigners ("perceived Japanese attitude toward self" and "perceived Japanese attitude toward foreigners," respectively). Finally, impressions and images of Japanese people were sought (see Appendix 1 for the entire questionnaire).

Each section is described in detail below, though not in the order of the questionnaire.

Host Communication Competence

Host communication competence, or "personal communication," consists of three dimensions—cognitive, affective, and behavioral. The cognitive dimension includes language ability and knowledge of Japanese norms and values. Japanese language ability is measured by the modified scale originally developed by Iwao and Hagiwara (1988) and then revised by Takai (1991). It has been demonstrated that this scale is highly reliable (Hagiwara & Iwao, 1988; Takai, 1991). Iwao and Hagiwara's (1988) study found that Guttman reproducibility coefficient of the scale was .94.

The language ability item is worded in terms of adequacy in accomplishing things in the Japanese language.

The respondents were asked to rate each item on a 7-point Likert-type scale (1="inadequate," 7= "adequate"). The scale was composed of nine items, including:

- (a) Taking care of simple everyday needs
- (b) Conversing on the phone
- (c) Understanding lectures in your own field
- (d) Organizing the results of your research in a formal paper.

The higher their composite score, the higher their Japanese language ability. (The questionnaire in Appendix 1 may be perused for details.)

Knowledge of the Japanese host environment (hereafter, "Host Knowledge"), the second aspect of the cognitive dimension, measured the respondents' knowledge of Japanese values and communication rules. This measurement was used by Tamam (1993) and proved to be highly reliable (Cronbach's $\alpha=.85$). The items for this scale included understanding of: Japanese "norms," "values," "verbal communication rules," "nonverbal communication rules," and "ways of thinking." The respondents answered on a 7-point Likert-type scale, ranging from 1="Inaccurate" to 7="Accurate" (see Appendix 1 for the questionnaire).

The affective dimension included motivations of the respondents toward adaptation to the Japanese society or

culture (hereafter, "Adaptive Motivation"). This motivation was measured by willingness to learn and communicate with Japanese people. The items were largely drawn from Kim's (1980) study, including:

- (a) "How interested are you in making friends with Japanese people?"
- (b) "How interested are you in learning Japanese?"
- (c) "How interested are you in knowing Japanese current political, economic, and social situations?"
- (d) "How much do you want to interact with Japanese?"
- (e) "How much do you intend to adapt to Japanese culture?"

The behavioral dimension is measured by evaluations of respondents' communication with Japanese people (hereafter, "Self-Assessed Behavioral Competence"). The measurement was used in Tamam's (1993) doctoral study and proved to be highly reliable (Cronbach's $\alpha=.91$). The present study uses his scale with some modifications. Changes have been made such that the measurement of the behavioral dimension includes both positively and negatively worded questions (All of the items in Tamam's study were positively worded). Also, revisions were made in order for the scale to fit the context of Japan, because the preliminary study (Maruyama &

Kim, 1997) showed that some items were difficult for international students to understand. Simplified terms and phrases on the scale are also used. The scale consists of eight items, and respondents reported the degree to which they agree or disagree with each item. The items included:

- (a) "I have difficulty in communicating with Japanese people;"
- (b) "I deal with Japanese people appropriately;"
- (c) "I am a good communicator when I interact with Japanese people;" and,
- (d) "My communication flows smoothly when I communicate with Japanese people."

Social Communication

Social communication includes two communication systems—interpersonal communication and mass communication. Interpersonal communication covers three domains. The first is host social communication (i.e., the degree to which people engage in the host communication system; and hereafter, "Host Interpersonal Ties"). The second domain is ethnic social communication (i.e., the degree to which one participates in interaction with those from his or her own ethnic group). The final domain is international social communication, by which individuals have contact with those from groups other than their own and the host. These were

operationalized as the number of acquaintances, friends and close friends in each domain. These measurements were used in Kim's (1976) study.

In addition to these measures, the level of social interaction with the host was also measured to ascertain measurement reliability (hereafter, "Host Interpersonal Contact"). These items were drawn from the previous literature (see Gao & Gudykunst, 1990; Stephan & Stephan, 1984; Takai, 1991). The items drawn from the previous literature were highly reliable with Cronbach's $\alpha = .90$ (Stephan & Stephan, 1985) and $\alpha = .85$ (Gudykunst & Gao, 1990). The items included: "How often do you invite Japanese friends to your house?" and "How often do you confide in Japanese friends?" (see Appendix 1 for details). The responses were restricted to a 7-point Likert-type scale, where "1" means "never," and "7" means "always."

"Mass media consumption," the other social communication system, was measured by levels of consumption of Japanese television and print media. The preliminary study also included questions about movie and radio consumption, as well as native ethnic media consumption. However, radio and movie consumption did not fit Japanese contexts well, as radio is an out-of-date technology, while movies are expensive to watch in the theater, and those

most popular in Japan are produced in the United States. Also, ethnic mass media were not usually available in Japan, with the exception of some American newspapers and movies.

This measurement was originally used by Kim (1976) and proved to be highly reliable. Takai (1991) also used a very similar scale. These measures also used 7-point Likert scales, from "1" meaning "never," to "7" meaning "always." Again, refer to Appendix 1 for the items.

Psychological Health

Only psychological aspects of cross-cultural adaptation are included in this study (i.e., psychological health), instead of all of the aspects. Functional fitness and intercultural identity were excluded from the study. Kim uses the term, "psychological health" comprehensively to include overall psychological state in the process of cross-cultural adaptation (e.g., mental health aspects in studies of immigrants; psychological aspects of sojourner experiences—"culture shock"). The term includes similar and related terms, such as "psychological adaptation," and "psychological well-being." Psychological health in this study was measured two ways that were commonly used in studies of sojourners—by degrees of "satisfaction" and "alienation." Both of these constructs were referred to as

"psychological intercultural adaptation," as opposed to "social" or "cultural" intercultural adaptation, in previous research in this area.

Satisfaction is probably the most highly used index for psychological health of cross-cultural adaptation (e.g., Gao & Gudykunst, 1990; Dunbar, 1992). The other measurement, "alienation," is also widely used as an index of psychological health or adaptation of sojourners. While "satisfaction" was worded positively (How satisfied or comfortable), "alienation" was worded negatively (I feel lonely, I miss my home). These two scales provide good measurement for psychological health.

One reason to include multiple indices for psychological health is that a single index would be insufficient to grasp the phenomena of psychological health of cross-cultural adaptation both theoretically and methodologically. The previous research, however, tended to rely on a single index to measure psychological health, such as "depression," "alienation," or "satisfaction." The single index approach is to be avoided, even if these measurements are highly reliable and valid. Instead, a multiple-index approach is preferable. By combining multiple indices, a high level of reliability and validity of psychological health measurement is provided.

Satisfaction is measured by asking respondents, "How satisfied...?" or "How comfortable...?" The respondents reported their levels of satisfaction according to a seven-point Likert scale, with one meaning "Not at all" and seven meaning "Extremely." The items were drawn from Gao & Gudykunst (1990), but also included the items created for the context of the present study. The items included:

- (a) "How comfortable do you feel living in Japan?"
- (b) "How comfortable do you feel interacting with Japanese people?"
- (c) "How satisfied are you with your intercultural experiences in Japan?" (see Appendix 1 for details).

Alienation is measured by seven items drawn from Ruben & Kealy (1979) and Kim (1980), and by original items designed for this study. The respondents answered each item on a scale of 1="Totally disagree" to 7="Totally agree." The items included "I do not enjoy living in Japan" and "I feel awkward and out of place living in Japan" (see Appendix 1 for each item).

Predisposition

Kim (1988) identifies several predisposition constructs in her theory. These include "personality" ("strength" & "openness"), "cultural background," and

"preparedness for change" ("education," "pre-entry training," "prior sojourn experience"). The present study, however, does not evaluate the personality dimension. This is avoided in part because the measurements used in the preliminary study indicated low reliability and must be revised extensively, and also because the focus of the study was not on the personality dimension, but rather on the host environment and other dimensions. The length of the questionnaire was also considered in the decision not to measure personality.

Other dimensions of predisposition (i.e., cultural background and preparedness) were included in a demographic section, along with other demographic items, such as age, gender, and length of residence (see Appendix 1 for details).

Perceptions of the Host Environment

Kim (1988, in press) proposes three dimensions of host environment: "receptivity of the host;" "conformity pressure;" and "strength of ethnic ties." Among them, strength of ethnic ties is not as important as the other two dimensions in sociocultural and international students' contexts in Japan. The questionnaire, thus, is focused primarily on the first dimension—"receptivity of the host," while "conformity pressure" is left for the interview

phase. The former dimension was measured by the respondents' (a) perceptions of "Japanese attitudes toward the respondents and toward foreigners" and (b) "images of Japanese people."

The questionnaire deals with two kinds of perceptions of host attitudes: "perceived Japanese attitudes toward the respondents" (hereafter, Perceived Japanese Attitude toward Self) and "perceived Japanese attitudes toward foreigners in general" (hereafter, Perceived Japanese Attitude toward Foreigners). Takai (1991) developed a scale for attitudes of Japanese people toward international students. In this study, some of these questions were eliminated because they did not measure the construct appropriately. Instead, other items were added to the scale, while the original scale was modified to fit the context of this study.

The final scale consisted of 10 items and was rated with a 7 point scale of 1="Totally disagree" to 7="Totally agree." The items included "Japanese people accept me/foreigners into their society," "Japanese people dislike me/foreign nationals who have adopted too many of their ways," and "Japanese people are genuinely interested in associating with me/international students." Please refer to Appendix 1 for details.

In addition, the present study also asked for respondents' impressions and images of Japanese people using 14 semantic differential items. These items were developed by Iwao and Hagiwara's study in 1988, and proved to be highly reliable. The items included: "honest-dishonest;" "competitive-noncompetitive;" "playful-studious;" "responsible-irresponsible;" "cold-warm;" "prejudiced-unprejudiced;" "lazy-diligent;" "kind-unkind;" "friendly-unfriendly;" "progressive-conservative;" "reliable-unreliable;" "sexually equal-sexually unequal;" "ability-oriented-status-oriented;" and "individualistic-collectivistic."

Interview Study

A small interview study was conducted to help interpret results of the survey questionnaire study.

Interviewees

Interviewees in this study were recruited from those who filled out the questionnaire in the nine universities. Selections were based on accessibility and nationality. Focus group sessions, along with interviews, were originally planned, but were cancelled, as meeting times could not be arranged. The format of interviewing was either one-to-one or two-to-one interviews.

The seven interviewees were recruited from three universities, including three Chinese and two Koreans for the Asian group, and one German and one Irish for the Western group. Altogether, five sessions were held; two of five interview sessions included two interviews (one with two Chinese and the other with two Koreans).

The following is a brief description of each interviewee.

Interviewee #1. She is from Germany, white, female, and in her thirties. She came to Japan as a KENKYUSEI (graduate researcher) originally for one year, but she had extended her term one more year just prior to the interview. At the time of the interview, she had stayed in Japan for about one year. Her major is Veterinary Medicine and she studies at a university in northern Japan. She is the only German in the university. She earned her doctoral degree in Veterinary Medicine in her country prior to coming to Japan. She also lived in the United States before coming to Japan. She speaks fluent English and some Japanese. The interview was conducted in English.

Interviewee #2. She is from Ireland, white, female, and in her thirties. Her status at the time of the interview was a KENKYUSEI (graduate researcher) studying comparative culture in a university in the Tokyo area. She

plans to continue her study in a doctoral program. She earned a Master's degree in her country. She had stayed in various cities in Japan for more than three years. But she had just moved to Tokyo about 2 and half months earlier. She had lived in both Uganda and the U.S. for two years each. She speaks very fluent Japanese. Although the interview was in English, she could have had the interview in Japanese as well.

Interviewees #3 and #4. Interviewees #3 and #4 will be described together because the interview was held together. Both are male Korean short-term (10 months) exchange students in a university in northern Japan, studying agriculture in undergraduate programs. Both of them were in their late twenties. At the time of the interview, they were about to leave Japan, finishing their 10-month stay. They were going to complete their undergraduate degrees back home in Korea after their stay in Japan. Both speak Japanese and one also speaks English. The interview was held in Japanese, although a little English was used when one could not express himself in Japanese.

Interviewee #5. She is from China and in her twenties. She was in her senior year at a university in the Tokyo area, majoring in international communication.

Her department has many international students—about 50%. She came to Japan five years ago, because one of her sisters was in Japan. She lived with her sister. She hoped to continue her study in Japan in graduate program after her graduation. She had a part time job at a computer company. She speaks fluent Japanese and the interview was conducted in Japanese, accordingly.

Interviewees #6 and #7. Interviewees #6 and #7 were interviewed together and thus are described together. Both of them are from China, studying agriculture in graduate programs in northern Japan. One was a master's student and the other a KENKYUSEI (graduate researcher). One interviewee is male and in his thirties, and had stayed in Japan for two years. The other interviewee is female and in her late twenties, and had stayed in Japan for only nine months. The male interviewee speaks Japanese. The female interviewee still has difficulty in speaking Japanese, but she speaks English. The interview was held primarily in Japanese, but English was also used to help her understand questions and express her opinions.

Interview Questions

The following topics were covered in this interview study:

- (a) background information;

- (b) everyday communication with Japanese people;
- (c) impressions of Japanese host environment; and,
- (d) perceived Japanese attitudes toward foreigners.

More specifically, the interviews began with exchanges of information about participants' background, such as nationality, age, and length of residence in Japan. Their communication with Japanese people was ascertained next. Discussions of the nature of their interaction with Japanese people (i.e., "when" and "what kinds") and communication difficulty experiences were followed by questions about their impressions of the Japanese sociocultural environment. The interviewees were encouraged to provide the specific incidents from which they have come to have particular impressions as to Japanese culture and people.

The final section dealt with international students' perceptions of Japanese attitudes toward them (i.e., as foreigners). The interviewees were urged to provide their frank perceptions and opinions on this topic, as well as some of their experiences from which they have come to form such perceptions (see Appendix 6 for a complete interview schedule).

In this interviewing, specific questions, except ones for clarifying their comments and opinions, were never imposed. Instead, the interviewees were urged to talk about their frank and honest perceptions about experiences in the host environment. With respect to languages used in this interview study, English was used for two interviews with Westerners, while Japanese was used for the five Asian participants. Interviews were conducted in various places, including a school cafeteria, a classroom, and a meeting room in the international student residence. Each session continued for 45 minutes to one hour. Interviews were tape-recorded with the consent of the interviewees.

CHAPTER IV

DESCRIPTIVE ANALYSIS AND RELIABILITY ASSESSMENT

In this chapter, characteristics of the respondents are briefly described. This is followed by descriptions of characteristics of their various cross-cultural adaptation experiences in terms of the research variables identified previously in Chapter III. Reliability measures are also reported with respect to each research variable.

Sample Profile

The total number of the respondents from the nine universities in Japan was 171, including 91 (53.2%) males and 79 (46.2%) females, with one unidentifiable. The average age of the respondents was 27.58 years old with a standard deviation of 4.47 years. The composition of nationalities of the respondents was 143 (83.6%) Asians and 28 (16.4%) Westerners. The Asians were from China ($n=78$), Taiwan ($n=34$), and Korea ($n=31$), while the Westerners were from the United States ($n=10$), Australia ($n=4$), Great Britain ($n=3$), Canada ($n=2$), and Belgium, Ireland, New Zealand, Denmark, and Poland ($n=1$ each). The Asian-Westerner composition in the present study is highly skewed. However, it reflects the population composition of international students in Japan. Comparative analysis of

Asian and Western respondents with respect to demographic or background characteristics is described in another chapter (see Chapter V: STRUCTURAL ANALYSIS).

About 60% of the respondents had an undergraduate or higher degree prior to departure from their home countries. Most of them ($n=128$, 75.3%) had not stayed in foreign countries before coming to Japan, while 42 (24.6%) had stayed for more than three months in other countries, including Canada, U.S., Italy, New Zealand, Australia, Korea, and Singapore. Most of those who had traveled and stayed abroad were Westerners. The majority of the respondents ($n=125$, 73.5%) did not receive any kind of intercultural training or orientation prior to their departure. Only 26.9% of the respondents had gone through any kind of training or orientation program. The training program these individuals received was either cultural or language training or both ($n=42$, 93.3%). The average length of training period was 5 months (or 142.92 days; $SD=169.4$ days). Several respondents included their undergraduate study of the Japanese language and culture as a category of training program.

The respondents' average length of residence in Japan was 31.8 months with a standard deviation of 22.4 months. While the length of residence in Japan for Asian students

varied from short to long, that of Western respondents was either short (less than 2 years; $\underline{n}=19$) or long (more than 3 years; $\underline{n}=7$) but not "moderate" (2-3 years; $\underline{n}=2$).

More than one third of the students ($\underline{n}=68$ or 40.0%) enrolled as undergraduate students, while the rest of the students ($\underline{n}=102$ or 60.0%) were graduate students or KENKYUSEI¹ (graduate researcher). Most of the respondents ($\underline{n}=117$ or 71.3%) majored in the humanities and social sciences, including international relations, history, and Japanese literature and culture, while the rest ($\underline{n}=47$, or 28.7%) studied life and physical sciences including physiology, pharmacy, medicine, computer science, mechanical engineering, and information science. The most frequently mentioned purpose of sojourn was "to get a degree." 56 students chose this as the most important purpose, while 111 students chose it as one of the purposes for staying in Japan. 40 students chose "learning the Japanese language" as their primary purpose, and 96 students listed it as one of their purposes.

As Table 4.1 shows, Asian respondents were older, while Westerners tended to be younger and have more prior

¹ A KENKYUSEI (or graduate researcher) is a student who studies in a graduate program without pursuing a graduate degree. It is very common for an international student in Japan to study as a KENKYUSEI for one year prior to his admission to graduate degree program. A KENKYUSEI usually works with faculty members and fellow graduate students.

intercultural experiences in countries other than Japan.²

The older students majored in scientific domains in graduate programs, such as chemistry, biology, medicine, and computer sciences. Gender differences were observed in both majors and undergraduate-graduate status. Female students were studying humanistic and/or social sciences in undergraduate programs, including history, Japanese culture, international relations, and linguistics, while male students tended to be life and physical science majors in graduate programs.

Asian respondents came to Japan to earn degrees or to acquire skills, while Westerners came more to learn Japanese. Likewise, graduate students studied for degrees and skills, while undergraduates came for "Japanese language acquisition" and "novelty and adventure."

² The following variables used a dummy variable coding approach (i.e., 0 or 1): "Ethnicity" (Asian=0, Westerner=1); "Sex" (male=0, female=1); "Prior Intercultural Experience" (No prior intercultural experiences=0, prior intercultural experiences=1); "Intercultural Training" (no intercultural training received=0, received intercultural training=1); "Major" (humanistic and social sciences=0, life and physical sciences=1); and "Undergraduate-Graduate" (undergraduate student=0, graduate student=1).

Table 4.1

Correlation Matrix of Background Variables

	Ethnicity	Length of Residence	Age	Sex	Education	Training	Prior IC Exp.	Undergrad- Graduate	Major
Ethnicity	1.00	-.14	-.28**	-.13	.09	-.05	.37**	.01	-.00
Length of Residence		1.00	.26**	-.05	-.27**	.04	.00	-.08	-.25**
Age			1.00	-.13	.55**	.05	-.10	.44**	.22**
Sex				1.00	-.08	.03	.07	-.18*	-.19*
Education					1.00	-.03	-.02	.76**	.40**
Training						1.00	.03	.03	-.10
Prior IC Experience							1.00	-.12	-.09
Undergrad- Graduate								1.00	.39**
Major									1.00

Note *. Correlation is significant at the .05 level.

** . Correlation is significant at the .001 level.

Research Variables and Reliability Assessments

This section describes responses to various items on the questionnaire and the interview. The reliability of each scale is also described.

The following guideline was considered to assess reliability of scales. The initial assessment was internal consistency among the items (Cronbach, 1951). Cronbach's α coefficient was computed for this purpose. Cronbach's $\alpha \geq .70$ was a criterion for a scale to be reliable (Nunnally, 1978). Furthermore, since Cortina (1993) demonstrates that high Cronbach's α does not necessarily indicate unidimensionality of scale, a confirmatory factor analysis (CFA) was administered to verify the unidimensionality of the scale. A one-factor model was tested with the SAS CALIS procedure (see Figure 4-1 for path diagram that visualizes this model).

The guidelines for fit or confirmation used in this analysis were:

- (a) Goodness of Fit Index (GFI) $\geq .90$ and Adjusted GFI (AGFI) $\geq .90$;
- (b) $\chi^2/df \geq 5$;
- (c) Bentler's Comparative Fit Index (CFI) $\geq .90$ and Bentler and Bonett's Non-normed Index (NNI) $\geq .90$;

- (d) assessment of parameters (values in standardized factor loading and t -value ≥ 1.96 in absolute value);
- (e) distribution of normalized residuals to be 'symmetrical' and centered on zero, and values of residuals < 4.0 in absolute value.

Ideally, all of these criteria should meet. However, none of these criteria are known to be absolute, and therefore they were loosely applied in the present study.³

³ The GFI and χ^2 are influenced by the number of subjects, and since the structural equation modeling requires large sample size to estimate parameters (but not for testing models), it is impossible to meet the two requirements at the same time. The AGFI and χ^2/df adjust this problem to some extent, but do not solve the problem completely. By the same token, the other indices have their own strengths and weaknesses. Also, the sample size ($N=171$ or fewer due to missing values) in the present study was considered small for structural equation modeling to be applied. This makes it difficult for a particular model to satisfy the entire set of fit indices.

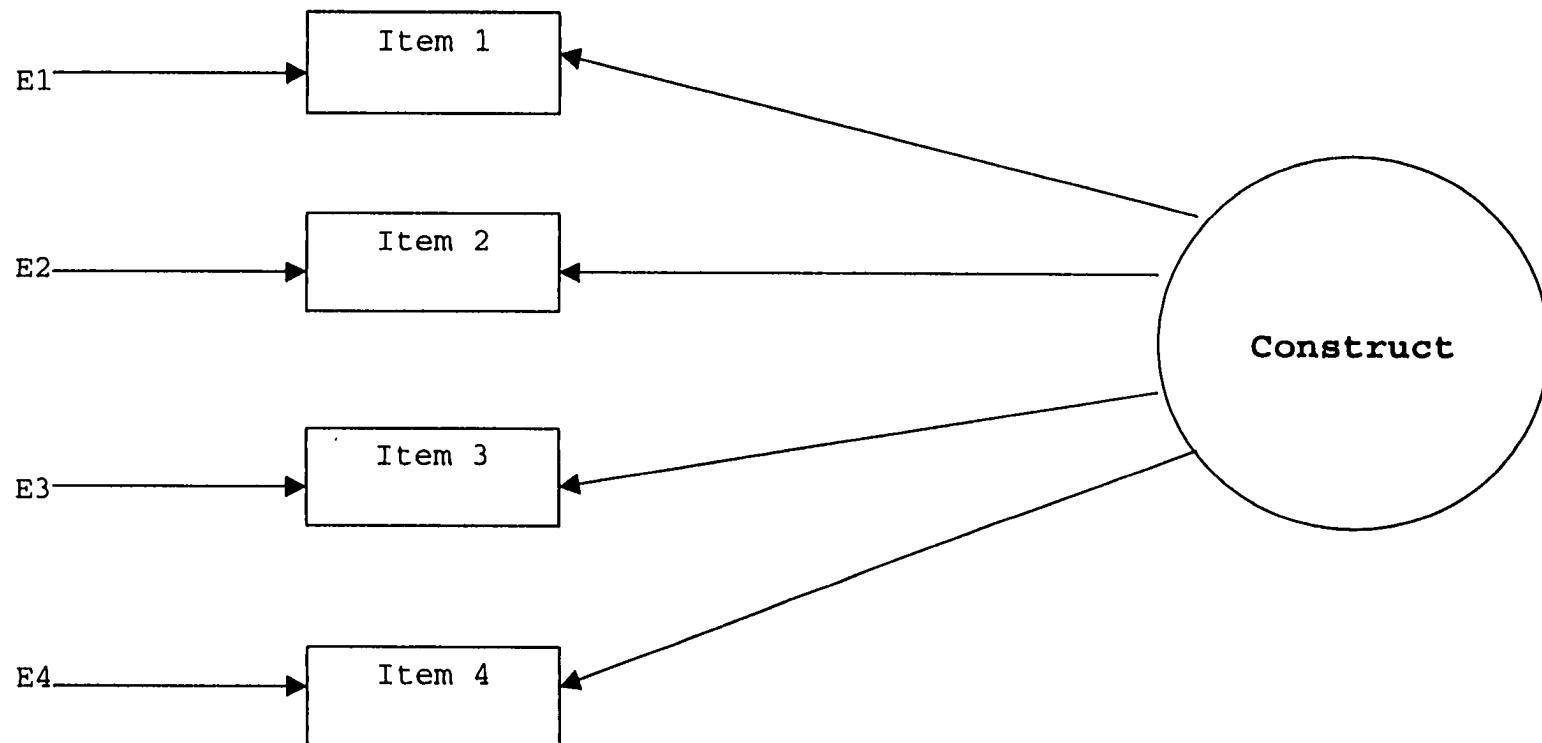


Figure 4.1

Confirmatory Factor Analytic Model for Scale Dimensionality Testing

Host Communication Competence

Host communication competence includes "Japanese language ability," "host knowledge," (cognitive dimension) "adaptive motivation," (affective dimension) and "self-assessed behavioral competence." (behavioral or operational dimension).

Japanese Language Ability. The majority of the respondents used Japanese language in their communication with Japanese people. 82.5% of the respondents used Japanese only for communication. 19.5% of the students used both English and Japanese, while only 3 students, all of whom were Westerners, used only English for interaction with Japanese people. In terms of the daily communications they had, about 52% were with Japanese people.

Nine items were used to assess Japanese language ability. Table 4.2 provides a descriptive summary of the nine language items. The easiest domain of language ability was speaking in daily conversation: "Take care of simple everyday needs"; "Converse with friends"; and "Talk on the phone". "Reading newspapers", "understanding national and domestic news on the radio or TV", and "writing a letter to a friend" belonged to the next level of language ability. The most difficult language ability had to do with academic communication ability: "Ask

questions and discuss problems with your professor";
"Understand lectures"; and "Write research papers."

Table 4.2

Means and Standard Deviations of Japanese Language Ability
(N=171)

Item	Mean	<u>SD</u>
(A) Take care of simple everyday needs. (1) **	5.99	1.31
(B) Converse with friends. (2)	5.45	1.46
(C) Converse on the phone. (3)	5.14	1.61
(D) Ask questions and discuss problems with your professor. (7)	4.74	1.61
(E) Understand lectures. (8)	4.65	1.58
(F) Understand national and domestic news on the radio or TV. (5)	4.97	1.56
(G) Read newspapers. (4)	5.00	1.69
(H) Write a letter to a friend. (6)	4.82	1.64
(I) Write research papers. (9)	4.18	1.77

Note. *. The scale is 7-point (1="inadequate," 7="adequate").

**. The number in parenthesis indicates the rank order of mean scores.

The Cronbach's reliability coefficient for this scale was $\alpha=.96$. Then, the items were submitted to one-factor model CFA. The GFI and AGFI showed .643 and .404, respectively. The χ^2 value was 321.50 (df=27; $\chi^2/\text{df}=11.91$). Bentler's Comparative Fit Index (CFI) was .823 and Bentler and Bonett's Non-normed Index (NNI) was .762. All of the parameters estimated were both strong (coefficients/factor loadings ranged from .78 to .91) and statistically significant. As to residual distribution, the shape is close to symmetric and there were few residuals over 4.0 in absolute value. The overall fit was considered sufficient. The nine items for Japanese language ability were, thus, linearly combined to create the scale, "LANGUAGE ABILITY."

Host Knowledge. Five items were included to assess knowledge of the host culture. As shown in Table 4.3, the means and standard deviations were very similar to those of a study by Tamam (1993), who found that nonverbal communication rules were rated lower than other cultural rules. The highest mean score was "I understand Japanese norms" ($\underline{M}=4.78$, $\underline{SD}=1.36$), followed by "I understand Japanese values" ($\underline{M}=4.59$, $\underline{SD}=1.45$) and "I understand Japanese verbal communication rules" ($\underline{M}=4.57$, $\underline{SD}=1.47$). "Nonverbal communication rules" and "Japanese ways of

thinking" showed slightly lower scores ($\underline{M}=3.91$, $\underline{SD}=1.52$; $\underline{M}=4.36$, $\underline{SD}=1.56$, respectively).

The five items of host Japanese knowledge were assessed in terms of reliability and CFA. The reliability coefficient was $\alpha=.87$. For CFA results, the GFI and the AGFI were .921 and .764, respectively; $\chi^2/df=8.33$ ($\chi^2=41.63$, $df=5$); the CFI and the NNI were .912 and .823; all parameters estimated had strong coefficients/factor loadings (from .72 to .82) and were statistically significant. The residual distribution was symmetric and had few values greater than 4.0. Fit was considered satisfactory, and, therefore, the five items were linearly combined to make a composite scale, "HOST KNOWLEDGE."

Table 4.3

Means and Standard Deviations of Knowledge of Host Culture
(N=171)

Item	Mean	<u>SD</u>
(1) I understand Japanese norms.	4.78	1.36
(2) I understand Japanese values.	4.59	1.45
(3) I understand Japanese verbal communication rules.	4.57	1.47
(4) I understand Japanese nonverbal communication rules.	3.91	1.52
(5) I understand Japanese ways of thinking.	4.36	1.56

Note. The scale is 7-point (1="inadequate," 7="adequate").

Adaptive Motivation. Six items targeted adaptive motivation or interest in the Japanese host environment. The means and standard deviations of each item are presented in Table 4.4. In general, respondents showed high motivation to learn the host environment and to interact with people in the host culture. International students had the highest interest and motivation in "learning Japanese language" ($\underline{M}=6.16$, $\underline{SD}=1.19$), followed by "learning Japanese ways of thinking" ($\underline{M}=5.75$, $\underline{SD}=1.41$), and "learning political, economic, and social situations" ($\underline{M}=5.67$, $\underline{SD}=1.41$). However, interest/motivation in communicating with the host Japanese people (i.e., "making friends" and "communicating with Japanese people," $\underline{M}=5.47$, $\underline{SD}=1.50$; $\underline{M}=5.63$, $\underline{SD}=1.38$, respectively) produced slightly lower scores.

Cluster analysis of the six "adaptive motivation" items indicated that the item, "adapting to Japanese culture/society" ($\underline{M}=4.74$, $\underline{SD}=1.80$) was largely different from the rest of the items. In fact, this item was irrelevant to the respondents in this study because they were sojourners staying in Japan on a temporary basis. A few respondents explicitly mentioned that they did not want to be "Japanized"—indicating they understood the term, "adapt," as "assimilating" to Japanese society.

Table 4.4

Means and Standard Deviations of Adaptive Motivations

(N=171)

Item	Mean	<u>SD</u>
(1) How interested are you in making friends with Japanese people? (B) **	5.47	1.50
(2) How interested are you in learning Japanese language? (A)	6.16	1.19
(3) How interested are you in learning and understanding the ways Japanese people act and think? (A)	5.75	1.38
(4) How interested are you in knowing the current political, economic, and social situations in Japan? (A)	5.67	1.41
(5) How much do you want to interact with Japanese people? (B)	5.63	1.38
(6) How much do you intend to adapt to Japanese culture/society? (C)	4.74	1.80

Note. *. The scale is 7-point (1="not at all," 7="extremely").

**. The letter in parenthesis indicates grouping by the cluster analysis. Items with the same letter belong to the same cluster.

The six items of adaptive motivation were submitted to the reliability and dimensionality assessment. The reliability assessment indicated that Cronbach's α amounted to .85. Furthermore, the CFA suggested overall fit of the one factor model. The GFI and the AGFI were .876 and .710 ($\chi^2=62.79$; $df=9$). The CFI and the NNI were .881 and .801 respectively, and all parameters estimated were strong (from .65 to .88) and significant. Residual distribution was close to symmetric and there was only one greater-than-4.0 residual. The scale showed a satisfactory fit to the one-factor model. Thus, the scale, "ADAPTIVE MOTIVATION," was created by the linear combination of the six items.

Self-Assessed Behavioral Competence. Eight items were asked to measure subjective behavioral competence. These items do not provide much descriptive information as individual items; they offer more in the way of positional information relative to a scale. Thus, only a brief description is presented here. The table below shows a summary of eight items on subjective behavioral competence (see Table 4.5). The means range from 4.11 to 4.74 and there are no large differences among the items. Specifically, the relatively higher mean scores were observed among the following items:

- (a) I feel clumsy and unnatural when communicating with Japanese people;
- (b) I fail to achieve what I want when interacting with Japanese people;
- (c) I am flexible when I communicate with Japanese people; and,
- (d) I have difficulty in communicating with Japanese people.

Note that negatively worded items were reversed. The lower mean score items included:

- (a) My communication flows smoothly when I communicate with Japanese people;
- (b) I am a good communicator when I interact with Japanese people;
- (c) I deal with Japanese people appropriately; and,
- (d) I find interacting with Japanese people challenging.

Table 4.5

Means and Standard Deviations of Self-assessed behavioral competence (N=171)

	Item	Mean	<u>SD</u>
(1)	I have difficulty in communicating with Japanese people.*	4.45	1.75
(2)	I deal with Japanese people appropriately.	4.21	1.51
(3)	My communication flows smoothly when I communicate with Japanese people.	4.28	1.70
(4)	I fail to achieve what I want when interacting with Japanese people.*	4.54	1.71
(5)	I am a good communicator when I interact with Japanese people.	4.28	1.70
(6)	I feel clumsy and unnatural when communicating with Japanese people.*	4.74	1.80
(7)	I am flexible when I communicate with Japanese people.	4.46	1.71
(8)	I find interacting with Japanese people challenging.*	4.11	1.84

Note. *. The items were reversed. The scale is 7-point scale (1="strongly disagree," 7="strongly agree").

The reliability analysis of the eight items for self-assessed behavioral competence indicated that one item, "I find interacting with Japanese people challenging," had low correlation with the total items (.097). The deletion of the item improved the reliability of the scale to $\alpha=.81$. The rest of the seven items were submitted to CFA. The GFI and the AGFI were .863 and .726, respectively. The χ^2/df was 5.63 ($\chi^2=78.80$; $df=14$). The CFI and the NNI were .826 and .739, respectively. All of the parameters estimated were strong (.40 to .80) and significant, indicating coefficients that were not zero. The shape of residual distribution was close to symmetric and had only two 4.0-or-greater-residuals. The indices indicated a good fit of the model, and thus the seven items were linearly added to create the scale, "SELF-ASSESSED BEHAVIORAL COMPETENCE."

Social Communication

Social communication includes two communication systems—Interpersonal and Mass Media. In this study, the former was assessed by two interpersonal communication variables—interpersonal ties and host interpersonal contact. The interview study also provided information about communication with the host Japanese people. Mass Media Consumption was measured by the degrees of Japanese

newspaper and magazine consumption and of Japanese TV consumption.

Interpersonal Ties. Three types of interpersonal network patterns of the international students were assessed in the present study: (a) network/ties with host nationals; (b) network/ties with those from the same country; and, (c) network/ties with foreign nationals other than Japanese people. Each of the three networks was further explored in terms of three differing intimacy levels: (a) acquaintance level; (b) casual friend level; and, (c) close friend level. Thus, the number of people in each of these six domains was obtained for each respondent.

Table 4.6 shows the average number of each of the three interpersonal networks or ties. In less close levels (i.e., acquaintances and casual friends), the respondents had more ties with the host people (\underline{M} =29.40, \underline{SD} =42.10 for acquaintances; \underline{M} =9.84, \underline{SD} =15.92 for casual friends) This is presumably due to more interaction potential. For the close friend level, however, the students had developed more ties with their own ethnic groups (\underline{M} =3.31, \underline{SD} =5.31) than with the host nationals (\underline{M} =2.61, \underline{SD} =5.31). This finding was consistent with previous studies.

Table 4.6

Average Number of Interpersonal Ties (N=171)

Relationship Types	Acquaintances (SD)	Casual Friends (SD)	Close Friends (SD)
Japanese	29.40 (42.10)	9.84 (15.92)	2.61 (5.31)
Own Ethnic Group	16.18 (15.40)	8.44 (9.19)	3.31 (3.52)
International Groups	12.04 (12.78)	4.89 (9.39)	1.51 (2.95)

The relatively large standard deviations, especially in ties with the host nationals, indicate that large individual differences existed in relationship development with Japanese people; that is, some tended to be successful in making friends with Japanese people, while others had almost no Japanese friends. For the acquaintance level, for example, the number of Japanese acquaintances ranged from 2 to 300. Two-thirds of the respondents had very few Japanese casual friends (i.e., less than 10). Thirteen students reported no Japanese casual friends. This will be addressed in greater detail in the discussion chapter (Chapter VII).

Scale creation for interpersonal ties with the host utilized the total number of the three kinds of friendships with Japanese people (i.e., acquaintances; casual friends; and close friends). Unlike other scales described above, the three items were not measured by Likert scale. Instead, respondents filled in the number of friends for each of the three friendship domains. As is obvious, the mean scores differed. Thus, reliability was assessed after each item was standardized. The Cronbach's α for this scale was .84. The CFA showed a good fit of the one factor model. The standardized factor loadings ranged from .72 to .85 with statistical significance. The fit indices were

not available due to few numbers of the parameters estimated in this model.⁴ The three items were combined to create the scale, "HOST INTERPERSONAL TIES."

Host Interpersonal Contact. Eight items asked about the degree of interpersonal contact with host people. The table below shows a summary for these items (see Table 4.7).

The results indicated that interaction between international students and the host Japanese people did not take place frequently. The mean scores ranged from 3.08 to 4.05. The highest mean score was for the item, "to discuss significant social issues with Japanese people" ($\underline{M}=4.05$, $\underline{SD}=1.56$), followed by "to have meals" ($\underline{M}=4.04$, $\underline{SD}=1.68$), "to talk on the phone" ($\underline{M}=3.99$, $\underline{SD}=1.74$), and "to do academic work together" ($\underline{M}=3.43$, $\underline{SD}=1.93$). The respondents did not often "go out with Japanese friends" ($\underline{M}=3.37$, $\underline{SD}=1.82$) or "visit each other's home" ($\underline{M}=3.42$, $\underline{SD}=1.67$ for inviting; $\underline{M}=3.24$, $\underline{SD}=1.42$ for being invited).

⁴ Structural equation modeling requires a certain number of parameters estimated in order to test the fit.

Table 4.7

Means and Standard Deviations of Host Interpersonal Contact
(N=171)

	Item	Mean	<u>SD</u>
(1)	How often do you discuss significant social issues with Japanese people?	4.05	1.56
(2)	How often do you have lunch or dinner with Japanese people?	4.04	1.68
(3)	How often do you invite Japanese friends to your house?	3.42	1.67
(4)	How often are you invited to Japanese friends' houses?	3.24	1.42
(5)	How often do you go out (e.g., movie, shopping) with Japanese people?	3.37	1.82
(6)	How often do you do academic work in cooperation with Japanese people?	3.43	1.93
(7)	How often do you participate in club activities with Japanese people?	3.10	1.95
(8)	How often do you call and talk with Japanese people on the phone?	3.99	1.74

Note. The scale is 7-point scale (1="not at all,"
7="frequently").

Cluster analysis of the eight "host interpersonal contact" items identified five groups. The first group was "friendship contacts," such as talking on the phone, having meals together, and going out together. The second group was "invitation contacts"--visiting each other's (the respondents and their Japanese friends) homes. The third group (only one item) was "to discuss social issues." The fourth group (also one item) was "to do academic work" (e.g., homework) together. The final group (one item) was "to participate in club activities." The results of the cluster analysis, along with the array of mean scores, suggests that the last two groups were somewhat irrelevant to international students in that these students did not belong to club activities and were not assigned homework in Japanese universities.

The reliability of these items was satisfactory (Cronbach's $\alpha=.85$). Further analysis indicated that the scale was unidimensional. The GFI and the AGFI were .945 and .901 ($\chi^2/df=1.93$). The CFI and the NNI were .961 and .946, respectively. All parameters were significantly greater than zero (.52 to .77), and the distribution of residuals showed symmetry without outliers. The scale showed satisfactory fit. Therefore, the eight items were

summed up to create the scale, "HOST INTERPERSONAL CONTACT."

As expected, the two scales of host interpersonal communication (i.e., Host Interpersonal Contact and Host Interpersonal Ties) showed a significant and positive correlation, suggesting that both of them measured the same dimension.

Mass Media Consumption. In contrast to interpersonal contacts, the mass media consumption of the international students was relatively high (see Table 5.8). These results suggest that international students were more likely to get information about the host through mass media and other passive styles of communication (e.g., observation of the host people) than through direct interactions.

The two items, consumption of (a) Japanese television and (b) Japanese newspaper and magazine, were measured to create the scale. The reliability of the scale was low ($\alpha=.64$). This scale was eliminated from further analyses (e.g., correlation analysis) due to poor reliability.

Table 4.8

Means and Standard Deviations of Japanese Mass Media
Consumption (N=171)

Item		Mean	<u>SD</u>
(1)	TV	5.75	1.54
(2)	newspapers and magazines	4.93	1.76

Note. The scale is 7-point scale (1="not at all," 7="frequently").

Psychological Health

This study examined two aspects of psychological health in the process of cross-cultural adaptation:

"Satisfaction" and "Alienation."

Satisfaction. Seven items were asked to assess respondents' satisfaction levels with various intercultural experiences in Japan. Table 4.9 presents a summary of the seven satisfaction items. Generally speaking, respondents reported high satisfaction with their intercultural experiences in the host culture, particularly with their opportunities to have intercultural experiences in Japan ($\underline{M}=5.22$, $\underline{SD}=1.44$). The lowest three items were, however, concerned with relationships with Japanese people (i.e., "friendships" ($\underline{M}=4.81$, $\underline{SD}=1.52$), "interaction" ($\underline{M}=4.41$, $\underline{SD}=1.27$), and "relationships with Japanese" ($\underline{M}=4.36$, $\underline{SD}=1.44$), and "attitudes of Japanese people toward the respondents" ($\underline{M}=4.21$, $\underline{SD}=1.45$)).

The distribution indicated that satisfaction levels varied across the respondents, suggesting psychological health of cross-cultural adaptation is a function of other factors, such as background, communication with the host, and communication competence. These factors will be explored further in the next chapter.

Table 4.9

Means and Standard Deviations of Satisfaction (N=171)

	Item	Mean	<u>SD</u>
(1)	How comfortable do you feel living in Japan?	4.73	1.38
(2)	How comfortable do you feel interacting with Japanese people?	4.41	1.27
(3)	How satisfied are you with your Japanese friends you have made?	4.81	1.52
(4)	How satisfied are you with staying in Japan?	4.63	1.37
(5)	How satisfied are you with the relationship with Japanese people?	4.36	1.44
(6)	How satisfied are you with your intercultural experiences in Japan?	5.22	1.45
(7)	How satisfied are you with attitudes of Japanese people toward you?	4.21	1.45

Note. The scale is 7-point (1="not at all," 7="extremely").

Cluster analysis of the seven "satisfaction" items further supported the above analysis. This analysis identified three clusters of the seven items: (a) "relationships with the host nationals;" (b) "living and staying in Japan;" and, (c) "intercultural experiences." The last cluster was quite dissimilar to or distant from the first two clusters.

The above analyses suggested that international students appreciated the opportunity to stay and study in Japan, and thereby to have various intercultural experiences. The international students did not, however, enjoy their relationships with the host people as much as they did their opportunities for intercultural experiences in Japan. International students' psychological health was closely related to host environment (e.g., attitudes toward foreigners, receptivity, and conformity pressure of the host nationals).

The seven items were measured to create the scale, SATISFACTION. The examination of reliability indicated that the deletion of one item, "How satisfied are you with your intercultural experiences in Japan?" would slightly improve the reliability of the scale. The six item reliability was $\alpha=.86$, while the seven item scale had $\alpha=.85$. The six-item scale was submitted to the CFA. The

overall fit was good. The GFI and the AGFI were .860 and .674, respectively, while χ^2 , the CFI, and the NNI were satisfactory. Parameters were significantly greater than zero (.56 to .84), and the shape of residual distribution was close to symmetric with few residuals greater than 4.0. The six items were, therefore, linearly combined to create the scale, "SATISFACTION."

Alienation. Nine items assessed respondents' psychological alienation levels. Table 4.10 provides a descriptive summary of the nine items. The mean scores ranged from 2.75 to 4.33. The items, "depressed" (\underline{M} =2.75, \underline{SD} =1.63), "frustrated" (\underline{M} =3.02, \underline{SD} =1.77), "awkward and out of place" (\underline{M} =3.10, \underline{SD} =1.86), and "I do not enjoy staying" (\underline{M} =3.38, \underline{SD} =1.91) showed the lowest four mean scores. The rest were slightly higher in mean scores: "lonely" (\underline{M} =3.49, \underline{SD} =1.90), "I want to go back to my country" (\underline{M} =3.89, \underline{SD} =1.83), "I feel that Japanese people do not care about me" (\underline{M} =3.91, \underline{SD} =1.74), "I do not want to stay" (\underline{M} =4.12, \underline{SD} =1.81), and "I miss my home" (\underline{M} =4.33, \underline{SD} =1.96).

Consistent with the results of "satisfaction," the respondents indicated that they were, by and large, psychologically adapted to the Japanese environment; that is, they did not show strong alienated feelings. The one exception was the item "I miss my home" which produced a

high mean of 4.33 (SD=1.96). This is probably partly due to the fact that the item had ambiguous and multiple meanings for the respondents. While "missing their home" connotes loneliness or alienation, it also means that, as someone living in a different culture, he or she simply misses hometown, old friends, foods, and so on. Those who are less psychologically adapted are likely to report that they miss home, indicating that they prefer staying in their home country. Those with high psychological adaptation, however, also could show that they miss their original culture.

Table 4.10

Means and Standard Deviations of Alienation (N=171)

Item		Mean	<u>SD</u>
(1)	I do not want to stay longer in Japan.	4.12	1.81
(2)	I feel depressed.	2.75	1.63
(3)	I am frustrated in being in Japan.	3.02	1.77
(4)	I feel lonely.	3.49	1.90
(5)	I do not enjoy staying in Japan.	3.38	1.91
(6)	I feel awkward and out of place living in Japan.	3.10	1.86
(7)	I miss my home.	4.33	1.96
(8)	I feel that Japanese people do not care about me.	3.91	1.74
(9)	I want to go back to my country as soon as possible.	3.89	1.83

Note. The scale is 7-point (1="not at all," 7="extremely").

Cluster analysis of the eight "alienation" items identified three clusters. The first cluster consisted of items #2 ("depressed"), #3 ("frustrated"), #4 ("lonely") and #6 ("out of place"). The second cluster included items #1 ("do not want to stay longer"), #5 ("do not enjoy staying in Japan"), #8 ("Japanese do not care about me"), and #9 ("I want to go back to my country as soon as possible"). The last cluster was item #7, "I miss my home." The last cluster (or item) showed a large deviation from the other two clusters, which further suggests that the item "I miss my home" was different from the rest of the items.

As is obvious, the second and third clusters produced relatively higher means than the first. The respondents tended to report their affective state about being in Japan more strongly (meaning unwillingness to stay in Japan) when asked more specifically (such as "I do not want to stay in Japan," and "I do not enjoy staying in Japan") than when asked generally (such as "depressed," "frustrated," and "lonely"). The former category probably appealed more to their honest and frank feelings about being in an alien country.

While "Satisfaction" measured psychological health/adaptation with positive wordings, this scale,

"Alienation," was all negatively worded, in order to ensure the reliability of the measurement of psychological health of cross-cultural adaptation. The nine items were combined to create this scale. The Cronbach's reliability coefficient for this scale indicated satisfactory $\alpha=.85$. The items were further analyzed by the CFA. The coefficients of parameters were all strong (from .47 to .81) and significant. The GFI and the AGFI for this model were .756 and .592. The value of χ^2/df was 7.49 ($\chi^2=202.16$, $df=27$). The Bentler's CFI was slightly low ($=.708$), as well as the Bentler & Bonett's NNI ($=.610$). All of the parameters estimated were strong and significant (from .48 to .80). Finally, the shape of residuals showed nearly symmetric with high zeros. The fit was somewhat weak, but the scale, "ALIENATION," was created by linearly combining the nine items. As expected, the two psychological health scales ("SATISFACTION" and "ALIENATION") were strongly and significantly correlated, suggesting that the two scales were measuring the same construct.

Findings from Interviews

The interview study was conducted to find more in-depth experiences of international students in Japan. The interview asked interviewees about their everyday communication with Japanese people. The interview study

supported the findings of the questionnaire study and further provided experiential reality of international students in Japan. As found quantitatively in the questionnaire study (see descriptions of "Host Interpersonal Contact"), interview responses also indicated that communication with Japanese people was found not to take place frequently. Most interviewees mentioned that friendships with Japanese people tended to occur outside of universities, rather than with classmates at their universities. They had more interactions with the host nationals in part-time jobs, with those interested in their countries, with volunteers for foreigners (including international students), and with international exchange organizations (e.g., Japan-China Friendship Organization). They referred to older Japanese people (e.g., those in their thirties) as more accessible and friendly to international students.

The interviewees stipulated various reasons why they could not develop interpersonal ties with Japanese people. First, Japanese students are busy in both study and part-time jobs. Second, there are age differences. Third, the lack of language fluency precludes communication with Japanese students; while Asian interviewees mentioned their Japanese ability, a Western interviewee said that

communication tended to be limited to Japanese people who can also speak English.

Reactions to questions about infrequent communication with Japanese students varied. A Korean student stated, "It is unfortunate that we cannot be closer to Japanese students before we go back to Korea." Another Asian interviewee attributes it to her language incompetence and cultural differences, stating that:

Japanese language is not my native language and thus I cannot speak well. I think Japanese people feel easier to talk with fellow Japanese and to make themselves better understood each other. Chinese or other foreigners are not competent in Japanese language. It is natural that Japanese people prefer fellow Japanese people.

Language ability was another aspect that most of the interviewees frequently mentioned in regard to communication with Japanese people. Since the Irish interviewee now has fluency in Japanese, her interpersonal ties have been expanded to include Japanese people. She mentioned that as her Japanese ability grew, her communication with Japanese people changed from English (meaning Japanese bilinguals) to Japanese. On the other hand, the German interviewee was not fluent in Japanese yet and thus her communication with Japanese was limited to Japanese-English bilinguals. Although she was thankful to them, she also lamented infrequent and superficial

relationships with Japanese people due to her poor Japanese language skill.

CHAPTER V

STRUCTURAL ANALYSIS

This chapter describes the results of analyses of structural relationships among cross-cultural adaptation variables. The analysis includes a set of Asian-Westerner differences in their cross-cultural adaptation experiences. Various aspects of host environment perceptions (e.g., perceived Japanese attitude toward foreigners, images of Japanese people) will be reported in next chapter. These perceptions of Japan and her people are important because examining the host environment is a major purpose of this study. It is, thus, reported in an independent chapter.

Relationships between Background Variables and Research Variables

Before examining the relationships among the research variables, their relationships to demographic and background variables must be explored. Table 5.1 shows a correlation matrix of background/demographic variables and research variables.

Table 5.1

Correlation Matrix of Background Variables and Research Variables

	Ethnicity	Length of Residence	Age	Sex	Education	Training	Prior IC Exp.	Undergrad- Graduate	Major
Language Ability	-.13	.51***	.14	-.03	-.07	.10	.03	.07	-.33***
Host Knowledge	.25***	.37***	.09	-.03	-.02	-.00	.03	.04	-.15
Adaptive Motivation	.17*	.00	-.15	-.06	-.09	.02	.01	-.01	-.18*
Behavioral Competence	.15	.23**	-.06	-.12	-.10	-.00	-.00	-.07	-.14
Host Int. Contact	.39***	.19*	-.08	-.07	-.01	-.12	.08	.03	-.16*
Host Int. Ties	.30***	.04	-.05	.07	.02	-.11	.11	-.05	-.04
Satis- faction	.30***	.05	.01	-.05	.20	-.14	.00	.14	.06
Alienation	-.43***	-.02	.18*	.09	.00	.05	-.05	-.08	-.03

Note *. Correlation is significant at the .05 level.

**. Correlation is significant at the .01 level.

***. Correlation is significant at the .001 level.

Ethnicity and the length of residence showed significant correlation with research variables. To summarize briefly:

- (a) Westerners tended to report higher host communication competence, host interpersonal communication, and psychological health than did Asians.
- (b) Those who stayed and lived longer in Japan tended to be more competent in the host communication system (but not necessarily high in adaptive motivation) and more interactive with the host nationals, but not necessarily psychologically adapted to the host.

More specifically, Westerners reported higher "host knowledge" (Westerner, \bar{M} =25.56, \underline{SD} =5.43; Asian, \bar{M} =21.56, \underline{SD} =5.91; $p<.001$), "adaptive motivation" (Westerner, \bar{M} =36.00, \underline{SD} =5.15; Asian, \bar{M} =32.99, \underline{SD} =6.87; $p<.05$), "host interpersonal ties" (Westerner, \bar{M} =1.75, \underline{SD} =3.67; Asian, \bar{M} =-.33, \underline{SD} =2.21; $p<.001$), "host interpersonal contact" (Westerner, \bar{M} =37.18, \underline{SD} =11.28; Asian, \bar{M} =27.06, \underline{SD} =8.54; $p<.001$), "satisfaction" (Westerner, \bar{M} =31.61, \underline{SD} =7.72; Asian, \bar{M} =26.32, \underline{SD} =5.97; $p<.001$), and "alienation" (Westerner, \bar{M} =21.57, \underline{SD} =9.83; Asian, \bar{M} =34.06, \underline{SD} =10.18; $p<.001$).

With respect to relationships between length of residence and research variables, length of residence was significantly correlated to: (a) "Japanese language ability" (\underline{r} =.51, $p<.001$); (b) "host knowledge" (\underline{r} =.37,

$p < .001$); (c) "self-assessed behavioral competence" ($r = .23$, $p < .01$); and (d) "host interpersonal contact" ($r = .19$, $p < .05$). The rest of the research variables did not show significant correlation with length of residence. This does not mean, however, that there was no relationship between length of residence and those variables. Rather, nonsignificant correlation merely suggested non-linearity of the effect on the variables.¹ Since ethnicity effects were salient, cross-sectional analyses by ethnicity (Asian-Westerner) must be explored to further examine effects of length of residence on research variables. Specifically, two-way ANOVAs ("ethnicity" by "length of residence") were conducted. For the purpose of analyses, information on length of residence, originally measured by an actual residence period (in months), was categorized into four time periods: 1="Less than 1 year"; 2="1-2 years"; 3="2-3 years"; and, 4="3+ years."² It should be noted that the Westerners who stayed 2-3 years numbered just two. Thus, the result of that particular group should be interpreted as a preliminary exploration.

¹ Correlation test only detects "linear" relationship between two variables. Non-linear relationship is, however, also considered as "relationship," such as "U-curve" and "inverted U-curve."

² Both original and categorized measurements of length of residence were used for the following analyses. The categorized measurement was developed in order to visualize the relationship between length of residence and research variables, such as language ability, satisfaction, perceived attitudes, and images.

Host Communication Competence

Language ability and host knowledge showed a similar pattern. Figures 5.1-5.2 present the pattern of language competence and host knowledge development of each ethnic group over time. Both groups steadily enhanced their competence as they stayed longer. Length of residence effects were significant in both language ability ($p < .001$) and host knowledge ($p < .001$). There was no statistical difference between Asian and Westerner respondents in language ability. Host knowledge, however, showed ethnic group difference; Westerners reported higher host knowledge ($p < .001$). There were no interaction effects in either language ability or host knowledge.

In contrast to "Japanese language ability" and "host knowledge," "adaptive motivation" showed that Westerners had a U-curve pattern in Figure 5.3. Since there were only two Westerners in the category of 2-3 years of residence, a scatter plot of "adaptive motivation" of the Westerner respondents and length of residence (in months) was also created (see Figure 5.4). This plot clearly showed that Westerners tended to have higher motivation and interest in the beginning, drop after a while, and finally recover gradually. Asians, on the other hand, did not have drastic changes in adaptive motivation over time.

Figure 5.1

Cross-sectional Analysis of Language Ability

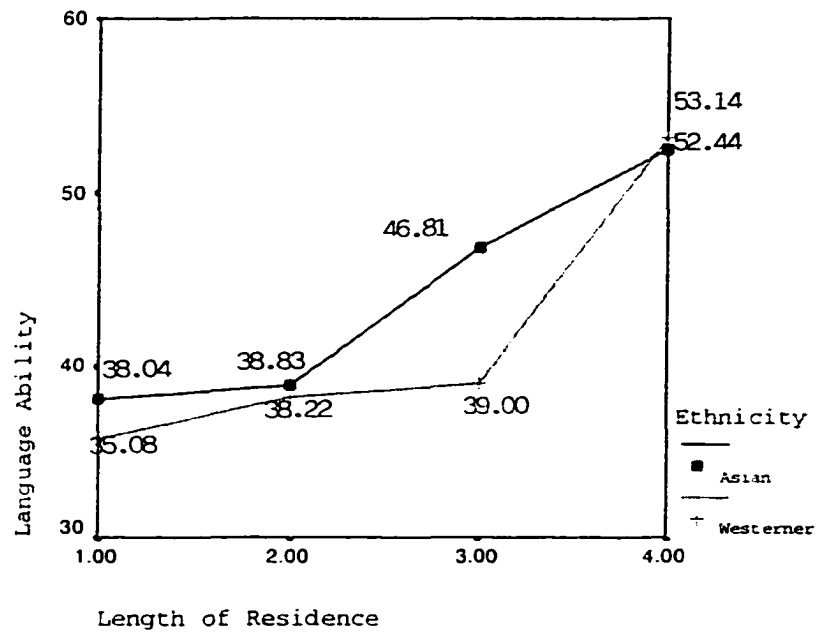


Figure 5.2

Cross-sectional Analysis of Host Knowledge

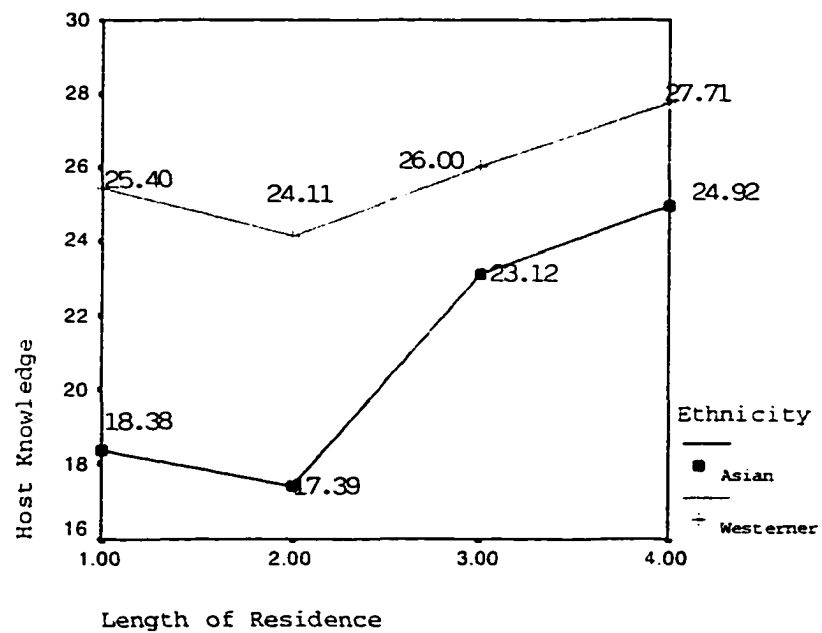


Figure 5.3

Cross-sectional Analysis of Adaptive Motivation

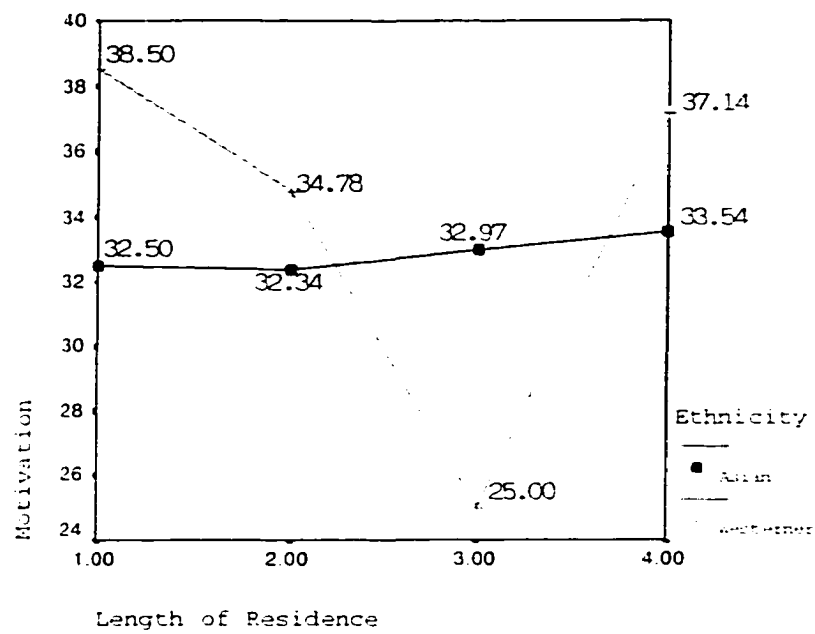


Figure 5.4

Plot of Adaptive Motivation of Western Respondents

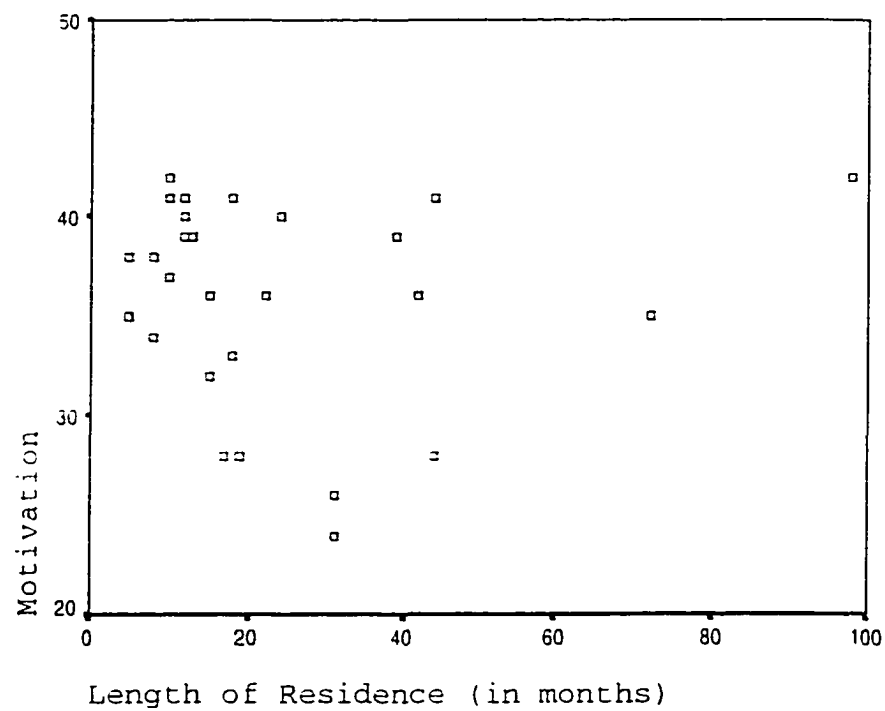


Figure 5.5 shows changes of self-assessed behavioral competence by Asian-Westerner respondents. There was length of residence effect ($p < .01$). There were no ethnic or interaction effects. As shown in Figure 5.5, while Asians clearly increased self-assessed behavioral competence levels, Westerners indicated a U-curve process.

Host Interpersonal Communication

Two-way ANOVAs indicated that there were ethnic group, length of residence, and interaction effects on host interpersonal contact ($p < .001$ for all effects) (see Figure 5.6 for visual presentation of the pattern). Westerners tended to have more host interpersonal contact. Asian respondents showed a gradual increase in contact over time, while Westerners did not necessarily indicate such a pattern. Instead, Westerners showed a U-shaped curve.

Host interpersonal ties (see Figure 5.7) also showed a similar pattern for Asians (a gradual increase in host interpersonal ties). Westerners indicated a U-shaped curve. There was an ethnic effect on host interpersonal ties ($p < .01$). Westerners tended to report larger ties with the host. This result was consistent with the pattern of host interpersonal contact. There were no length of residence and interaction effects.

Figure 5.5

Cross-sectional Analysis of Self-Assessed Behavioral Competence

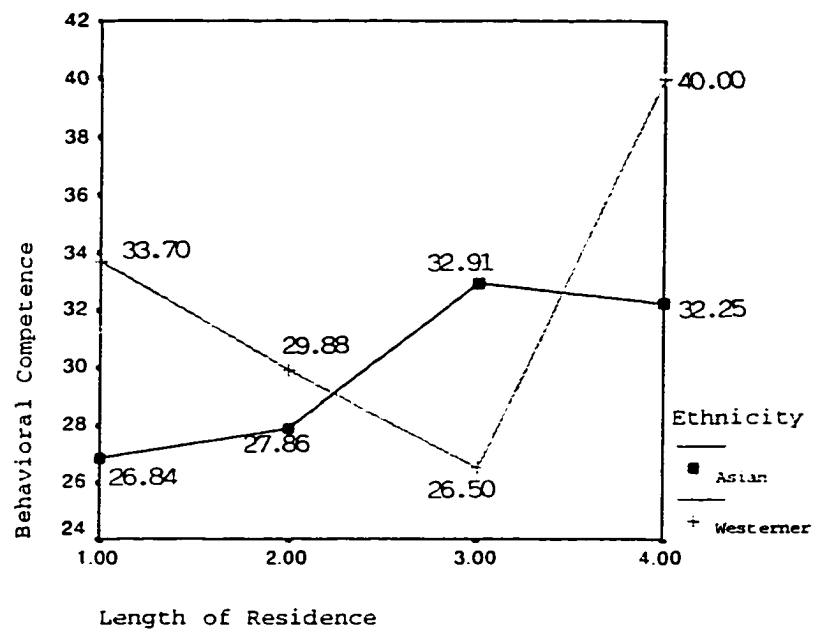


Figure 5.6

Cross-sectional Analysis of Host Interpersonal Contact

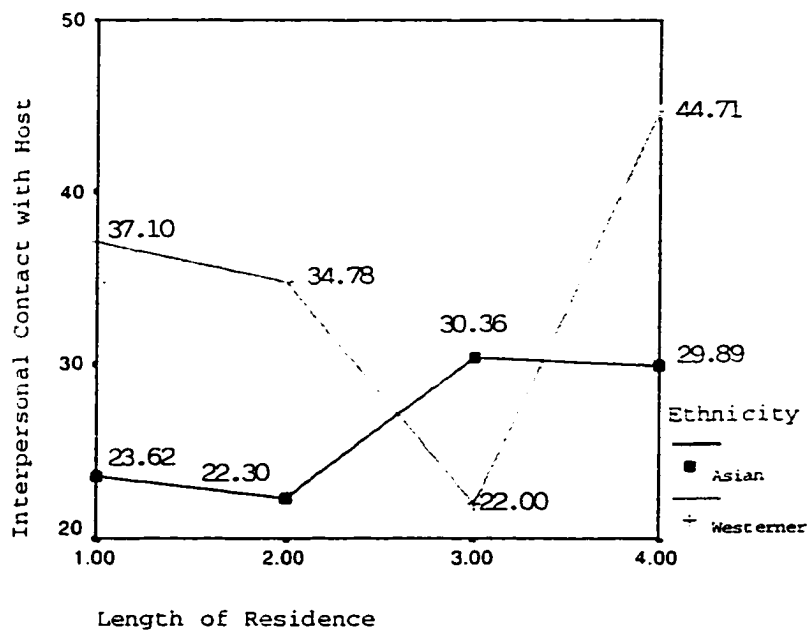
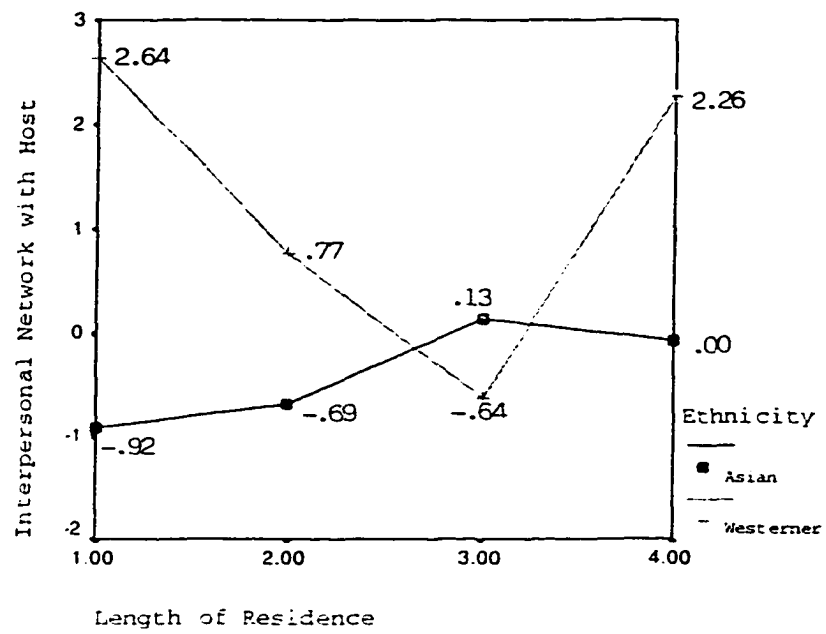


Figure 5.7

Cross-sectional Analysis of Host Interpersonal Ties



Psychological Health

Both of two psychological health scales showed a very similar pattern in the cross-sectional analysis. Two way ANOVA for satisfaction indicated that there were significant ethnic, length of residence, and interaction effects ($p < .05$, $p < .001$, and $p < .01$, respectively). In terms of ethnic effect, Westerners reported higher satisfaction than did Asians. The length of residence effect showed different patterns for Asian and Westerner respondents. Obviously, Asians did not have any psychological health changes over time. Satisfaction for Westerners, on the other hand, tended to vary across time. They had higher satisfaction level initially, but gradually decreased, and then recovered (a U-curve) (see Figure 5.8).

Alienation showed a similar pattern to "satisfaction" (see Figure 5.9). There were both ethnic and length of residence effects on alienation ($p < .001$ and $p < .05$, respectively), but no interaction effect, although the figure somewhat suggests the interaction effect. As was the case with "satisfaction," Asians did not show any changes over time in the level of alienation. Westerners had better psychological health (low alienation) initially, but the alienation level went up, and then dropped (i.e., an inverted U-curve).

Figure 5.8

Cross-sectional Analysis of Satisfaction

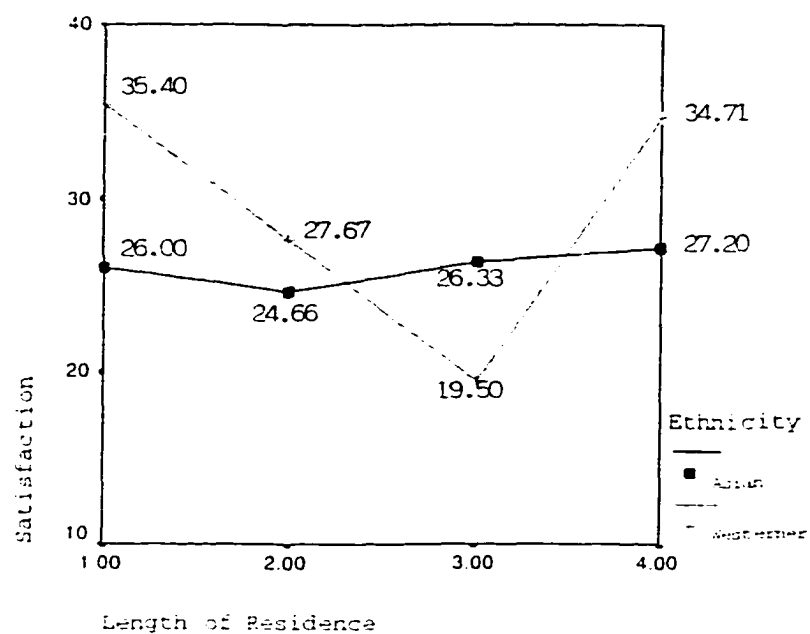
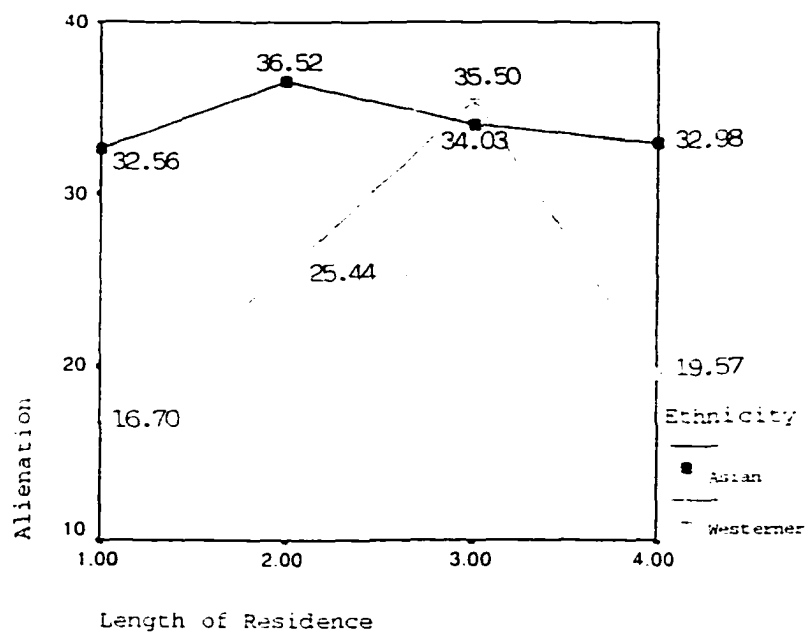


Figure 5.9

Cross-sectional Analysis of Alienation



Age and Major

Other than ethnicity and the length of residence, only age and major of the respondents showed significant correlation with some of the research variables. The results indicated that the older students were less motivated in learning Japanese and making friends with Japanese people ($r = -.15$, $p = .057$) and more alienated ($r = .18$, $p < .05$). The respondents' majors showed rather interesting results. The majors were significantly related to host communication competence and host interpersonal contact, but not associated to psychological health (see Table 5.1). Those who majored in humanistic and social sciences showed higher Japanese language ability ($r = -.33$, $p < .001$), host knowledge ($r = -.17$, $p = .058$), adaptive motivation ($r = -.18$, $p < .05$) and self-assessed behavioral competence ($r = -.15$, $p = .062$). The major was also significantly related to host interpersonal contact ($r = -.16$, $p < .05$), indicating that life and physical science majors had less interpersonal communication with the host people.

Structural Relationships among Research Variables

Simple Correlation Analysis

Table 5.2 is a zero-order correlation matrix for the research variables. The correlation matrix indicates that research variables are correlated in predicted directions

with statistical significance. Specifically, the zero-order correlations showed that all host communication competence scales were correlated to each other. Specifically, "language ability" was significantly correlated to "host knowledge" ($r=.54$; $p<.001$), "adaptive motivation" ($r=.32$; $p<.001$), and "self-assessed behavioral competence" ($r=.60$; $p<.001$). "Host knowledge" was significantly correlated to "adaptive motivation" ($r=.23$; $p<.01$) and "self-assessed behavioral competence" ($r=.50$; $p<.001$). Finally, "adaptive motivation" was significantly correlated to "self-assessed behavioral competence" ($r=.31$; $p<.001$).

Furthermore and more importantly, the three theoretical constructs (i.e., host communication competence, host interpersonal communication, and psychological health) were positively and significantly correlated to each other. Specifically, "host communication competence" variables were correlated to: "host interpersonal communication" variables (Pearson's r ranged from .04 to .53; all but relationship between "language ability" and "host interpersonal ties" were significant); and "psychological health" variables (Pearson's r in absolute values ranged from .19 to .43; all correlations were significant). "Host interpersonal

communication" variables were also significantly correlated to "psychological health" variables (Pearson's r in absolute values ranged from .34 to .52).

Generally speaking, expected relationships were observed among the three major dimensions of the present study: (a) "host communication competence" scales were related to "host interpersonal communication" and "psychological health" and (b) "host interpersonal communication" was associated with "psychological health." This suggests support for Kim's structural model:

The three dimensions ("host communication competence," "host interpersonal communication," and "psychological health") are interactively and reciprocally operative in the process of cross-cultural adaptation.

More specifically, increased host competence facilitates communication with the host. This further enhances levels of psychological health. Increased psychological health, in turn, facilitates communication with the host, and the enhanced communication contributes to the increase in host competence.

Table 5.2

Simple Correlation Matrix of Research Variables

	Host Communication Competence				Host Interpersonal Communication		Psychological Health	
	Language Ability	Host Knowledge	Adaptive Motivation	Behavioral Competence	Host Int. Contact	Host Int. Ties	Satisfaction	Alienation
Language Ability	1.00	.54***	.32***	.60***	.38***	.04	.26**	-.19*
Host Knowledge		1.00	.23**	.50***	.51***	.24**	.33***	-.24**
Adaptive Motivation			1.00	.31***	.48***	.23**	.41***	-.40***
Behavioral Competence				1.00	.53***	.29***	.43***	-.41***
Host Int. With Host					1.00	.50***	.52***	-.45***
Host Int. Ties						1.00	.36***	-.34***
Satisfaction							1.00	-.60***
Alienation								1.00

Note *. Correlation is significant at the .05 level.

**. Correlation is significant at the .01 level.

***. Correlation is significant at the .001 level.

Partial Correlation Analyses

While the zero-order correlations observed in the study suggest support for the theoretical prediction, the zero-order correlations did not directly demonstrate the above-mentioned interactive and reciprocal nature of the relationships. Further validation of these relationships was sought through a partial correlation analysis. The length of residence in Japan and ethnicity (Asian-Westerner) showed significant correlation with the three dimensions of the theory. These two were in fact major confounding variables in the present study. These two effects were, therefore, controlled for statistically. The analyses of partial correlation allowed interpretation of relationships among the three major dimensions as if there were no ethnicity and length of residence effects. Table 5.3 presents a second-order partial correlation matrix of the three theoretical dimensions.

Table 5.3

Partial Correlation Matrix of Research Variables, Controlling for Ethnicity and the Length of Residence Effects

	Host Communication Competence				Host Interpersonal Communication		Psychological Health	
	Language Ability	Host Knowledge	Adaptive Motivation	Behavioral Competence	Host Int. Contact	Host Int. Ties	Satisfaction	Alienation
Language Ability	1.00	.49***	.39***	.60***	.39***	.05	.30**	-.27**
Host Knowledge		1.00	.21**	.43***	.40***	.16*	.26***	-.12
Adaptive Motivation			1.00	.29***	.47***	.19*	.38***	-.36***
Behavioral Competence				1.00	.48***	.25**	.40***	-.38***
Host Int. Contact					1.00	.43***	.46***	-.33***
Host Int. Ties						1.00	.29***	-.24**
Satisfaction							1.00	-.54***
Alienation								1.00

Note *. Correlation is significant at the .05 level.

**. Correlation is significant at the .01 level.

***. Correlation is significant at the .001 level.

As Table 5.3 shows, the relationships among the three theoretical dimensions (i.e., "host communication competence," "host interpersonal communication," and "psychological health") were still prevalent. All but the two relationships ("language ability" and "host interpersonal ties," $r=.05$, $p=ns$; and "host knowledge" and "alienation," $r=-.12$, $p=ns$) showed significant correlation in predicted directions (Pearson's r in absolute values ranged from .16 to .49). This suggests that cross-cultural adaptation process was explained and understood by the three theoretical dimensions—"host communication competence," "host interpersonal communication," and "psychological health." The length of residence was related to psychological health because people tended to engage more in communication systems of the host as they stay longer. If people stay longer in the host country, but do not engage more in the host communication system, they are unlikely to be psychologically adapted. By the same token, ethnic similarity/dissimilarity influences cross-cultural adaptation, but it is participation in communication with the host nationals that helps one to psychologically adapt oneself to the host.

Structural Equation Modeling

Both zero-order and second-order correlation analyses showed rather supportive evidence of Kim's theory of cross-cultural adaptation. To explore the model comprehensively, a structural equation model was developed (see Figure 2.4). The model is consistent with the interactive and reciprocal relationships identified by the theory. It emphasizes a multiple indicator approach. The analysis was employed to extract information about Kim's theoretical relationships with available but limited statistical methods and data.

The partial correlation matrix (in fact, covariance matrix), instead of zero-order covariance matrix, was analyzed with SAS CALIS procedures, controlling for length of residence and ethnicity (Asian-Western) effects. "Language Ability," "Host Interpersonal Ties," and "Satisfaction" were fixed at one. The criteria used to evaluate "fit" were the same as the previous confirmatory factor model in reliability assessments (see Chapter IV: DESCRIPTIVE ANALYSIS AND RELIABILITY ASSESSMENT).

The result of the confirmatory factor analytic model is presented below with the values of parameters estimated (Figure 5.10, Table 5.4). The confirmatory factor analytic model showed rather good fit to the data. All of the parameters were strong (.48 to .94) and statistically

significant. Correlations among constructs were strong (.57 to .63) and statistically significant. The GFI and the AGFI were .933 and .858, respectively. The value of χ^2/df was 2.17 ($\chi^2=36.90$; $df=17$). Bentler's Comparative Fit Index was .924 while Bentler and Bonett's Non-normed Index was .875. The distribution of the residuals indicated near symmetry. The values ranged from -3.25 to 2.75.

The good fit of the models suggests interactive and reciprocal relationships among host communication competence, host interpersonal communication, and psychological health in the process of cross-cultural adaptation.

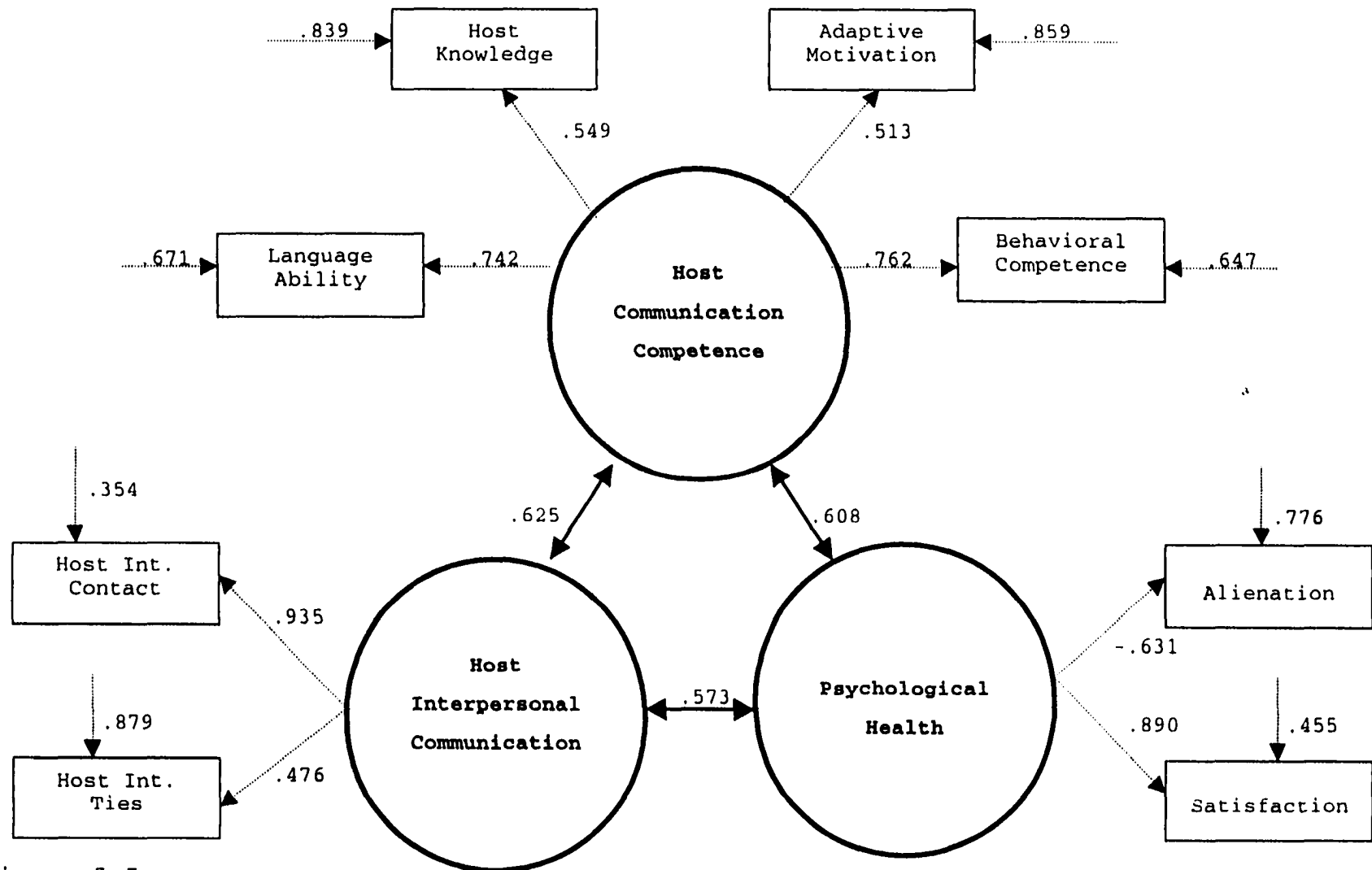


Figure 5.5
Result of Confirmatory Factor Analytic Model

Table 5.4

Error, Total Variance, and R-Squared for Confirmatory
Factor Analytic Model

	Error Variance	Total Variance	R-Squared
Language Ability	55.13	122.61	.55
Host Knowledge	19.58	27.85	.30
Adaptive Motivation	27.06	36.72	.26
Behavioral competence	26.70	63.75	.58
Host Int. Contact	9.12	72.84	.67
Host Int. Ties	6.06	7.34	.23
Satisfaction	9.30	44.87	.79
Alienation	65.50	108.75	.40

CHAPTER VI

PERCEPTIONS OF THE HOST ENVIRONMENT

This chapter reports findings of various aspects of images and attitudes of Japanese people as perceived by international students in Japan. The first section concerns perceived Japanese attitudes toward the respondents in particular and toward foreigners (GAIJIN) in general. The next section deals with images of Japanese people reported by the respondents. The third section describes results of correlation analyses among host perception measures. Finally, Asian-Westerner differences in host perception are reported.

When exploring attitude and image scales, researchers should pay attention to the fact that there are two types of responses to attitude and image scales. The first type is the response that is commonly held across respondents, while the second type is the response that varies across respondents, supposedly as a function of other factors (such as background and research variables). The former shows "stereotypical" value to the host environment. The latter, on the other hand, indicates affective responses to the host environment, which Kim (1988, in press)

theoretically treats as "affective orientation," or as an "affective dimension" of host communication competence.

Previous studies have tended to treat both types of responses as the same. It is, however, important, both theoretically and methodologically, to distinguish between them. As a basis for investigating the two kinds of responses to image and perceived attitude measures, simple mean (and standard deviation) scores could mislead researchers. A simple visualization should help identify the two different kinds of responses on attitude and image scales.

The first type shows concentration around a certain value in a bar chart, indicating that perceived attitudes and images are rather fixed across respondents. This type does not offer much information as a variable, but suggests "true" and "real" values of a phenomenon. In the present study, this type tells what international students commonly hold as attitudes and images of Japanese people.

The second type, on the other hand, shows a variability of values, suggesting that perceptions are dependent upon individual respondents. This type provides more information when these perceived attitudes and images are associated with other variables. In the present study, information about perceived Japanese attitudes clarifies

which sojourners (in characteristics) tend to have positive perceptions of the host.

Perceived Japanese Attitudes

Two sets of questions were asked concerning perceptions of attitudes of Japanese people: (a) "perceived Japanese attitude toward self" (questions were asked as "attitudes toward you") and (b) "perceived Japanese attitude toward foreigners (or GAIJIN) in general (questions were asked as "attitudes toward foreigners (GAIJIN) in general"). As explained in Chapter III, 10 items were explored to assess perceptions of the Japanese attitudes toward respondents themselves or toward foreigners in general.

Perceived Japanese Attitude toward Self

There was a tendency for many respondents to answer "4" or "Neither of them" in attitude items (the number varied in each item; approximately $n=60$ or 37% of the respondents chose "4"). Some respondents felt that a statement about an attitude could not be generalized to all Japanese people. A respondent specifically stated the following at the end of the questionnaire, a section

provided for "free and frank opinion," referring to the questions of images:¹

Too general. I always ask "WHICH JAPANESE?" I have had closer relationships with some Japanese colleagues than with some colleagues in my own country but likewise I have failed to make any relationship with others. Also depends on area—I have had very different experiences in different places.

Another student stated:

It is very hard to make generalizations like "The Japanese." I met so many different individuals here. I cannot believe in such a stereotype.

Despite such problems, there were still interesting results in regard to perceived Japanese attitudes toward the respondents. Below is a table of means and standard deviations of the ten items (Table 6.1).

¹ In this statement, the respondent referred more to the questions of images than to the attitude questions. Most people referred to the questions of images, in part because the "free opinion" section was placed just below the image questions in the very last page. The opinions mentioned in the section, however, seem to apply to "attitudes questions," as well.

Table 6.1

Means and Standard Deviations of "Perceived Japanese
Attitude toward Self" Items (N=171)

Items	Mean	<u>SD</u>
1 Japanese people accept me into their society.	3.57	1.45
2 Japanese people associate with me in order to impress others.*	4.80	1.65
3 Japanese people desire only superficial relationship with me.*	3.88	1.68
4 Japanese people discriminate against me.*	4.89	1.75
5 Japanese people have a positive attitude toward me.	4.51	1.47
6 Japanese people would dislike me if I adopted too much of Japanese ways.*	4.59	1.67
7 Japanese people have curiosity toward me but no intent to become my friends.*	4.17	1.74
8 Japanese people see me and my country favorably.	4.30	1.47
9 Japanese people are genuinely interested in associating with me.	4.27	1.36
10 Japanese people think that I should adopt their life style.*	3.86	1.48

Note. *. indicates scales were reversed.

Because of high "4" or "neither" values, most of the mean scores fell into the 4.0's, which makes a clear interpretation difficult. The distribution pattern of each item provided more information than mean and standard deviation scores. As mentioned, the items could be divided into the two types: (a) asymmetric distributions with scores concentrated in certain values (most of the case in "1" or "7") and (b) almost symmetric distributions with half-and-half split in values of 1-2-3 and 5-6-7 (and with high "4" or "neither").

The following items showed asymmetric distribution (i.e., perceptions were fixed):

- (a) "associate with me in order to impress with others*" ($\underline{M}=4.80$, $\underline{SD}=1.65$);
- (b) "discriminate against me*" ($\underline{M}=4.89$, $\underline{SD}=1.75$);
- (c) "positive attitude toward me" ($\underline{M}=4.51$, $\underline{SD}=1.47$);
- (d) "dislike me if I adopted too much of Japanese ways*" ($\underline{M}=4.59$, $\underline{SD}=1.67$);
- (e) and "see me and my country favorably" ($\underline{M}=4.30$, $\underline{SD}=1.47$).

All items were positively skewed (when items were reversed for negatively worded items). These results suggested that the international students tended to agree that the host nationals view and treat them favorably and

positively. A frequency distribution of item #5 ("Japanese people have a positive attitude toward me") is shown in Figure 6.1. Responses concentrated on positive numbers (i.e., "5," "6," and "7") with high neutral frequency. This indicates respondents tended to agree on the perception that Japanese people have positive attitude toward them. The other items mentioned above also tended to show this pattern (i.e., fixed responses).

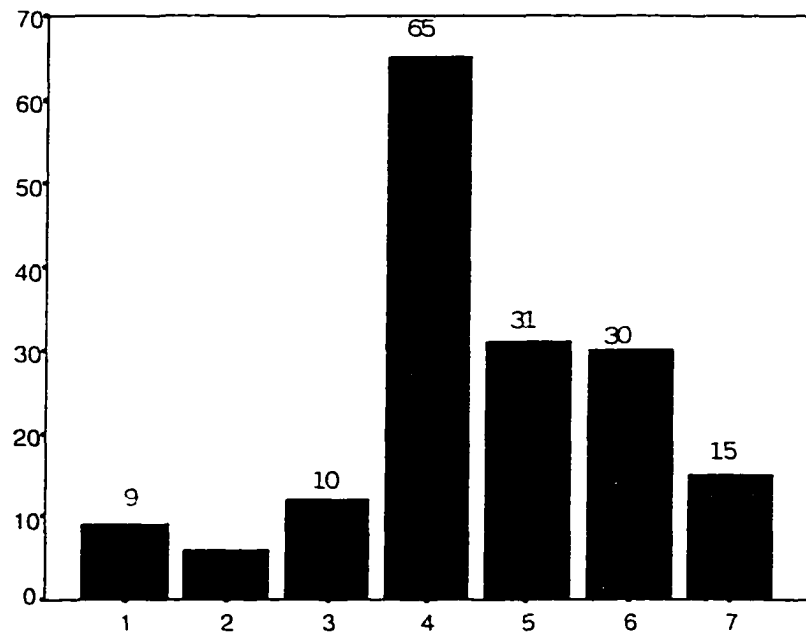
The rest of the items tended to vary in responses.

The items included:

- (a) "accept me into their society" ($\underline{M}=3.57$, $\underline{SD}=1.45$);
- (b) "desire only superficial relationship*" ($\underline{M}=3.88$, $\underline{SD}=1.68$);
- (c) "have curiosity but no intent to become my friends*" ($\underline{M}=4.17$, $\underline{SD}=1.74$);
- (d) "genuinely interested in associating with me" ($\underline{M}=4.27$, $\underline{SD}=1.36$); and,
- (e) "think I should adopt their life style*" ($\underline{M}=3.86$, $\underline{SD}=1.48$).

Figure 6.1

Frequency Distribution of "Perceived Japanese Attitude
toward Self Item #5 ("Japanese people have positive
attitude toward me")



Factor Analysis. The ten "perceived Japanese attitude toward self" items were submitted to principal component analysis with promax rotation to examine dimensionality of the items. The promax rotation was used because it is known to provide a clearer and better solution and to be the best among the currently available rotation methods (Gorsuch, 1983; Toyoda, Maeda, & Yanai, 1992). The promax rotation finds an oblique solution, which is a more realistic approach when it comes to human and social phenomena where various factors are considered to be interrelated. Furthermore, the rotation method provides an orthogonal solution (i.e., varimax solution) when one is more appropriate. The number of factors was determined with eigenvalue-greater-than-equal one criterion, as well as considerations of scree plot, cleanness of solution, and interpretability.

The results suggested that all items but item #10 ("Japanese people think that I should adopt their life style") were represented by one factor (i.e., unidimensional) (Table 6.2). Internal consistency was computed among the nine items. The reliability coefficient among the nine items was $\alpha = .83$. They were, thus, linearly combined. The scale was created for respondents' "global evaluation" as to perceived Japanese attitude toward them.

Table 6.2

Factor Analysis of "Perceived Japanese Attitude toward
Self" Items

	FACTOR1
'interested in associating' #9	77 *
'no intent to be friends' ** #7	73 *
'superficial relationship' ** #3	73 *
'discriminate against me' ** #4	71 *
'accept me into their society' #1	63 *
'positive attitude toward me' #5	63 *
'dislike if I adopted too much of Japanese ways' ** #6	56 *
'see me and my country favorably' #8	54 *
'associate with me in order to impress others' ** #2	49 *
'Japanese people think I should adopt their life styles' ** #10	-7

Note. The scores are multiplied by 100.

The values greater than .40 (in originals) are indicated by an '**'.

The items with '***' indicate the items were reversed.

Perceived Japanese Attitudes toward Foreigners (GAIJIN)

The other attitude items were asked to assess perceptions of the respondents in regard to Japanese attitude toward foreigners (GAIJIN) in general. The items consisted of the same contents except "attitudes toward foreigners" instead of "toward themselves (the respondents)."

The mean and standard deviation scores of each item are shown below in Table 6.3. There were three interesting results as to these items:

- (a) The mean scores of all of the items were, by and large, lower than those of the previous attitude items (i.e., perceived Japanese attitude toward self).
- (b) There were a few items (Items #4 "Japanese people discriminate against certain groups of foreign nationals more than other groups" and #8 "Japanese favor certain groups of foreign nationals") with low neutral values, unlike "perceived Japanese attitude toward self" items.
- (c) There were three obviously negatively rated items (Items #8 "Japanese favor certain groups of foreign nationals," #4 "Japanese people discriminate against certain groups of foreign nationals more than other groups," & #1 "Japanese people accept foreign nationals into their society"). All of the items asked whether Japanese people treat foreigners equally regardless of their nationalities. That is, Japanese people treat foreigners differently based on their nationalities.

Table 6.3

Means and Standard Deviations of "Perceived Japanese
Attitude toward Foreigners" Items (N=171)

Items	Mean	SD
1 Japanese people accept foreign nationals into their society.	3.10	1.59
2 Japanese people associate with foreign nationals in order to impress others.*	4.18	1.63
3 Japanese people desire only superficial relationship with international students.*	3.71	1.67
4 Japanese people discriminate against certain groups of foreign nationals more than other groups.*	2.69	1.90
5 Japanese people view my country positively.	4.14	1.61
6 Japanese people would dislike foreign nationals who have adopted too much of Japanese ways.*	3.77	1.67
7 Japanese people have curiosity toward foreign nationals but no intent to become friends.*	3.66	1.66
8 Japanese people favor certain groups of foreign nationals.*	2.20	1.53
9 Japanese people are genuinely interested in associating with international students.	3.90	1.35
10 Japanese people think that international students should adopt Japanese life style.*	3.91	1.48

Note. *. indicates scales were reversed.

As is obvious from the table, the results of these "perceived Japanese attitude toward foreigners" items showed more negative evaluations of the host nationals than "perceived Japanese attitude toward self" items. While the mean scores for all of "perceived Japanese attitude toward self" items were approximately 4.0, the mean scores for most of the "perceived Japanese attitude toward foreigners" items were below 4.0. This suggests that the respondents tended to perceive Japanese attitude toward them more favorably than they did Japanese attitude toward foreigners. In other words, they tended to feel that they themselves were accepted, not discriminated against, by Japanese people. On the other hand, respondents had negative evaluations on attitudes of the host toward foreigners in general.

The second and the third characteristics ("few neutral scores" and "obviously negatively rated items") demonstrated the above point more clearly. While there were high frequencies on "4" or "neither" for all of the items in the "perceived Japanese attitude toward self" items, there were several items with low "4" or "neither" in the "perceived Japanese attitude toward foreigners" items. This unique pattern coincided with the negatively evaluated items: "Japanese favor certain groups of foreign

nationals" ($\underline{M}=2.20$, $\underline{SD}=1.53$), "Japanese people discriminate against certain groups of foreign nationals more than other groups*" ($\underline{M}=2.69$, $\underline{SD}=1.90$), and "Japanese people accept foreign nationals into their society" ($\underline{M}=3.10$, $\underline{SD}=1.59$). These items also had highly negatively skewed distributions, indicating that the respondents, regardless of their attributes (e.g., sex, age, etc.), shared the perception toward the host. As is clear from the three items:

The respondents perceived that Japanese people have different attitudes (i.e., favor or discriminate) toward foreigners based on their nationalities.

Or alternatively, the dimension refers to what Kim (1988, in press) terms "host receptivity" toward strangers. Items #4 and #8 ("Japanese people discriminate against certain groups of foreign nationals more than other groups*" and "Japanese favor certain groups of foreign nationals") clearly showed this evaluation. Figure 6.2 shows the distribution of item #8.

The responses to item #1, "Japanese people accept foreigners into their society," showed that, despite high "4" or "neither" answers, most of the respondents viewed that "foreigners" or "GAIJIN" would not be accepted into Japanese society (see Figure 6.3 below).

Figure 6.2

Frequency Distribution of "Perceived Japanese Attitude
toward Foreigners" Item #8 ("Japanese people favor certain
groups of foreign nationals")

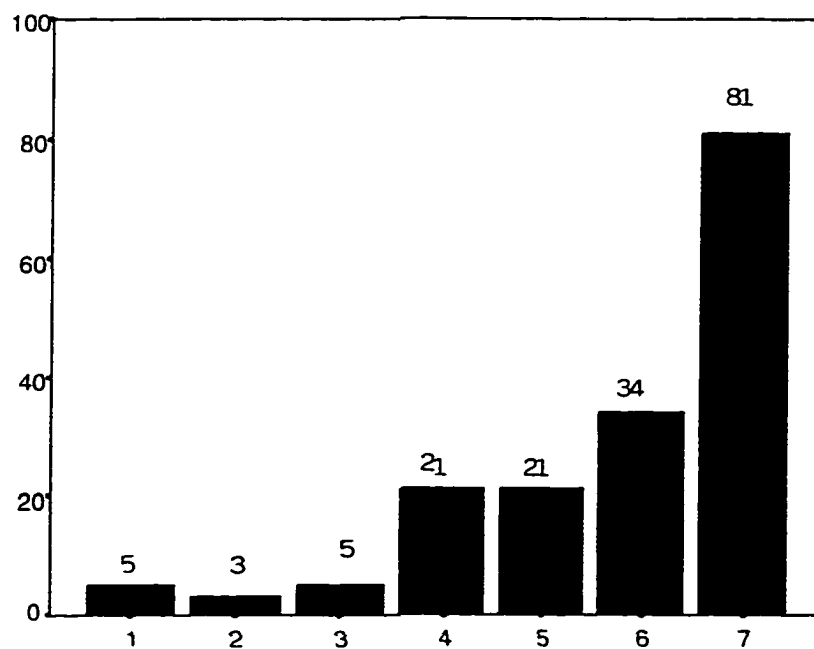
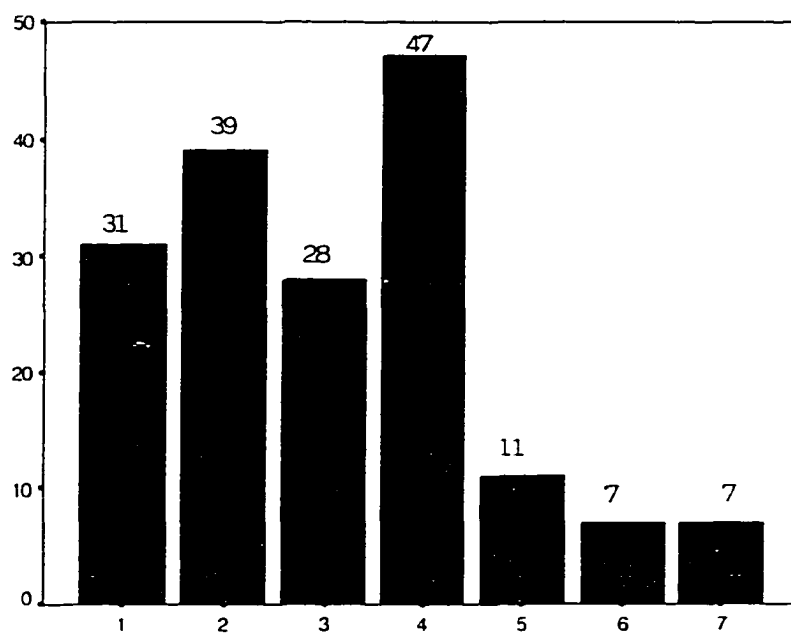


Figure 6.3

Frequency Distribution of Perceived Japanese Attitude
toward Foreigners Item #1 ("Japanese people accept foreign
nationals into their society")



Several respondents, most of whom were Asians, wrote in "Westerners (Americans)" or "Asians" next to the items, suggesting that they felt that Japanese people favor Westerners while discriminating against (or not treating nicely) Asians. This impression was also clearly identified through analyses of other items. As is often said, Japanese exhibit "double standards" in a manner clearly perceived by the international students in the present study.

Factor Analysis. These "perceived Japanese attitudes toward foreigners" items were submitted to principal component analysis with promax rotation to examine the dimensionality of the items and to develop a scale for future study. Just like the previous attitude items, the one factor solution seemed to be clean and interpretable.² The solution was almost identical with the previous attitude items—all items except #5 ("Japanese people view my country positively") and #10 ("Japanese people think that international students should adopt Japanese life style") loaded highly on the factor (see Table 6.4).

The reliability α was computed among the eight items. Cronbach's α is .78. The eight items were, thus, linearly

² Because of the one factor solution, no rotation device was necessary.

combined. The scale is created for "global evaluation" of
"perceived Japanese attitude toward foreigners" items.

Table 6.4

Factor Analysis of "Perceived Japanese Attitude toward
Foreigners" Items

	FACTOR 1
Japanese people:	
'have curiosity but no intent to be friends' ** #7	74 *
'desire only superficial relationship' ** #3	68 *
'discriminate against certain groups' ** #4	65 *
'accept foreign nationals into their society' #1	64 *
'favor certain groups of foreign nationals' ** #8	59 *
'associate with foreigners in order to impress others' ** #2	58 *
'interested in associating with foreigners' #9	55 *
'dislike foreigners who have adopted too much of Japanese ways' ** #6	54 *
'view my country positively' #5	36
'think that international students should adopt their life style' ** #10	10

Note. The loadings are multiplied by 100.

The values greater than .40 (in originals) are
indicated by '**'.

The items with '***' indicate the items were reversed.

Comparisons of Two "Perceived Japanese Attitude" Measures

As mentioned, the obvious difference between the two "perceived Japanese attitude" measures was that the "perceived Japanese attitude toward foreigners" items were more negatively evaluated than the "perceived Japanese attitude toward self" items. While the entire "perceived Japanese attitude toward self" items indicated almost neutral mean scores with high "4" or "neither" value (the mean scores ranged from 3.57 to 4.89), the "perceived Japanese attitude toward foreigners" items showed obviously negative mean scores (e.g., \bar{M} =2.20 for "Japanese people favor certain groups of foreign nationals;" \bar{M} = 2.69 for "Japanese people discriminate against certain groups of foreign nationals"). The correlated t-tests indicated that eight out of the ten pairs were significantly different at $p=.001$ (the exceptions were items #3s and #10s).

It is interesting to note the pairings that resulted in the highest mean differences. "Japanese people discriminate against certain groups of foreign nationals more than other groups" and "Japanese people discriminate against me" showed a difference of 2.18. "Japanese people favor certain groups of foreign nationals" and "Japanese people see me and my country favorably" differed by 1.52. While the international students did not feel discriminated

against personally, they perceived that Japanese people did discriminate against certain foreign nationals. About 70% of the respondents responded more negatively in the "perceived Japanese attitude toward foreigners" items. As Figure 6.4 clearly suggests, the respondents (19.3%) did not feel discriminated against, but 69.6% viewed the host nationals as discriminating against certain groups of foreigners. Likewise, while the international students considered themselves and their home countries as positively viewed (42.8%), they almost all (79.6%) agreed that Japanese people favor certain foreigners (see Figure 6.5).

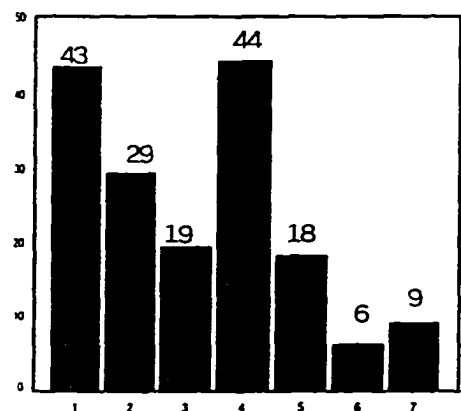
Although the pairing of "Japanese people accept foreign nationals into their society" ($\bar{M}=3.57$) and "Japanese people accept me into their society" ($\bar{M}=3.10$) did not show strong mean difference (.47)—partly due to high "4" or "neither" responses—the pair showed some difference in distribution shapes. Figure 6.6 shows the comparison.

Figure 6.4

Comparison of "Perceived Japanese Attitude" Items #4s

Figure 6.4.1

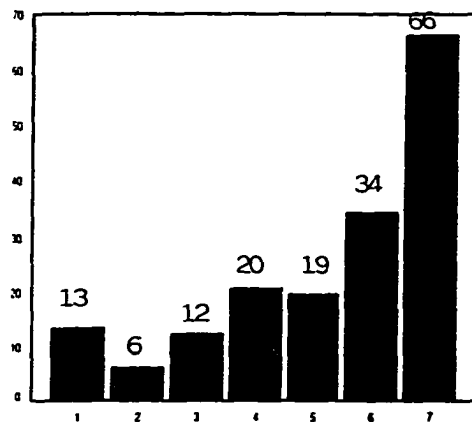
"Perceived Japanese Attitude toward Self" Item #4



Japanese people discriminate against me

Figure 6.4.2

"Perceived Japanese Attitude toward Foreigners" Item #4



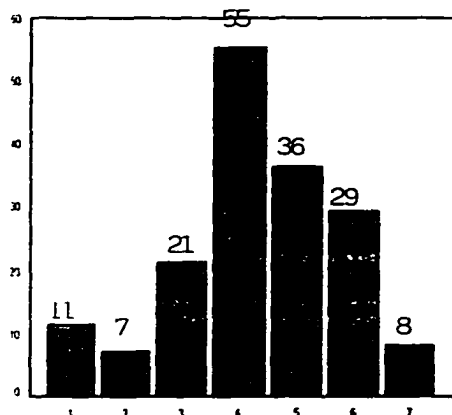
Japanese people discriminate against certain groups of foreign nationals more than other groups

Figure 6.5

Comparison of "Perceived Japanese Attitude" Items #8s

Figure 6.5.1

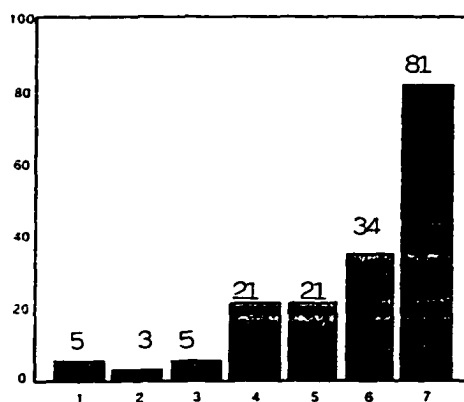
"Perceived Japanese Attitude Toward Self" Item #8



Japanese people see me and my country favorably

Figure 6.5.2

"Perceived Japanese Attitude toward Foreigners" Item #8



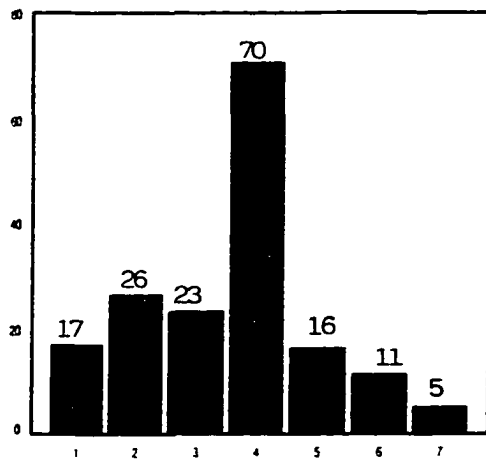
Japanese people favor certain groups of foreign nationals

Figure 6.6

Comparison of "Perceived Japanese Attitude" Items #1s

Figure 6.6.1

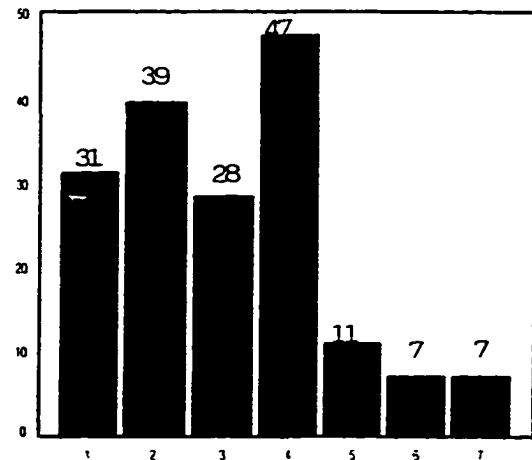
"Perceived Japanese Attitude
toward Self" Item #1



Japanese people accept me into
their society

Figure 6.6.2

"Perceived Japanese Attitude
toward Foreigners" Item #1



Japanese people accept foreign
nationals into their society

Another interesting aspect of the comparison is that "perceived Japanese attitude toward self" items tended to vary more in responses, suggesting that responses to the items were reflecting "affective orientation," as well as perceptions of the host per se. The "perceived Japanese attitude toward foreigners" items were, on the other hand, more objective reactions to the host based on their observations, reflecting "true," "real," "stereotypical," and "generalized" aspects of the host. This will be discussed in more detail later.

Before closing this section, it should be noted, however, that the two pairs showing the largest mean difference were neither comparable nor compatible in a strict sense. Still, a clear pattern was observed across the other pairs (particularly #1) that the host accepts the respondents themselves but not foreigners in general. Specifically, Asians tended to feel themselves favored. They also tended to feel, on the other hand, that Japanese people favored Westerners and discriminated against Asians.

Images of Japanese People

Fourteen semantic differential scales were used to assess images of Japanese people as perceived by the international students. While certain images were relatively fixed, implying they had "true" and

"stereotypical" values to reality, others tended to vary in accordance with other characteristics. Since the items were drawn from Iwao & Hagiwara's (1987) study, reference will be made to their study as well.

Univariate Analyses

The fourteen items were first analyzed univariately. Table 6.5 shows the mean and standard deviation scores of each item (see Table 6.5). The table also includes mean values from Iwao and Hagiwara's two studies.

The international students felt that Japanese people possessed the qualities of "diligence" ($\underline{M}=5.66$) and "competitiveness" ($\underline{M}=5.26$), while they also perceived the host nationals as "collectivistic" ($\underline{M}=2.46$), "sexually unequal" ($\underline{M}=2.53$), and "prejudiced" ($\underline{M}=2.40$). International students, regardless of background or psychological health, commonly held these beliefs. The items, "honest" ($\underline{M}=4.95$), "kind" ($\underline{M}=4.72$), "conservative" ($\underline{M}=3.24$), and "status-oriented" ($\underline{M}=3.11$), were also images of Japanese people that were stable across the respondents.

The rest of the images ("playful-studious" ($\underline{M}=4.02$, $\underline{SD}=1.61$), "irresponsible-responsible" ($\underline{M}=4.69$, $\underline{SD}=1.90$), "cold-warm" ($\underline{M}=3.39$, $\underline{SD}=1.62$), "unfriendly-friendly" ($\underline{M}=4.08$, $\underline{SD}=1.64$), and "unreliable-reliable" ($\underline{M}=4.48$, $\underline{SD}=1.59$)) tended to vary in evaluations. The variation was

systematically explainable with correlation analyses, which will be described later in this chapter.

Table 6.5

Means and Standard Deviations of 14 Image Items (N=171)

Adjectives*	Mean**			SD
	1997	1985	1975	1997
1 Dishonest-Honest	4.95	5.10	5.50	1.52
2 Noncompetitive-competitive	5.26	5.90	5.90	1.54
3 Playful-Studious	4.02	4.80	4.50	1.61
4 Irresponsible-Responsible	4.69	5.30	5.20	1.90
5 Cold-Warm	3.39	3.80	4.00	1.62
6 Prejudiced-Unprejudiced	2.40	2.60	2.70	1.43
7 Lazy-Diligent	5.66	6.00	6.00	1.31
8 Unkind-Kind	4.72	5.20	5.30	1.53
9 Unfriendly-Friendly	4.08	3.70	4.00	1.64
10 Conservative-Progressive***	3.24	3.80	3.80	1.67
11 Unreliable-Reliable	4.48	4.90	4.90	1.59
12 Sexually unequal- Sexually equal	2.53	2.20	2.20	1.61
13 Status oriented- Ability oriented***	3.11	3.30	3.40	1.67
14 Collectivistic- Individualistic***	2.46	****	3.00	1.84

Note.

* Socially desirable adjectives (exceptions below) are placed in right sides. The mean scores were computed based on socially desirable adjectives being "7."

** Mean and SD scores for 1997 are ones obtained in the present study; those for 1985 and 1975 are created from Iwao & Hagiwara's (1988) study (p. 27 & p. 70). SD scores in Iwao & Hagiwara's study were not available. The mean scores were inferred from the graphs they provided (i.e., not completely accurate).

*** These items ambiguous in evaluating either "positive" or "negative."

**** Not available. Iwao and Hagiwara did not ask this pair of adjectives in the 1985 study.

Comparisons with the Iwao & Hagiwara's Study. More than a decade has passed since Iwao and Hagiwara's last study in 1985 (summarized in 1988), and thus it is also important to examine how the mean scores changed in 10 years. This analysis would provide insights into how the Japanese host environment has changed. It should be noted, however, that the present study differs from Iwao and Hagiwara's study in several ways: (a) sample size of 1300 as opposed to 171 in the present study; (b) the sampling method was more systematic and covered more geographical areas than the present study; (c) five languages in the present study vs. two languages in Iwao and Hagiwara's questionnaire; and, (d) the number and quality of international students in Japan.³ Thus, the comparisons made below are simply for an exploratory purpose to obtain some insights.

Iwao and Hagiwara's study showed differences in the mean values as to images of Japanese people between the 1975 and 1985 studies. They found that the images, 'warm,' 'friendly,' and 'honest,' became worse in the 1985 study

³ The number has been increased dramatically (real statistics; see Chapter I), and thus the quality of international students have been also changed. Specifically, from only cultural elites to both cultural elites and non-cultural elites. I borrowed the term, 'cultural elites,' from Yoshino (1992, 1997).

than in the 1975 study. The image, 'studious,' was, on the other hand, higher in the 1985 study.

Since Iwao and Hagiwara did not provide precise statistical data as to the images, precise and statistical analyses will not be made in the following.⁴ Table 6.5 contains all of the mean scores, including the present study and Iwao and Hagiwara's studies.

In general, consistent with Iwao and Hagiwara's study, the respondents in the present study evaluated 'diligence' (i.e., diligent, studious, and competitive) of Japanese people as positive, while 'modernity' (i.e., sexually equal, progressive, and ability oriented) of the host was valued negatively. However, unlike their study, the 'reliability' of the Japanese was not highly evaluated. Furthermore, the international students in the present study, by and large, perceived the host more negatively (i.e., lower means). Specifically, the items in the three dimensions out of the four Iwao and Hagiwara identified showed lower mean scores: 'diligence;' 'reliability;' and 'sociability.' The following items indicated relatively high drops in mean scores: 'responsible (\underline{M} =4.69),' 'reliable (\underline{M} =4.48),' 'studious (\underline{M} =4.02),' 'competitiveness

⁴ Iwao and Hagiwara's statistical data could not be obtained by the time of writing due to unavailability of the Japanese journals. The statistical analyses, thus, will be made in a future study.

(M=5.26), 'diligence (M=5.66), 'warm (M=3.39) and 'kind (M=4.72). The items that did not show drops or changes were mostly those that had already showed low mean scores in Iwao and Hagiwara's study. Specifically, the 'modernity' aspect of the host people, including 'ability-oriented (M=3.11)' and 'sexually equal (M=2.53)' were low in evaluations. The item, 'unprejudiced (M=2.40), was also low in mean score and did not show any change from the previous study.

As mentioned, the results are not conclusive and they might have been derived from the accidental peculiarity of the samples. However, the findings suggest that the images of the host people had not improved at all for about 20 years. The images have become more negative. In particular, the previously highly and consistently rated 'diligence' aspects such as 'studious' and 'diligent' showed visible drops, even while remaining highly rated. More importantly, the lower scores in some of the 'sociability' and 'reliability' items such as 'kind,' 'warm,' 'responsible' and 'reliable' drew attention.

As Iwao and Hagiwara found, these items tended to vary depending on one's psychological health levels. In other words, intercultural experiences might have become even

tougher for international students, as far as the results from the present study are concerned.

Factor Analysis of Image Items

The fourteen image items were submitted to principal component analysis with promax rotation. The present study found four factors. The total variance explained by these four factors was 54.13%.⁵ Table 6.6 shows a rotated factor pattern (standard regression coefficients) and inter-factor correlations.

⁵ The three and the five factor solutions were also examined. Both solutions showed clean structures. The four-factor solution, however, provided a more interpretable structure.

Table 6.6

Factor Analysis of 14 Images Items

	Factor 1 (Sociability)	Factor 2 (Diligence)	Factor 3 (Modernity I)	Factor 4 (Modernity II)	Communal- ity Est.
Warm (#5)	74 *	-2	18	6	.646
Reliable (#11)	67 *	-10	-42 *	-4	.492
Kind (#8)	62 *	12	-11	46 *	.637
Friendly (#9)	60 *	-7	17	-38	.569
Unprejudiced (#6)	57 *	-11	38	-3	.577
Honest (#1)	57 *	36	-6	-2	.498
Competitive (#2)	-22	76 *	2	5	.575
Diligent (#7)	16	73 *	-14	-10	.630
Stodious (#3)	0	69 *	19	-7	.475
Progressive (#10)	1	-6	76 *	-4	.591
Ability-Oriented (#13)	-5	16	61 *	14	.398
Individualistic (#14)	-6	-2	4	73 *	.541
Sexually-equal (#12)	20	0	36	59 *	.556
Responsible (#4)	11	39	5	-50 *	.392

Note. Scores are multiplied by 100 and rounded.

Scores greater than .40 have been marked by an '*'.

Variance explained by each factor ignoring other factors

FACTOR1	FACTOR2	FACTOR3	FACTOR4
2.717326	1.980431	1.729728	1.543806

Inter-factor Correlations

	FACTOR1	FACTOR2	FACTOR3	FACTOR4
FACTOR1	100	14	22 *	1
FACTOR2	14	100	-12	8
FACTOR3	22 *	-12	100	5
FACTOR4	1	8	5	100

Note. Coefficients are multiplied by 100.

Statistical significance is marked with '*'.

The structure shows similarity to Iwao and Hagiwara's findings. In Iwao and Hagiwara's (1987) study, four factors emerged with principal component analysis with varimax rotation (i.e., "sociability," "diligence," "reliability," and "modernity"). Among the four factors, factor 1, "sociability," consisted of the images that tended to vary in evaluations among the respondents, while the others were those that showed stable evaluations: Japanese people as "diligent," "status-oriented," "conservative," "collectivistic," and "sexually-unequal."⁶

Correlation Analyses of Perceived Attitude and Images

This section explores the question of which characteristics tend to covary with respondents' perceptions of the host. As mentioned, some of image and attitude items tended to vary across the respondents: some

⁶ The result of the present study is, however, slightly different from Iwao and Hagiwara's study. The 'reliability dimension' such as 'responsible,' 'reliable,' and 'honest' is not a salient factor. Instead, the factor was combined with the 'sociability' factor (Factor 1 in the table), including 'warm,' 'friendly,' 'kind,' and 'unprejudiced.' In fact, the 'reliability' factor was somewhat an unstable factor that loaded highly on other factors in Iwao and Hagiwara's study as well, although they did not discuss this result. The 'modernity' dimension, such as 'progressive,' 'ability-oriented,' 'sexually equal,' and 'individualistic,' was divided into two factors in the present study (i.e., Factor 3 and Factor 4). The 'diligence' factor, such as 'diligent,' 'competitive,' and 'studious,' was a stable factor, as it was in Iwao and Hagiwara's study. The communality estimates were generally higher than Iwao and Hagiwara's, indicating that the four-factor model fit better the data in the present study. This is probably due to the better rotation method (i.e., promax, as

elicited positive perceptions, while other items tended to prompt negative perceptions. Correlation analyses were made between the three constructs pertaining to the host environment and Kim's three major constructs (i.e., host communication competence, host interpersonal communication, and psychological health).

Perceived Japanese Attitude toward Self

Even though mean scores of the items in this measurement fell into what was considered "neutral," with high distribution on "4" or "neither," the following items did show a variance:

Item #1- "accept me into their society;"

Item #2- "associate with me in order to impress others;"

Item #3- "desire only superficial relationship;"

Item #7- "have curiosity but no intent to become my friends;"

Item #8- "see me and my country favorably;"

Item #9- "genuinely interested in associating with me;"

Item #10- "Japanese people think I should adopt their life style."

In addition to these items, the "global evaluation" scale (i.e., the linearly combined nine items of perceived Japanese attitude toward self) was used to find a general

opposed to varimax) and the smaller number of the respondents in the

tendency of the relationships. The global scale shows significant correlation with all of Kim's theoretical dimensions in expected directions (Pearson's r ranged from .18 to .57). Each of the above-identified items also tends to show a similar pattern. The correlation is especially strong with psychological health scales ("satisfaction" and "alienation") (Pearson's r ranged from .25 to .47). Moderate correlation (Pearson's r ranged from .11 to .32) was observed with host interpersonal communication (i.e., host interpersonal ties and contact), while host communication competence, particularly, "adaptive motivation" shows steady correlation (Pearson's r ranged from .18 to .34).

The strong correlation of the "perceived Japanese attitude" items with psychological health of cross-cultural adaptation suggests that the responses to the "perceived Japanese attitude toward self" items reflected psychological reactions to the host. Those who were less psychologically adapted tended to perceive attitudes of the host more negatively as well. Their perceptions changed as their psychological health changed. As mentioned, these psychological reactions were explained by both host communication competence and host interpersonal

current study.

communication, as was psychological health of cross-cultural adaptation. Perceptions of the host explain, and are explained by, host communication competence and behavior. The magnitudes of the observed correlations support this proposition.

Perceived Japanese Attitude toward Foreigners

Although the two perceived Japanese attitude scales were similar to each other, the respondents tended to judge the "perceived Japanese attitude toward foreigners" items more as an observer or naïve scientist than as a psychologically involved person. The items, therefore, represented "true," "stereotypical," and "real" values of the host, as opposed to psychological reactions to it. As mentioned, the items tended to be rated more negatively than the "perceived Japanese attitude toward self" items, suggesting the rigidity of the host environment.

The "global evaluation" scale created by linear combinations of the eight items shows, as expected, a pattern similar to that of the "perceived Japanese attitude toward self" items. Correlations with psychological health, host interpersonal communication, and adaptive motivation and self-assessed behavioral competence are significant, but not with language ability and host knowledge (Pearson's r ranged from .16 to .48 in absolute

values). The significant correlations tended to be weaker, supporting the idea that the present scale tended to show "real" and "stereotypical" aspect of the host, rather than reflecting "affective" dimension. Each of the items that varied in responses was consistently and strongly correlated with psychological health (Pearson's r ranged from .18 to .48) and moderately with host interpersonal communication and adaptive motivation (Pearson's r ranged from .19 to .36).

Images of the Host

As previously mentioned, the fourteen image items consisted of the four factors: "sociability;" "diligence;" "modernity I (ability-oriented & progressive);" and, "modernity II (sexually-equal & individualistic)." The correlation analyses were made with factor scores (weighted linear combinations) and analyses with raw items were made when necessary.

Since the "sociability" factor shows individual differences in the previous analyses, the factor should be analyzed in a careful manner. The "sociability" factor has significant correlations with "host interpersonal communication" ($r=.29$ for both contact and ties; both significant at .001 level) and "psychological health" ($r=.49$ for satisfaction; $r=-.39$ for alienation; both

$p < .001$). The relationship is stronger with psychological health than with host interpersonal communication. This suggests that those less psychologically adapted tended to evaluate sociability of the host negatively as well. Just as the "perceived Japanese attitude toward self" items, the "sociability" dimension seemed to show psychological reactions toward the host, rather than images that have certain "true" value. This observation was further strengthened by the fact that the "sociability" dimension was correlated to the perceptions of attitudes of the host toward both the respondents and foreigners in general ($r = .48$ for "perceived Japanese attitude toward self" and $r = .47$ for "perceived Japanese attitude toward foreigners;" both $p < .001$).

Other than the "sociability" dimension, the "Modernity" factor (ability-oriented and progressive) indicated interesting correlation patterns with language ability and host knowledge ($r = -.22$ and $r = -.20$, respectively; significant at $p = .01$). Those who had less Japanese language ability and knowledge evaluated the host as "ability-oriented" and "progressive," while those who knew Japanese values and language tended to see the host as "status-oriented" and "conservative." The more the respondents became competent in host communication

competence, the more negative they became toward the host. Learning and acquiring host competence, of course, is a function of length of stay.

The "Modernity" dimensions, factors 3 and 4, showed significant correlation with two perceived Japanese attitude scales (Pearson's r ranged from .21 to .36). Those who perceived "host rigidity" tended to lessen "Modernity" of the host in their evaluations, emphasizing the host as "status-oriented," "conservative," "sexually-unequal," and "collectivistic." Factor 2 ("diligence") was not correlated with any items but adaptive motivation ($r=.19$, $p<.05$).

Psychological Health, Perceived Japanese Attitudes, Images, and Host Interpersonal Communication. Emphasis has been placed on the importance of distinguishing the two types of images of the host—commonly held images and those that change based on individuals' intercultural experiences. The latter type is considered an "affective" dimension of host communication competence, along with "adaptive motivation" (Kim, 1988 & in press). Of particular concern in this section are the relationships among psychological health (satisfaction and alienation), perceived Japanese attitudes, images of the host, and host interpersonal communication.

Correlation analyses showed that the images and perceived attitudes covaried with psychological health. Psychological health, perceived Japanese attitudes, and sociability of the host were significantly and strongly correlated. Specifically, correlation between psychological health and perceived Japanese attitudes was .57 ($p < .001$) for "perceived attitude toward self" and .39 ($p < .001$) for "perceived attitude toward foreigners." Correlation between perceived Japanese attitudes and sociability was .48 ($p < .001$) for "perceived Japanese attitude toward self" and .47 ($p < .001$) for "perceived Japanese attitude toward foreigners." Psychological health was correlated to sociability ($r = .49$; $p < .001$ for satisfaction; $r = -.39$; $p < .001$ for alienation). In sum, the analysis indicates that:

- (a) those who perceived the attitudes of the host negatively were less psychologically adapted; and,
- (b) the respondents with lower evaluations of sociability of the host perceived the host nationals negatively, and were less satisfied and more alienated.

These strong relationships empirically indicate that these three measured the same domain of the same phenomenon. The differences between images and perceived Japanese attitudes (i.e., "affective co-orientation") and

psychological health of cross-cultural adaptation were empirically indistinguishable.

The strong relationships among images, perceived Japanese attitudes, and psychological health have been noted. These factors are also correlated with host interpersonal communication positively, though moderately (Pearson's r ranged from .29 to .50). These relationships provide empirical evidence for Kim's prediction that "host interpersonal communication" mediates the relationship between "affective co-orientation" and "psychological health."

Asian-Westerner Differences in Perceptions of the Host Environment

Previous studies have focused on and explored Asian-Westerner differences in cross-cultural adaptation experience. It is hypothesized that Asians' cross-cultural adaptation experience in Japan is easier than that of Westerners due to cultural similarities. Many studies, on the other hand, have found more severe culture shock among Asian sojourners in Japan due to rigidity of Japanese people toward foreigners, particularly toward Asians. It is important to differentiate among sojourners based on ethnicity without losing sight of general tendencies.

Perceived Japanese Attitude toward Self

Although the global evaluation scale does not show significant differences, ethnicity (i.e., Asian-Westerner) systematically covaried with the "perceived Japanese attitude toward self" items. Table 6.7 shows these results, suggesting how differently Japanese people treated international students.

A strong difference was observed in item #2, "Japanese people associate with me in order to impress others" (Asian, $\underline{M}=2.98$, $\underline{SD}=1.54$; Westerner $\underline{M}=4.29$, $\underline{SD}=1.78$; $p<.001$). Western respondents tended to perceive that Japanese people see them and their country positively ($\underline{M}=5.52$, $\underline{SD}=.80$), while Asians responses varied ($\underline{M}=4.06$, $\underline{SD}=1.45$). Asians respondents tended to feel more "conformity pressure" (Asian $\underline{M}=4.30$, $\underline{SD}=1.46$; Westerner $\underline{M}=3.36$, $\underline{SD}=1.50$; $p<.01$). Finally, Westerner respondents judged more than did Asian that Japanese people are genuinely interested in interacting with them (Asian $\underline{M}=4.16$, $\underline{SD}=1.33$; Westerner $\underline{M}=4.82$, $\underline{SD}=1.39$; $p<.05$).

Table 6.7

Means and Standard Deviations of "Perceived Japanese Attitude Toward Self" Items by Asian-Westerner (N=171)

Items	Asian		Westerner		p
	Mean	SD	Mean	SD	
1 Japanese people accept me into their society.	3.59	(1.35)	3.43	(1.91)	<u>ns</u>
2 Japanese people associate with me in order to impress others.	2.98	(1.54)	4.29	(1.78)	$p < .001$
3 Japanese people desire only superficial relationship with me.	4.14	(1.68)	4.04	(1.69)	<u>ns</u>
4 Japanese people discriminate against me.	3.02	(1.72)	3.57	(1.89)	<u>ns</u>
5 Japanese people have a positive attitude toward me.	4.49	(1.43)	4.61	(1.66)	<u>ns</u>
6 Japanese people would dislike me if I adopted too much of Japanese ways.	3.34	(1.62)	3.75	(1.92)	<u>ns</u>
7 Japanese people have curiosity toward me but no intent to become my friends.	3.85	(1.78)	3.75	(1.92)	<u>ns</u>
8 Japanese people see me and my country favorably.	4.06	(1.45)	5.52	(.80)	$p < .001$
9 Japanese people are genuinely interested in associating with me.	4.16	(1.33)	4.82	(1.39)	$p < .05$
10 Japanese people think that I should adopt their life style.	4.30	(1.46)	3.36	(1.50)	$p < .01$
Global Evaluation	38.90	(9.22)	39.63	(9.37)	<u>ns</u>

Note. 7-point scale was used: 1="strongly disagree," 7="strongly agree"
 "Global evaluation" is a linear combination of individual items.

Perceived Japanese Attitude toward Foreigners

As Table 6.8 shows, Westerners strongly believed that Japanese people favored their countries (Westerner, $\bar{M}=5.79$ and $\underline{SD}=.92$ in contrast to Asian $\bar{M}=3.81$ and $\underline{SD}=1.51$; $p<.001$). Westerners also viewed the host nationals more favorably than did Asians, agreeing that Japanese people are genuinely interested in associating with foreigners (Westerner, $\bar{M}=4.54$; Asian $\bar{M}=3.77$; $p<.01$). Westerners disagreed with the opinion that Japanese people have curiosity toward foreign nationals but no intent to become friends (Westerner, $\bar{M}=3.68$; Asian $\bar{M}=4.47$; $p<.05$).

Table 6.8

Means and Standard Deviations of "Perceived Japanese Attitude Toward Foreigners" Items by Asian-Westerner (N=171)

Items	Asian		Westerner		p
	Mean	(SD)	Mean	(SD)	
1 Japanese people accept foreign nationals into their society.	3.11	(1.51)	3.04	(1.97)	<u>ns</u>
2 Japanese people associate with foreign nationals in order to impress others.	3.65	(1.63)	4.70	(1.32)	$p < .001$
3 Japanese people desire only superficial relationship with international students.	4.39	(1.69)	3.82	(1.54)	<u>ns</u>
4 Japanese people discriminate against certain groups of foreign nationals more than other groups.	5.16	(1.98)	6.04	(1.26)	$p < .01$
5 Japanese people view my country positively.	3.81	(1.51)	5.79	(.92)	$p < .001$
6 Japanese people would dislike foreign nationals who have adopted too much of Japanese ways.	4.31	(1.68)	3.86	(1.58)	<u>ns</u>
7 Japanese people have curiosity toward foreign nationals but no intent to become friends.	4.47	(1.65)	3.68	(1.61)	$p < .05$
8 Japanese people favor certain groups of foreign nationals.*	5.78	(1.58)	5.89	(1.31)	<u>ns</u>
9 Japanese people are genuinely interested in associating with international students.	3.77	(1.34)	4.54	(1.20)	$p < .01$
10 Japanese people think that international students should adopt Japanese life style.	4.15	(1.51)	3.82	(1.33)	<u>ns</u>
Global Evaluation	27.16	(8.13)	27.56	(8.70)	<u>ns</u>

Note. 7-point scale is used (1="strongly disagree," 7="strongly agree").

"Global evaluation" is a linear combination of individual items.

Images of the Host

Averages along 14 semantic differential scales, grouped by ethnicity, are shown in Table 6.9. Only "sociability" (in factor analysis, Factor 1) indicated variability. Clearly, the items that refer to "sociability" show significant differences between Asian and Western respondents (Asian, $\underline{M} = -.16$, $\underline{SD} = .97$; Westerner, $\underline{M} = .72$, $\underline{SD} = .82$; $p < .001$).⁷ Westerners consistently evaluated the sociability of the host more positively. They perceived Japanese people as "kind" (Westerner, $\underline{M} = 5.48$; Asian, $\underline{M} = 4.57$), "friendly" (Westerner, $\underline{M} = 4.96$; Asian, $\underline{M} = 3.91$), and "reliable" (Westerner, $\underline{M} = 5.63$; Asian, $\underline{M} = 4.25$), more than did Asian respondents (all significant at $p < .001$).

⁷ Factor scores are standardized at a mean of zero and standard deviation of one.

Table 6.9

Means and Standard Deviations of 14 Image Items by Asian-Westerner (N=171)

Adjectives*	Asian Mean (SD)	Westerner Mean (SD)	p
1 Dishonest-Honest	4.86 (1.55)	5.41 (1.25)	ns
2 Noncompetitive-competitive	5.33 (1.53)	4.93 (1.57)	ns
3 Playful-Studious	3.96 (1.63)	4.33 (1.49)	ns
4 Irresponsible-Responsible	4.65 (1.95)	4.89 (1.67)	ns
5 Cold-Warm	3.20 (1.57)	4.37 (1.52)	ns
6 Prejudiced-Unprejudiced	2.39 (1.42)	2.74 (1.43)	ns
7 Lazy-Diligent	5.67 (1.36)	5.63 (1.04)	ns
8 Unkind-Kind	4.57 (1.57)	5.48 (1.01)	p<.001
9 Unfriendly-Friendly	3.91 (1.63)	4.96 (1.43)	p<.001
10 Conservative-Progressive**	3.28 (1.75)	3.04 (1.16)	ns
11 Unreliable-Reliable	4.25 (1.60)	5.63 (.93)	p<.001
12 Sexually unequal- Sexually equal	2.67 (1.67)	1.81 (1.00)	p<.001
13 Status oriented- Ability oriented**	3.17 (1.70)	2.81 (1.52)	ns
14 Collectivistic- Individualistic**	2.56 (1.94)	1.96 (1.13)	p<.05
Factor 1 (Sociability)	-.16 (.97)	.72 (.82)	p<.001
Factor 2 (Reliability)	.01 (1.01)	-.05 (.99)	ns
Factor 3 (Modernity I)	.06 (1.04)	-.29 (.76)	ns
Factor 4 (Modernity II)	.07 (1.05)	-.32 (.62)	ns

Note.

* Socially desirable adjectives (exceptions below) are placed in right sides. The mean scores were computed based on socially desirable adjectives being "7."

** These items ambiguous in evaluating either "positive" or "negative."

Perceived "modernity" of the host showed group differences as well. Westerners emphasized that Japan is more "collectivistic" (Asian, $\bar{M}=2.56$; Westerner, $\bar{M}=1.96$; $p<.05$) and "sexually-unequal" (Asian, $\bar{M}=2.67$; Westerner, $\bar{M}=1.81$; $p<.001$) aspects of the host.

Cross-sectional Analyses of Asian-Western Groups

Overall, perceptions of the host were not related to length of residence, suggesting that perceptions of the host do not improve or get worse over time. Instead, the perceptions change with other factors. These are host communication competence and interpersonal communication with the host.

Perceived Japanese Attitude toward Self. In general, length of residence did not indicate significant correlations with the "perceived Japanese attitude toward self" items. Exceptions were only two items: the item #2 ("Japanese people associate with me in order to impress others," $r=-.15$, $p<.05$) and the item #6 ("Japanese people would dislike me if I adopted too much of Japanese ways," $r=-.16$, $p<.05$). These two items suggest that respondents tended to evaluate the host more favorably as they stayed longer in Japan.

When the items were analyzed separately within each ethnic group, there were different patterns. Item #9 is an

example (see Figure 6.7). Among Asian respondents, this item was positively and significantly correlated with length of residence ($r=.18$, $p<.05$), suggesting that Asians were more likely, as they stayed longer, to view the host nationals as genuinely interested in interacting with them. Among Westerners, the relationship was negative ($r=-.48$, $p<.01$), indicating that the longer Westerners stayed in Japan, the less they perceived the host as genuinely interested in them.

Item #10, "Japanese people think that I should adopt their life style," showed a similar pattern (see Figure 6.8). For Asian students, there was no correlation between the item and length of residence ($r=.01$, ns), while among Western students, there was significant and positive correlation between the two ($r=.44$, $p<.05$). Westerners felt more conformity pressure as they stayed longer in Japan.

Figure 6.7

Cross-sectional Analysis of "Perceived Japanese Attitude toward Self"
Item #9 ("Japanese people are genuinely interested in associating with
me")

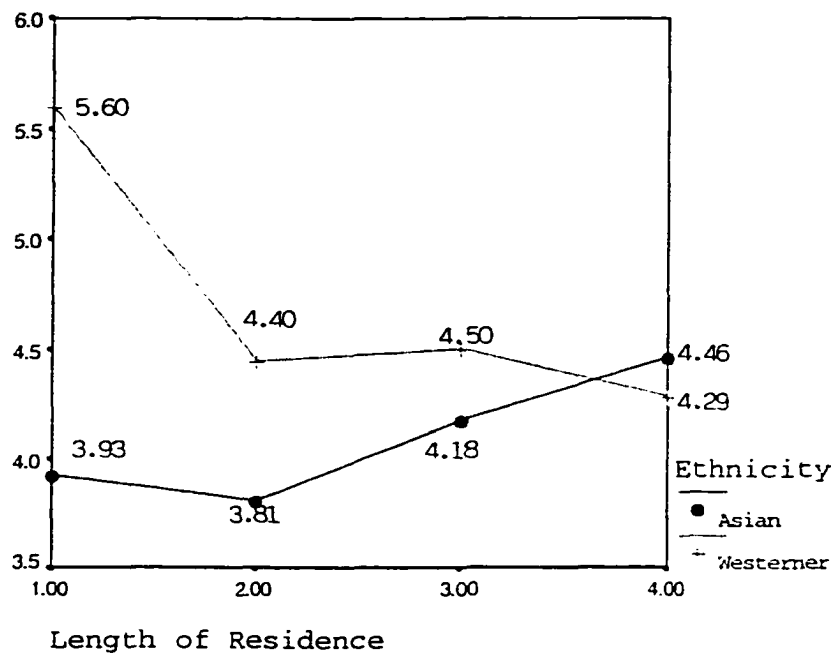
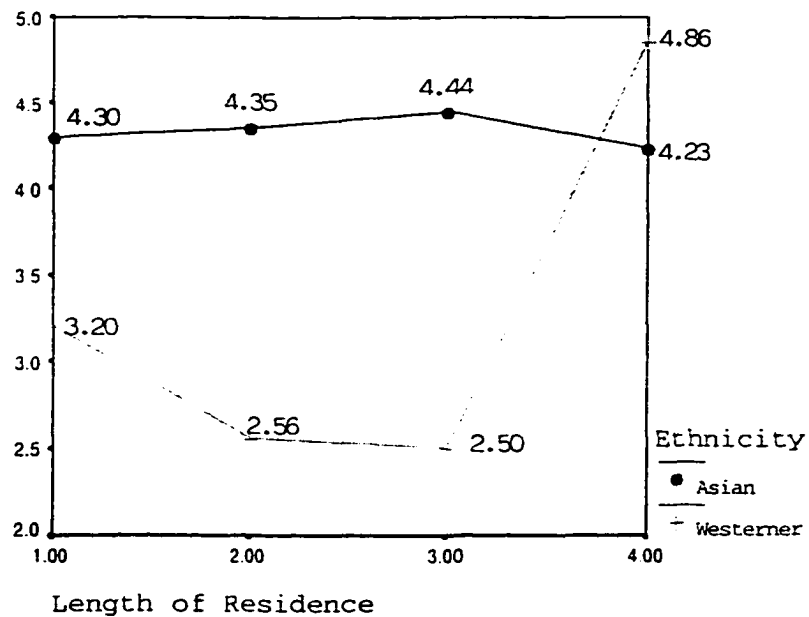


Figure 6.8

Cross-sectional Analysis of "Perceived Japanese Attitude toward Self"
Item #10 ("Japanese people think that I should adopt their life style")

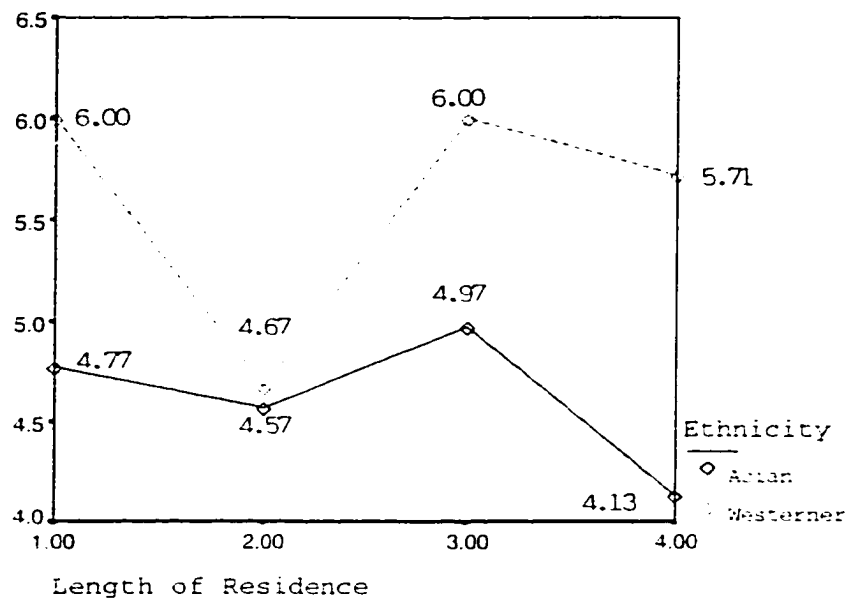


Perceived Japanese Attitudes toward Foreigners. None of the ten items in "perceived Japanese attitude toward foreigners" were significantly correlated to one's length of residence in Japan. The perception variations were functions of other factors. Even when correlations were computed within each ethnic group, there were no unique patterns.

Images of the Host. Only item #8, "unkind-kind," showed significant correlation with length of residence ($r = -.19$, $p < .05$), suggesting that the respondents tended to evaluate the host as more "unkind," as they stayed longer in Japan. When correlations were computed within Asian-Western groups, item #8 showed that Asians tended to evaluate Japanese as more unkind as they stayed longer ($r = -.19$, $p < .05$). Among Westerners, on the other hand, there was no such a relationship ($r = .01$, ns). Figure 6.9 shows the relationship between "unkind-kind" and length of residence in each ethnic group.

Figure 6.9

Cross-sectional Analysis of Image "Unkind-Kind"



Finally, the four factors of images were cross-sectionally analyzed within each ethnic group (see Figures 6.10-6.13). Factor 1 or "sociability" of the host, showed ethnic and length of residence effects ($p < .001$, $p < .05$, respectively), but not an interaction effect. As is obvious from Figure 6.10, Asians consistently evaluated "sociability" of Japanese people lower as time passed than did Westerners, whose responses take a U-shape (Mean scores in each point for Asians were .05, -.28, -.14, and -.21, while for Westerners were 1.19, .05, .93, and .93, respectively). The shape was consistent with psychological health scales.

Factor 2 or "Diligence" of the host did not have any differences by ethnicity or length of residence. As mentioned earlier, all respondents tended to value "diligence" of Japanese highly. Likewise, both Asians and Westerners had similar pattern in regard to "Modernity I (progressive and ability-oriented)" and "Modernity II (individualistic and sexually-equal)," although Westerners tended to score these items lower than did Asians. Asians tended to evaluate modernity aspects higher in an initial stage of sojourn. However, those who stayed longer tended to give lower scores.

Figure 6.10

Cross-sectional Analysis of Factor 1 or "Sociability"

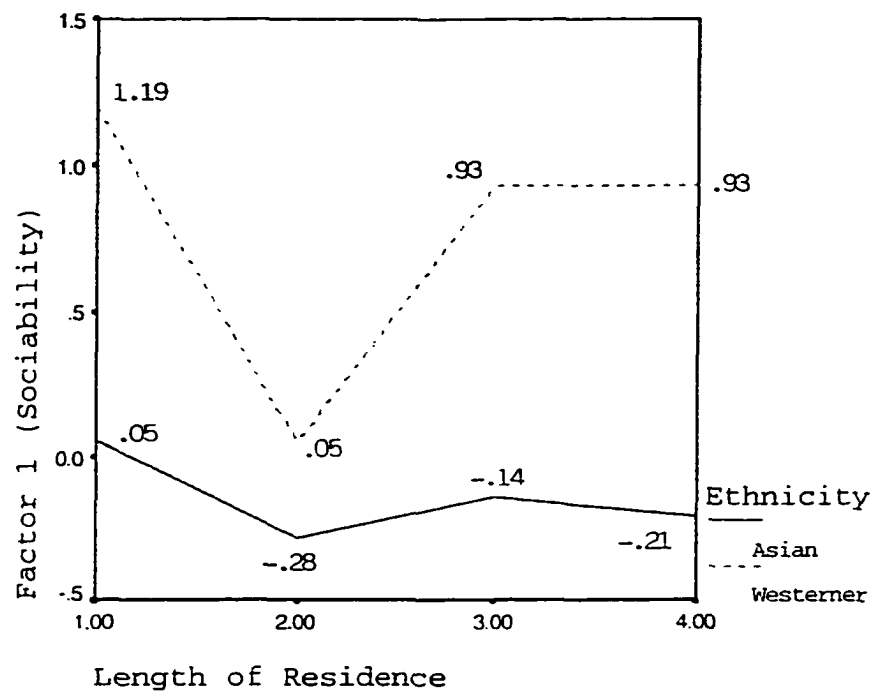


Figure 6.11

Cross-sectional Analysis of Factor 2 or "Diligence"

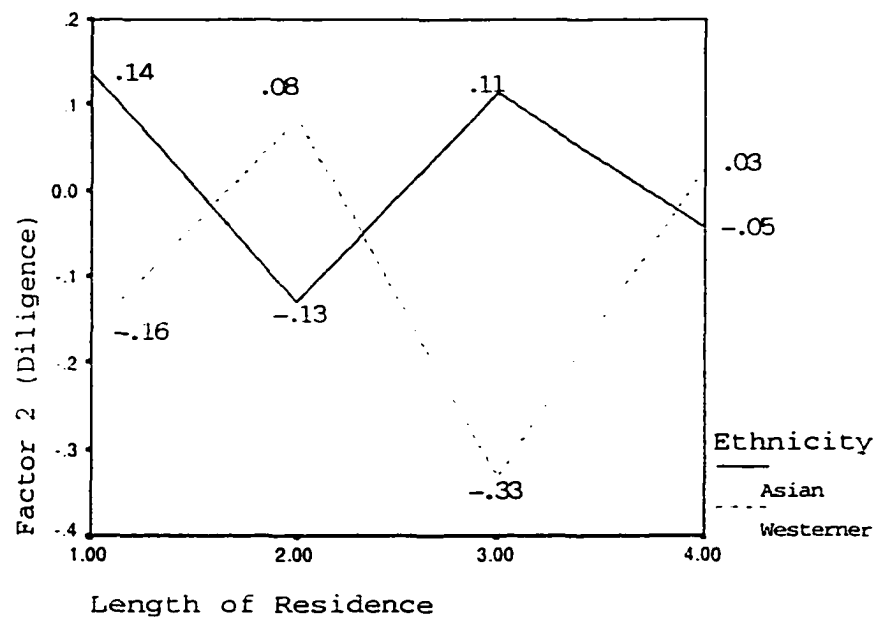


Figure 6.12

Cross-sectional Analysis of Factor 3 or "Modernity I"

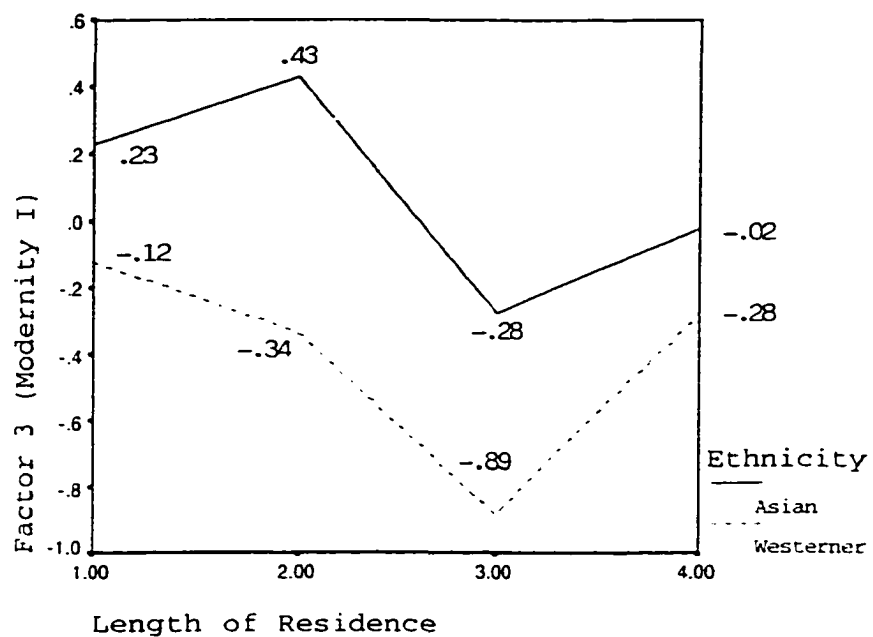
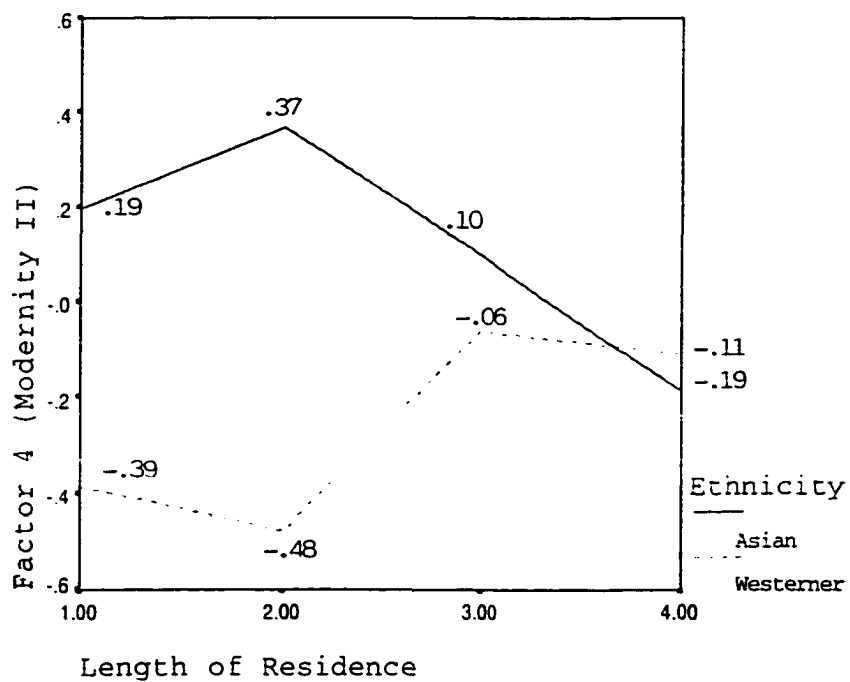


Figure 6.13

Cross-sectional Analysis of Factor 4 or "Modernity II"



Findings from Interviews

The interview study also provided rather interesting insights into perceptions of host environment. The findings from interviews offered more in-depth descriptions of perceptions of host environment, further supporting the quantitative results. The interviews asked both perceived Japanese attitudes toward foreigners and images of Japan and Japanese people.

Perceived Japanese Attitudes toward Foreigners

The following three aspects were offered as to perceived Japanese attitudes toward foreigners. First, both Asian and Western interviewees felt that the host people strongly favor Westerners as compared to Asians. However, they all provided incidents from what they saw and heard, instead of their direct experiences. The interviewees tended to mention that they never had such experiences. Asian interviewees more strongly felt this attitude from the host nationals. A variety of incidents led to these perceptions. A Chinese interviewee offered one example:

Japanese people change their faces when they saw whites. For example, my university has short-term exchange students from the United States. Japanese students approach and talk to Americans, "I would like to learn English, please teach me." And then, they become closer and go out together. A Japanese friend of mine told me proudly that American friends are

coming to my house or that she is going out with American friends. I think that it would never happen to Chinese people.

A Korean interviewee also felt Japanese people are interested in Western cultures but not so much interested in Korean culture. He perceived that the host nationals were especially interested in foreigners who can speak English. His travel experiences around Japan strengthened this perception:

I used many youth hostels. English was used more often than was Japanese. When I asked questions like directions in English, people tended to answer favorably, complimenting my Japanese as well. When I spoke in Japanese, people might have considered I am Japanese.

He implied in his last statement that when he used Japanese language, Japanese people did not treat him as nicely as when he used English.

A Western interviewee mentioned that international students from developing and poor countries get dirty and unpleasant jobs. Another Western interviewee heard from her friend from Uganda, who is black, that he was accepted more easily in public bath (SENTOU) in Japan when he told others he was an American than when he told he was an Ugandan.

Second, even among Westerners, Japanese people were treating white Americans better. Western interviewees

differentiated white Americans from the rest of Westerners. For Japanese people, Westerners were white Americans. One interviewee heard and saw that an African American girl was ogled at a bus stop because she was so different, and that Japanese Americans were treated like mental patients because people expected them to be able to speak Japanese. Furthermore, she thought that English teaching jobs in Japan, especially on television, had to be done by people who are white, blond, young and female.

Japanese people were annoying to an Irish interviewee because she was often mistaken for an American. She mentioned that because of this, Japanese people tended to speak in a way that would be polite in the United States but not in Ireland. She pointed out that in fact, Irish people found American people very direct. She considered Irish culture to be more similar to Japanese culture than to American culture, because Ireland is an island of few outsiders. She indicated several similarities between Ireland and Japan, including:

- (a) more nonverbal communication;
- (b) often say "NO", meaning "YES;"
- (c) withhold the truth in order to avoid offending others;
- (d) beat around the bush;

(e) refuse twice and then accept (reservation or ENRYO)

Third, the Western interviewees felt that although Westerners were more favored, Westerners were treated as distinctively different and special people. As mentioned by Asian interviewees earlier, Japanese people approached American exchange students as if they were looking at something very peculiar. They mentioned that Japanese people tended to treat them as a foreigner (as a peculiar individual) rather than as a person. A German interviewee expressed her experience as follows:

Kids 200 meters away on a street say to me "HELLO" or "HI" [in English]. I have never experienced this in any modern country. People are famous for being tourists. Japanese people themselves are not used to seeing foreigners. This kind of thing is a unique Japanese thing. It never happened in my hometown.

She said that it happened frequently—at least once or twice a week.

Another similar but more subtle case was reported by another Westerner interviewee. Referring to volunteers who help foreigners in Japan, she said:

Volunteers are conscious of "KOKUSAIKA" (internationalization). They help foreigners, but they want to be known for helping GAIJIN (foreigners). They consider that we [foreigners] are special. They just show off how good they are in helping foreigners: LET'S HELP FOREIGNERS... I always wanted to be treated as a person, not as a foreigner. (Emphasis in original.)

This episode is rather similar to previously mentioned situation, in which university students go out with American exchange students in order to impress others as an "international" person (KOKUSAIJIN).

One of the interviewees thought that foreigners, especially Westerners, being special, were not supposed to speak Japanese. At least, most Japanese people would never expect Westerners to speak Japanese. When talking about Japanese-Americans, the Irish interviewee offered an account of this, somewhat similar to what Miller (1977) and Umehara (1981) argue. To summarize her explanation,

Japanese people have YAMATO (Japanese) spirit mentality. Japanese language belongs to Japanese people only. Those who do not have YAMATO spirit are not expected to speak the language. Japanese Americans, in the opinion of most Japanese, violate this principle.

She seemed particularly frustrated by this, now that she was able to speak Japanese fluently. One of the reasons for her sojourn was to learn about Japanese culture, including the language. As it turned out, Japanese people spoke to her in English.

When the interviewer first contacted her on the phone, he did not expect her to speak Japanese so fluently. He continued the conversation in English, even though she answered the phone in Japanese. Later, she told him in a

polite Japanese way that she did not like being spoken to in English.

Images of Japanese People

Images of Japanese people prompted many responses and episodes from the interviewees. Various expressions were used, but all reactions pointed to "closedness" of the host nationals. Some interviewees talked about this in relation to difficulties in daily interaction with Japanese people.

A Chinese interviewee emphasized closedness when stating his frustration with Japanese people:

I should try harder to make friends with Japanese students. But, for example, a Japanese person treated me kindly one day and I thought we could be good friends, and next day he behaved as if we had not met each other.

He provided one incident of a drinking party with his classmates. They enjoyed each other during the party. The next day, however, one of his classmates treated him as if he did not know or forgot the interviewee. He went on to argue that:

I cannot understand Japanese people. I do not know their true feeling at all. I do not understand what they are thinking. I cannot even give any approximate accounts.

Another Chinese interviewee reported that Japanese people were so polite that she felt distanced. She continued:

Chinese people tease each other once they become friends. Japanese people, maybe because I am a foreigner, are not like that. Even though I feel close to and consider them as a friend, I tend to feel a distance. They do not say true feelings each other. If you are too honest, they feel angry. I believe it is not because I am a foreigner but because it is their national personality.

Similar observation was reported from Koreans. When one of the Korean interviewees asked to eat out together with fellow Japanese students, Japanese students preferred Dutch treat. Although he now understands that it is a Japanese way, he felt very strange because in Korea, the person who pays the bill is the one who invites. As another similar experience, he mentioned sharing gas bills when he traveled with his classmates.

Representing the Western perceptions, a German interviewee provided rather interesting descriptions for closedness of the host. Since she had an intercultural experience in the United States as well, she compared the two cultures as follows:

Both Japanese and Americans are superficial. Americans are open-minded first, but not so deeply interested in Europeans. Americans have nothing behind, however. But Japanese people have... Japanese people are not very open. So, that makes it very difficult to get any understanding or access to people and culture. So, often misperceptions. It never gets deeper, especially among students in lab. You get a good service as a customer. They are just trained.

In last two sentences, she expressed her perception that Japanese people always treated her as a customer. What she described as "superficial" was experienced by one of the Korean interviewees. But his perception was "kind" and "friendly," instead of "superficial." He stated, based on his trip across Japan:

I traveled from Kyushu (western Japan) to Sendai (northeast Japan). I met various people. In general, they were "kind." When I asked a direction or something else, Japanese people were generally "kind"—although there were a few cold people. Koreans are not so cold. A businessman, for example, when I asked a subway station, went there with me, although it was a little far away.

CHAPTER VII

DISCUSSION

The research findings reported in preceding chapters offer insights into the five research questions posed in Chapter II.

Research Questions

Structural Relationships (RQ1)

The first research question concerns structural relationships among key factors of cross-cultural adaptation experiences.

RQ1: Does Kim's structural model of cross-cultural adaptation explain cross-cultural adaptation experiences of international students in Japan?

The significance of this research question is that it asks about cross-cultural adaptation processes in Japan from a theoretical perspective—Kim's culture-general theory.

Specifically, it asks how host communication competence (cognitive, affective, and behavioral), host interpersonal communication, and psychological health are interrelated in cross-cultural adaptation experiences of international students in Japan.

Research findings in Chapter V clearly indicate that Kim's structural model of cross-cultural adaptation

strongly holds among international students in Japan. A structural equation model (or confirmatory factor analytic model) was employed to examine theoretical relationships among key dimensions. Figure 2.4 in Chapter II supports Kim's structural model, as do Figure 5.5 and Table 5.4 in Chapter V. The empirical support of the model indicates the following:

- (1) Cross-cultural adaptation occurs as an interactive and reciprocal process among host communication competence, host interpersonal communication, and psychological health of cross-cultural adaptation.
- (2) Language ability, host knowledge, adaptive motivation, and behavioral competence interactively facilitate communication with the host people, which in turn eases adaptation. Increased psychological health and adaptation further enhances participation in host communication and host communication competence.

Nature of Cross-Cultural Experiences in Japan (RQ2)

The second research question states:

RQ2: What are the descriptive natures of international students' experiences in Japan vis-à-vis the Japanese host environment?

The descriptive analysis shows additional support for a structural relationship among host communication competence, host interpersonal communication, and psychological health. The result suggests that communication and other forms of interaction form a major dimension of the adaptation process.

International students in Japan seldom participate in host interpersonal communication. The infrequent interaction is somewhat attributable to host Japanese people. Descriptive statistics on interpersonal ties and interpersonal contact indicate that communication between international students and the host nationals do not take place often. Interview responses bear this out.

Specifically, a large individual difference is observed in friendship development with the host people. Those who are successful in friendship development tend to have a very large number of Japanese friends, whereas those who are less successful tend to have very few or almost no friendships. It is either feast or famine. Furthermore, interpersonal contact items generally show that communication with the host nationals does not take place often and that communication tends to be limited to superficial levels such as "having meals together" and "talking on the phone." Interview analysis also suggests

that interactions with Japanese people are with volunteers in service to foreigners, personnel in international exchange organizations, and others who might be curious about the sojourner's culture. Interaction with classmates does not occur frequently.

Responses to "adaptive motivation" and "satisfaction" suggest a way to account for infrequent interaction. Although international students tend to show high "adaptive motivation" to all domains, the lowest two scores are concerned with communication with the host nationals. Similar observations are found in "satisfaction" items as well. While the students show high satisfaction with their intercultural opportunities in Japan, the lowest three items in mean scores among satisfaction items are about relationships with the host nationals. Those items include: satisfaction with "attitudes of Japanese toward them," "relationships with Japanese people," and "interacting with Japanese people."

Adaptive motivation and satisfaction suggests that the influence of host environment is a key factor in cross-cultural adaptation process. The analysis reflects the reality that although international students are willing to learn the host culture and develop relationships with the host nationals, they fail to develop the relationship and

thus their psychological health suffers. There could be many other reasons for infrequent interaction of international students with Japanese people. For example, the students are busy studying, not interested in interacting with Japanese friends, or not competent in host communication system (Yokota, 1991). The result, however, shows that "host environment" affects cross-cultural adaptation.

In sum, consistent with RQ1, the descriptive analysis indicates "communication," "interaction" and "relationship" with the host nationals form a key dimension of cross-cultural adaptation process. Furthermore, the analysis suggests the importance of "host environment" in the process of cross-cultural adaptation. Communication with the host is strongly influenced by "receptivity of the host," "intergroup posture" (e.g., attitudes toward strangers), and "conformity pressure."

Perceptions of Host Environment (RQ3)

The issue of "host environment" is further investigated in the third research question:

RQ3: What perceptions do international students in Japan have in regard to (a) attitudes of Japanese people toward them and foreigners and (b) images of Japanese people?

As suggested in the above analyses, "host environment" is a crucial asset for facilitating cross-cultural adaptation. This domain, however, has remained relatively unarticulated both theoretically and empirically in the area of cross-cultural adaptation studies. The present study explores perceived Japanese attitudes and toward foreigners and images of Japanese people.

Perceived Japanese Attitudes. Both quantitative and qualitative analyses identify a "closedness" and "rigidity" of host Japanese people toward international students. While international students more or less evaluate favorably Japanese attitudes toward them, they unfavorably perceive Japanese attitudes toward foreigners in general. Specifically, international students perceive that Japanese people favor those from the West, particularly young white Americans. On the other hand, those from Asia and developing countries face discrimination.

Even though Westerners tend to be favored, they also feel walls that preclude them from getting closer to Japanese people. They feel a different kind of closedness and rigidity than do Asian students. First, Westerners are treated as GAIJIN and thus as a special group of people, rather than as individuals. Interviewees said that Westerners become famous and popular for being in Japan,

are not expected to speak Japanese, and are approached more by Japanese students than are Asians.

Westerners feel that Japanese people engage in interaction with Westerners to impress other Japanese people. It can be argued that Westerners have this feeling strongly. One interviewee comments on volunteers for foreigners in Japan as showing off "how good they are in helping foreigners" and portraying an image of being an international person (KOKUSAIJIN).

Images of Japanese People. Analyses of images of the host nationals also indicate "closedness" and "rigidity". The respondents commonly rate Japanese people highly as being "status-oriented," "sexually unequal," "conservative," and "collectivistic." These items refer to the closedness and rigidity of the society. These items are very stable images across respondents.

In addition, most of the image items show lower mean scores than do Iwao and Hagiwara's studies in 1978 and 1987. Despite efforts of the Japanese government to accommodate international students, intercultural relationships between international students and Japanese people have not necessarily improved. International students' perceptions, especially of "sociability" (e.g., friendly, kind, warm), have regressed. This deterioration

is particularly important because "sociability" is closely related to psychological health and affective co-orientation.

The interview analysis also suggests that international students consistently perceive the host nationals as "closed" and "rigid." Asian and Western students provide various experiences of Japanese "closedness". They frequently use the expression, "I feel a distance," indicating that their relations with Japanese colleagues rarely take root.

Cross-sectional Analysis (RQ4)

The RQ4 states:

RQ4: What are the patterns of international students' intercultural transformation experiences during their stay in Japan?

This research question explores whether the Western simple linear progressive view of cross-cultural adaptation process is observed among international students in Japan. While host communication competence and host interpersonal communication tend to increase as international students stay longer, psychological health is not necessarily related to length of residence. Westerners show a U-shape curve of adaptation process. Asians do not show any differences in the level of psychological health over time.

This pattern is consistently observed across various psychological health indicators—"satisfaction," "alienation," and "image of Japanese people."

This indicates that cross-cultural adaptation is not a simple of function of "time." Rather, host communication competence and participation in host communication facilitate cross-cultural adaptation. Host communication competence and host interpersonal communication tend to increase as students stay longer. However, this does not necessarily suggest time as a predictor of the two dimensions.

Since cross-cultural adaptation occurs in time, "time" might be statistically correlated to major dimensions of cross-cultural adaptation. "Time" itself does not, however, provide any theoretical explanations. "Time" does not account for why time is related to host communication competence and participation in host communication. Only a theory provides such explanations. More specifically, it is host communication competence and participation in the host communication system that help one to psychologically adapt. This means that if international students stay longer, yet do not engage in host communication, psychological health and adaptation is not facilitated. It is particularly true of Asian students who show no

significant changes in psychological health over time. The determinant of their psychological health is the degree to which they participate in host communication.

The unchanged psychological health across time among Asian students poses another question:

Why did they seldom participate in host communication? A possible reason is that less participation or communication is required of student sojourners, compared with immigrants and refugees, because student sojourns are purposive, temporary, and so do not necessitate deeper involvement with the host culture and people (Kim, 1988). This is the case for graduate students who do not have time to learn a culture or to interact very often.

"Adaptive motivation" accounts for this. Students in graduate programs are not necessarily motivated to learn about and involve themselves in the host culture. No matter how long students stay in Japan, students who are not interested in interacting with Japanese would probably not have interaction with them while pursuing a degree.

Asian-Westerner Differences (RQ5)

The final research question (RQ5) states:

RQ5: Are there salient differences between Asians and Westerners in their cross-cultural adaptation experiences in Japan?

The previous research suggests that Asian students have tougher intercultural experiences in Japan than do Westerners. This finding challenges the proposition that the more similar one's culture is to the host culture, the easier cross-cultural adaptation is.

The present study also indicates that Asian students are less psychologically adapted to the host society (see CHAPTER V). Asians do not have any significant changes in psychological health over time, but Westerners show a U-curve process of psychological health in several indices (e.g., satisfaction, alienation, and perceived Japanese attitude toward respondents).

Differences in cross-sectional analyses by Asian-Western groups provide rather interesting glimpses of host environment and cross-cultural adaptation experiences. There is an obvious difference between Asian and Western students in terms of their cross-cultural adaptation experiences over time. Figures 5.1-5.9 indicate that students from Asian countries tend to increase their host communication competence and thus communication participation in the host environment as they stay longer in Japan, but do not necessarily improve in psychological health.

The patterns of Western students over time also have two patterns. Like Asian students, Westerners tend to develop their Japanese language ability and host knowledge over time. However, the rest of dimensions explored in this study indicate a U-shape curve pattern (no variable shows constancy over time).

This pattern is intriguing because dimensions such as behavioral competence and host interpersonal communication are assumed to increase over time. Specifically, sojourners are considered to behave appropriately and to increase their friendships with the host nationals as they stay longer.

Psychological health of Westerners also shows the U-shaped curve. Both "self-assessed behavioral competence" and "host interpersonal communication" measurements involve a "subjective psychological dimension," as well as respondents' actual behavioral competence and friendships with Japanese people. More specifically, the items of "behavioral competence" measured subjective evaluations of how well they communicate with Japanese people. The measurement does not solely capture objective evaluation of their behavior. Respondents with less length of residence perceive themselves as behaving appropriately in Japan. Respondents with medium length of residence realized that

their initial evaluation was not necessarily correct. They evaluate their communication with Japanese people modestly. After certain periods of residence, they regain confidence as well as behavioral appropriateness. This is why "behavioral competence" shows a pattern similar to that of "psychological health."

The pattern of the number of friendships within the host community ("host interpersonal ties") could be understood similarly and provides more insights into relationship between cross-cultural adaptation experience and host environment. Western students with shorter length of residence tend to have more friendship ties with Japanese people than those with a medium length of residence. As mentioned, Westerners tend to be treated better on the surface by the host nationals. Those with shorter periods of stay might have fostered friendships due to such Japanese behaviors. They later found these relationships to be superficial.

This is particularly important because only Western students show this pattern. Asian students show gradual development of friendships with the host nationals over time. Since Westerners are treated better, they consider their relationships with the host nationals as real and close. It turns out, however, that it is a tendency of

Japanese people to treat them nicely in exchange for assistance in learning English and impressing fellow Japanese. An interviewee refers to this as "superficial."

Asian students, on the other hand, are not treated with such "superficial" kindness and friendliness. Thus, they are not too excited or too depressed about the host nationals and they have more "realistic" reactions and evaluations. The gradual increase of friendships with the host, along with behavioral competence, is due to this sort of attitude toward Asians.

In host perceptions, Asian-Westerner differences persist. As mentioned, both groups feel closedness and rigidity of the host toward them and toward foreigners in general, but there is a difference in how they perceive the host as closed and rigid. While Asians tend to feel that Japanese people are not interested in them, Westerners feel that the host nationals behave as if they are truly interested in Westerners, but in fact they are using Westerners to improve their self-images. Asians feel the relationship with Japanese people never gets deeper because Japanese people are not interested in them and sometimes discriminate against them. Westerners, on the other hand, feel relationships with the host nationals remain "superficial" because Japanese people approach them as an

English speaking machine and thus are not truly interested in developing relationships. Furthermore, non-American Westerners feel frustrated because for Japanese people, Western means "white Americans."

Implications

The present study has explored cross-cultural adaptation experiences of international students in Japan by surveying and interviewing them. While focusing on the sojourners' side, the study has attempted to uncover the dynamic and interactive processes linking sojourners and the host nationals with environment and psychological health. In so doing, this study has been conducted based on a comprehensive theory. Both questionnaire survey and interview methods were utilized to examine the theoretical relationships. This section first discusses methodological implications of the present study, followed by theoretical and practical implications.

Methodological Implications

Two methodological implications of the present study will be discussed—integrated statistical method, and multi-method approaches. The present study uses structural equation modeling to examine theoretical relationships among host communication competence, communication with host, and psychological health (see Figures 2.4 and 5.4).

An advantage of structural equation modeling is that it provides a simultaneous solution for a relatively complicated model as a whole. Traditional statistical techniques examine only two or three theoretical relationships at a time (e.g., correlation, ANOVA, and regression). The traditional statistical techniques are therefore limited in the sense that they cannot examine a theory as a whole. Instead, they only explore theory part by part. Unlike traditional techniques, structural equation modeling examines many relationships simultaneously.

Furthermore, structural equation modeling provides evaluation of the model as a whole, along with evaluations of individual relationships. As used in the present study, there are various overall fit indices (GFI, AGFI). The previous studies relied on traditional techniques, and thus they could not provide examination of the model or theory as a whole. Individual statistical tests show significance in predicted directions; however, they do not provide any insight into all theoretical relationships as a whole. Separating analyses into smaller pieces sometimes produces higher type I error rates and misleading relationships due to other confounding factors.

The present study combines two methods. Although more emphasis is placed on quantitative method, this study also uses qualitative method as a complement. Such a multimethod approach helps compensate for the disadvantages of either method and strengthens the advantages of each method (Brewer & Hunter, 1989). The multimethod approach allows the same domain to be analyzed from various perspectives.

Specifically, the present study explores communication of international students with Japanese people from at least four directions. First, communication is analyzed according to its relationships with other dimensions of cross-cultural adaptation. The structural equation model identifies how important communication with the host is in the process of cross-cultural adaptation. Second, simple descriptive analyses (e.g., mean and frequency distribution) are administered for communication behaviors of international students. The analyses find that communication with Japanese people does not take place often and that adaptive motivation and satisfaction levels are low. Third, cross-sectional analyses yield further evidence that communication with host is a key aspect of cross-cultural adaptation. Length of residence is not related to adaptation. Finally, qualitative insights are

obtained from the interview study in regard to everyday interaction with Japanese people. The data also suggest that infrequent and limited communication and Japanese communication styles impede closer relationships.

Similarly, perceptions of the host environment are elucidated using two methods. Even within a method, the host perceptions are examined from various perspectives: "perceived Japanese attitude toward respondents (or "self");" "perceived Japanese attitude toward foreigners in general;" and images of Japanese people. Each analysis comprehensively provides both students' experiences in Japan and their perceptions of host environment. Methodological triangulation is recommended for social scientific research in general and cross-cultural adaptation research in particular (Kim, 1989). The present study overcomes the quantitative-qualitative duality in the area of cross-cultural adaptation studies.

Theoretical Implications

First, a general theoretical implication will be discussed. Then, more specific implications will be discussed. Two specific aspects are considered. The first is a theoretical implication of the relationship between communication with host and psychological health. The

second is relationship between cross-cultural adaptation and host environment.

General Implications. The most important aspect of the present study is that this study is based on a theoretical perspective. Most research has been done with no theoretical perspectives in the area of cross-cultural adaptation, particularly in Japan. In extreme cases, regression analysis was made with various atheoretical variables as independent variables to predict cross-cultural adaptation variables as a dependent variable. In even more extreme cases, stepwise regression was used. These studies find a variety of independent variables with significant correlation to cross-cultural adaptation and conclude that those variables are significant predictors of cross-cultural adaptation.

Prediction, however, should not be equated with explanation, which is the ultimate goal of scientific inquiry. For example, language ability and cross-cultural adaptation might be correlated. The significant correlation itself, nonetheless, does not give any account of why. Rather, it is a perspective or a theory that explains why these two dimensions are related to each other. Without theoretical accounts, any correlations become potentially significant. It is only significant if

the relationship is explained theoretically. Empirical explanations (in fact most of the cases are "predictions") are not theoretical explanations.

It should be noted, however, that the above argument is not denying exploratory studies that inductively seek a theory. These studies are important if and only if they intend to develop theoretical accounts. Otherwise, these exploratory studies do not have any academic significance.

A general importance and implication of the present study lies in this point—research must be based on a perspective or must be theory building. Obviously, research should not be limited to conform to a theory. Rather, research should confirm and go on to elaborate and improve the original perspective (and sometimes infirm theory) (Dubin, 1978).

Communication and Cross-Cultural Adaptation. The present study is grounded in an interactive theory of cross-cultural adaptation proposed by Kim (1988 & in press). The theory places an emphasis on communication and interaction between adapting individuals and host sociocultural environment (including people and cultural values), arguing that cross-cultural adaptation occurs in communication.

Research with a theoretical perspective has been long desired in the area of cross-cultural adaptation, especially in the context of sociocultural environment in Japan. The present study is an initial attempt to explore cross-cultural adaptation experiences, especially interactive and reciprocal relationships between cross-cultural adaptation and host environment, in Japanese contexts based on an integrative and comprehensive theoretical framework.

As the theory predicts, communication with host nationals plays a primary and significant role in cross-cultural adaptation process of international students in Japan. The present study provides solid evidence for this theoretical relationship. Structural analysis indicates statistically significant reciprocal relationships among host communication competence, host interpersonal communication with host, and psychological health. Descriptive analysis also shows that communication is key for cross-cultural adaptation. Communication and interaction do not occur frequently between international students and Japanese people. Satisfaction with communication and relationships with Japanese people is lower than other satisfaction domains, suggesting that communicating with Japanese people is a blocking factor for

psychological health. Cross-sectional analysis shows that adaptation process is not a simple function of "time;" rather, participation in host communication system is an important facet of psychological health. Asian students in particular show this tendency very clearly.

These supports for Kim's interactive theory of cross-cultural adaptation in the context of international students in Japan suggest the following. First, the strong relationship between communication and cross-cultural adaptation provides further a validity of conceptualizing cross-cultural adaptation in terms of communication with host nationals. Consistent with the social network approach, communication can be conceptualized as a vehicle for cross-cultural adaptation.

Second, the present study indicates that the relationship between communication with host and cross-cultural adaptation of international students holds in the context of Japan as well. This result is consistent with Takai's studies (1991 & 1994). Kim's theory provides a culture-general approach to cross-cultural adaptation. However, little has been known as to the applicability of the theory outside Western contexts. The present study shows the possibility of a ubiquitous and general structure of cross-cultural adaptation process. Still, more research

evidence must be obtained both from Japan with different respondents and from other cultural contexts. In other words, cross-cultural adaptation process can be conceptualized in terms of communication between sojourners and host people regardless of cultural contexts.

Cross-cultural adaptation and Host Environment. The analyses indicate communication with host is a vehicle for psychological health. On the one hand, communication is a facilitating factor of cross-cultural adaptation. Communication, on the other hand, does not occur frequently between international students and Japanese people, as this study indicates. Communication is by definition an interactive process. Both international students' and host people's perspectives merit attention. Most studies only presume the importance of host environment in the process of cross-cultural adaptation, but they do not examine it specifically.

The present study indirectly assesses the importance of host environment effects on cross-cultural adaptation based on Kim's conceptual framework. It is "indirect" because this study explores only international students' assessments of the host people and culture. However, this study is the first attempt to explore such effects of host environment based on the comprehensive theoretical

perspective. It provides an insightful result as to host environment and intercultural experience.

The present study shows both qualitatively and quantitatively that communication styles of Japanese people toward foreigners are obstacles for international students in Japan. Specifically, "closedness" and "rigidity" of Japanese people are major discouraging factors in intercultural experiences of international students. Although Asian and Western students slightly differ in the way they feel "closedness" and "rigidity," both agree as to this tendency of Japanese people.

These results have several theoretical implications. First, host environment is very important in the process of cross-cultural adaptation, especially in facilitating communication between sojourners and host nationals. Host environment factors, therefore, must be included in theories of cross-cultural adaptation. The previous theories and research have failed to take these into account. Instead, host environment is presumed, in part because these theories develop in Western countries where not only are pluralistic ideologies valued and enforced, but also pluralistic realities are actually prevalent. Neither social support nor social network approaches consider the importance of host environment.

Japan, however, has stronger consciousness of the homogeneity of the country and does not offer much institutional support for foreigners. This leads to strong ingroup-outgroup distinctions. A general theory of cross-cultural adaptation must account for this kind of cultural peculiarity.

Second, the present study has significance in that it will lead to a more specialized theory of host environment and cross-cultural adaptation within a communication perspective. Given the unique host environment of Japan and the fact that host environment affects cross-cultural adaptation, this study provides strong incentive for further elaboration. Although this study is based on a general theory of cross-cultural adaptation, the results encourage more specific and descriptive theories that provide understanding and explanation of host environment and cross-cultural adaptation phenomena in Japan.

Practical Implications

Any research should be intended for pragmatic utility, as well as academic and conceptual importance. Two practical implications of the present study will be discussed.

Implication for Sojourners. The present study clearly shows that communication with host people is a significant

and important factor for sojourners' psychological adaptation and health, as well as their host communication competence development. Those who are involved in more communication with host have better psychological health. This suggests that international students need to be willing to participate in communication and interaction with host people. Instead of waiting for the host to approach, sojourners should take the initiative in communication for the sake of their psychological health.

Another practical implication for international students is that it would be helpful for international students to learn several aspects of host culture prior to and after their sojourn. Pre-departure learning of cultural customs, values, and communication patterns leads to more participation in communication with host nationals and thus better psychological health. By the same token, as the social support approach suggests, orientation programs about host environment also encourage interaction.

Asian-Westerner experiential differences in Japan further suggest different types of training and orientation programs for each group. As found in this study, students from Western countries tend to have better intercultural experience in the beginning of sojourn, while Asian students tend to have no significant change in

intercultural experience, especially in psychological health. This fact stems from different attitudes of Japanese people toward Westerners and Asians. An orientation/training program should be aimed at Asian group, informing of attitudes of Japanese people toward Asians (e.g., double standard of Japanese people). The other should be aimed at Westerners, explaining what to expect of Japanese people during sojourns (e.g., superficial attitudes toward Westerners).

It should be noted, however, that these orientations are not sufficient for psychological health. There are many other factors conducive to psychological health. The social learning and social network approaches undermine the importance of host environment in cross-cultural adaptation process, not only conceptually but also practically. These approaches assume that learning sociocultural skills and developing social networks are necessary and sufficient conditions for cross-cultural adaptation. Nevertheless, host environment must be taken into significant consideration in cross-cultural adaptation theories and studies.

Implication for Host Nationals. While communication with host nationals is identified as a crucial aspect of cross-cultural adaptation experiences, the present study

also indicates that communication between international students and host Japanese people does not take place frequently. Furthermore, infrequent communication is in large part attributable to "closedness," "rigidity," and "negative attitudes" of host nationals toward international students and foreigners in general.

Obviously, communication does not occur within an individual. Instead, communication is a dynamic interactive process between and among two or more individuals. While sojourners make an effort to interact with Japanese people, Japanese people also must try to accommodate strangers and learn how to improve their communication with foreigners. Japanese people need to develop more intercultural awareness. As Samovor et al argue, developing intercultural awareness is synonymous with developing self-awareness or with realizing what Gadamer (1996) calls "prejudice." Identity, including self, society, and culture, is only possible through differences. Facing differences through intercultural communication provides an opportunity to fuse cultural horizons—to realize a new "self."

One way to develop cultural sensitivities is, obviously, to actually have intercultural communication with foreigners. Another method involves formal education.

More and more universities have recently recognized the importance of intercultural education and have developed intercultural communication classes in Japan. While intercultural communication courses were once limited to communication majors, nowadays non-communication majors are also required to take them. The results of the present study illustrate the importance of these programs.

Furthermore, by approaching cross-cultural adaptation as an interactive process between sojourners and host nationals, the present study suggests that cross-cultural adaptation should be considered interactively from both sojourners' and host nationals' perspectives. To focus only on either side is insufficient, as is the social learning or skills approach, which ignores the host. Learning host cultural skills or competence is not a necessary and sufficient condition for cross-cultural adaptation. Rather, how foreigners are treated by host nationals and how they develop their relationships with host nationals must be conceptualized.

This interactive nature of cross-cultural adaptation process suggests that developing institutions for international students in universities (e.g., international student center or RYUGAKUSEI CENTER) is not sufficient. The Ministry of Education has recently decided to increase

the number of international student centers by two or three every year.

The international student center system is intended to help international students to adapt more easily to a new environment and to teach Japanese language and culture. Yet even this student center system is based on the international students' side only. It does not take the host side into consideration. In this sense, intercultural education is separated—one part at an international student center and the other at a college for Japanese students. From the interactive perspective, the two systems of education should be integrated so that the two sides of cross-cultural adaptation dimensions can interact more effectively. In the current system, international students receive special education and thus are treated as special. Japanese students, on the other hand, take intercultural communication courses without seriously engaging in real or actual intercultural communication. The education tends to be only cognitive learning rather than affective and behavioral. The present study provides a justification for the integration of the two education systems.

Future Directions

No single study can fully explore a particular phenomenon. A study is always limited in this regard. The

present study is no exception. There are several limitations in this study. Acknowledging these limitations, the following paragraphs discuss possible future directions.

The present study identifies a steady influence of host environment on cross-cultural adaptation process. However, this study is limited in that it only explores international students in Japan. In order to claim strongly the influence of host environment, similar studies must be conducted in other countries as well. For example, a future study could examine cross-cultural adaptation experiences of Chinese, Taiwanese, and Korean students in American universities, where the host environment is considerably different from that of Japan. Communication participation with the host, psychological health, and perceptions of the host might differ. By clarifying these differences between students in Japan and those in the United States, effects of host environment in cross-cultural adaptation can be explained.

Another limitation of the present study is that it only surveys sojourners. The present study could be complemented with Japanese perspectives. Possible future studies in this regard include:

- (a) A study that examines how Japanese people perceive international students or other foreigners in Japan;
- (b) A study that explores the historical and contextual development of attitudes toward foreigners and how these value systems work in Japan.
- (c) A study that probes how international students affect Japanese sociocultural environment (instead of influences of Japanese environment on adapting international students).

With respect to the first study, the research question that could be asked is how Japanese people perceive (a) foreigners in general, (b) interacting with foreigners, (c) increasing number of foreigners in Japan or in their neighborhoods, and (d) intergroup communication. Given that international students generally perceive closedness, rigidity, and double-standards, future research should explore whether Japanese people perceive themselves this way. The study could also ask why Japanese people are closed and have a double-standard attitude toward foreigners.

Research should also examine how Japanese historically and contextually formulated closed attitudes toward

foreigners, strong distinctions between ingroup and outgroup, and favorable attitudes toward white Westerners. Several studies already argue that attitudes and behaviors toward foreigners are closely related to the formation of Japaneseness or Japanese identity. Only by creating non-Japaneseness is Japanese identity possible. It would be interesting to explore how the ideological discourse of Japanese uniqueness is imposed. For example, Befu (1990), Yoshino (1992, 1997), Sugimoto and Mouer (1995), and Dale (1986) among others all point to ideological influences of NIHONJINRON (discussion of Japanese people). The NIHONJINRON serves as an ideology of conformity.

Another possible study that enhances the findings of the present study is the study of how host society is influenced and changed due to direct contact with sojourners. Japanese people and culture/society are also changed (i.e., domestic impact of international students) due to cross-cultural contact with international students in Japan. The present study emphasizes changes in sojourners' side. Changes, however, occur in host society side as well. A future study should explore how the two groups (i.e., sojourners and host people) change in the process of direct and mutual contacts (i.e., cultural fusion).

The final consideration this study provides is a methodological one. This study relies heavily on quantitative data, although a qualitative interview study is also conducted. Future research should seek more information and insights into the Japanese sociocultural environment by way of qualitative techniques such as interviewing and focus groups. Foreigners other than international students also need to be considered for a generalized understanding of adaptation in Japan, especially because international students have a unique position in terms of adaptive motivation and purpose of sojourn. In this sense, long-term sojourners in Japan must be explored as well. Interview or focus group sessions with both international students and Japanese people together might also provide a unique opportunity to understand the Japanese host environment. More qualitative information would complement the quantitative data the present study obtains.

The present study is conceptually and theoretically based on a general theory of cross-cultural adaptation. The directions outlined above, if taken, would help us shift from the general perspective to a more specific and focused theory of cross-cultural adaptation that specifically focuses on, describes, and explains cross-

cultural adaptation phenomenon in Japan, without losing reference to a general perspective on cross-cultural adaptation. In particular, a context-specific theory should be developed to reflect the unique nature of the interplay between the Japanese environment and cross-cultural adaptation of foreigners.

Concluding Remarks

During the writing of this dissertation, the number of international students in Japan decreased two consecutive years (Asahi Shimbun, Feb. 4, 1998). This indicates that the so-called "hundred thousand" project of the Japanese government is in jeopardy and needs to be reconsidered. There could be various factors that preclude increases of the international student population in Japan, including economic decline not only in Japan but also all over Asia.

Although the present study does not explore all possible causes of decreasing numbers of international students, the study suggests that communication with the host is a crucial factor of cross-cultural adaptation. Those who are successful in communicating with and developing relationships with Japanese people also maintain better psychological health. Despite this tendency, communication between international students and Japanese people is not necessarily frequent. Their interaction is

limited to those who are interested in international exchange (KOKUSAI KORYU) and foreign languages, colleagues, and those in part-time jobs. They tend to attribute infrequency of interaction to "closedness" and "rigidity" of host Japanese people.

Certainly, perceptions of international students might not accurately represent the host environment, as Yukota (1987) suggests. However, international students' perceptions clearly suggest that Japanese people should reconsider their attitudes and behaviors toward foreigners in general and toward international students in particular.

The present study is important because it approached cross-cultural adaptation experiences from a theoretical point of view. Systematic exploration will allow researchers to better understand cross-cultural adaptation as a phenomenon. Research in this area has tended to be descriptive and exploratory in nature and thus made integration of findings difficult. "Point of view" is necessary to understand a phenomenon. Specifically, the present study has tried to understand cross-cultural adaptation in terms of "interaction" and "communication" between the individuals and the surrounding environment. The results show clearly that this "communication" perspective can offer a theoretically thorough and

practically useful explanation of cross-cultural adaptation experiences in Japan. The communication perspective provides a better account than more limited explanations such as those offered by the social learning/skills and the social network/support approaches.

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Appendices

Appendix 1

English Questionnaire

_____ [1-3] ____ [4] ____ [5] ____ [6]

Dear participants,

The purpose of this survey is to understand your intercultural experiences in Japan. Your participation determines the success of this project, and is gratefully appreciated. Please take a moment to fill this out.

It will take only about 15-20 minutes to complete the questionnaire. Most questions are answered by simply circling the number or filling in numbers.

The data will be processed at a group level by computer. (This is why numbers like [7] or [12-15] are everywhere. You can ignore them.) Your personal information will never be revealed to anybody.

Please make sure to answer all of the questions. Thank you in advance for your cooperation and valuable time.

Sincerely yours,



Masazumi Maruyama
Ph. D. candidate
Department of communication
University of Oklahoma

I. The following are questions about your background. Please indicate your answers in the space provided for each item. [7]

1. What is your nationality? _____ [8-9]
2. How old are you? _____ years old [10-11]
3. Your sex: ____ male ____ female (Please check one) [12]
4. How long have you been in Japan? _____ years and _____ months [13-14] [15-16]
5. What is the highest educational degree you completed in your country? [17]
 1. junior high school 2. high school 3. two years college 4. four years college
 5. master's 6. Ph. D 7. other (Please specify _____)
6. What program are you in? (Please circle one) [18]
 1. undergraduate 2. Master's 3. PhD 4. other (specify _____)
7. What is your major? _____ [19-20]
8. What is your major purpose for coming to Japan? If you have more than one, please number their order of importance with "1" for the most important [21]
 - () To get a degree (if so, what degree?) _____
 - () To study Japanese language
 - () To learn generally about Japanese culture
 - () To gain some specific skill other than the language (if so, what skill _____)
 - () For novelty and adventure
 - () Other reasons (please specify) _____
9. Have you stayed in foreign countries other than Japan? (Please circle "Yes" or "No") [22]
 1. "Yes" ----> Please specify the name of countries and length of the stay
If more than one country, please write the longest one.
Country _____ [23-24]
Length of the stay _____ years & _____ months [25-26] [27-28]
 2. "No"
10. Did you attend any intercultural training/orientation program before coming to Japan?
 1. Yes 2. No (If "No," go to the Section II) [29]

10-a What was the main purpose of the training/orientation program? [30]
 1. Cultural training
 2. Language training
 3. Both cultural and language training
 4. Other (Please specify _____)

10-b How long (in days) was the training program? _____ days [31-33]

II. The following are questions on your Japanese language ability and cultural knowledge [0]

A How adequate is your Japanese language ability to complete the following things? Please circle the number.

	Inadequate	Adequate
a. Take care of simple everyday needs.	1----2----3----4----5----6----7	[1]
b. Converse with friends	1----2----3----4----5----6----7	[2]
c. Converse on the phone.	1----2----3----4----5----6----7	[3]
d. Ask questions and discuss problems with your professor.	1----2----3----4----5----6----7	[4]
e. Understand lectures	1----2----3----4----5----6----7	[5]
f. Understand national and domestic news on the radio or TV	1----2----3----4----5----6----7	[6]
g. Read newspapers	1----2----3----4----5----6----7	[7]
h. Write a letter to a friend	1----2----3----4----5----6----7	[8]
i. Write research papers.	1----2----3----4----5----6----7	[9]

B Please circle the appropriate number that describes you most accurately. [10]

	Inaccurate	Neither	Accurate
a. I understand Japanese norms.	1----2----3----4----5----6----7		[11]
b. I understand Japanese values	1----2----3----4----5----6----7		[12]
c. I understand Japanese verbal communication rules.	1----2----3----4----5----6----7		[13]
d. I understand Japanese nonverbal communication rules.	1----2----3----4----5----6----7		[14]
e. I understand Japanese ways of thinking.	1----2----3----4----5----6----7		[15]

III. Please circle the number that describes you most accurately. [16]

	Not at all	Fairly	Extremely
1. How interested are you in making friends with Japanese people?	1----2----3----4----5----6----7		[17]
2. How interested are you in learning Japanese language?	1----2----3----4----5----6----7		[18]
3. How interested are you in learning and understanding the ways Japanese people act and think?	1----2----3----4----5----6----7		[19]
4. How interested are you in knowing the current political, economic, and social situations in Japan?	1----2----3----4----5----6----7		[20]
5. How much do you want to interact with Japanese people?	1----2----3----4----5----6----7		[21]
6. How much do you intend to adapt to Japanese culture/society?	1----2----3----4----5----6----7		[22]

IV. The following questions concern your communication with Japanese people. Please circle the appropriate number that corresponds to yourself. [23]

	Totally disagree		Neither		Totally agree			
1 I have difficulty in communicating with Japanese people.	1	2	3	4	5	6	7	[24]
2 I deal with Japanese people appropriately	1	2	3	4	5	6	7	[25]
3 My communication flows smoothly when I communicate with Japanese people.	1	2	3	4	5	6	7	[26]
4 I fail to achieve what I want when interacting with Japanese people.	1	2	3	4	5	6	7	[27]
5 I am a good communicator when I interact with Japanese people.	1	2	3	4	5	6	7	[28]
6 I feel clumsy and unnatural when communicating with Japanese people	1	2	3	4	5	6	7	[29]
7 I am flexible when I communicate with Japanese people.	1	2	3	4	5	6	7	[30]
8 I find interacting with Japanese people challenging.	1	2	3	4	5	6	7	[31]

V. In the following, I will ask you about the people you know in Japan. Please answer each question [32]

- 1 About how many casual acquaintances do you have in each of the following groups?
(Casual acquaintances are those whom you know well enough to greet and talk with when you see them).
 - a Japanese _____ persons [33-35]
 - b Those from your country _____ persons [36-38]
 - c Those from foreign countries other than your own _____ persons [39-41]
2. About how many of these people you mentioned above in Item 1 are casual friends?
(Casual friends are those whom you visit each other and do things together)
 - a. Japanese _____ persons [42-43]
 - b Those from your country _____ persons [44-45]
 - c. Those from foreign countries other than your own _____ persons [46-47]
3. About how many of these people you mentioned above in Item 2 are close friends?
(Close friends are those with whom you share your private and personal problems).
 - a Japanese _____ persons [48-49]
 - b Those from your country _____ persons [50-51]
 - c Those from foreign countries other than your own _____ persons [52-53]

VI. The following questions deal with your social activities. Please answer each of the questions. [54]

- | | Never | Sometimes | Frequently | |
|--|---------------------------------------|-----------|------------|---------|
| 1 How often do you watch Japanese TV programs? | 1-----2-----3-----4-----5-----6-----7 | | | [55] |
| 2 How often do you read Japanese newspapers and magazines? | 1-----2-----3-----4-----5-----6-----7 | | | [56] |
| 3 How often do you discuss significant social issues with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [57] |
| 4 How often do you have lunch or dinner with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [58] |
| 5 How often do you invite Japanese friends to your house? | 1-----2-----3-----4-----5-----6-----7 | | | [59] |
| 6 How often are you invited to Japanese friends' houses? | 1-----2-----3-----4-----5-----6-----7 | | | [60] |
| 7 How often do you go out (e.g., movie, shopping) with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [61] |
| 8 How often do you do academic work in cooperation with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [62] |
| 9 How often do you participate in club activities with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [63] |
| 10 How often do you call and talk with Japanese people on the phone? | 1-----2-----3-----4-----5-----6-----7 | | | [64] |
| 11 Of all daily conversations you have, what percentages of them do you have with Japanese people? | | | _____ % | [65-67] |
| 12. When you communicate with Japanese people, what language do you use? | | | | [68] |
| a. Japanese | | | | |
| b. English | | | | |
| c. both Japanese and English | | | | |
| d. Other (Specify _____) | | | | |

VII. The following questions are concerned with your feelings about Japan and Japanese people. Please circle the number that corresponds to your feeling most closely. [0]

- | | Not at all | Fairly | Extremely | |
|--|---------------------------------------|--------|-----------|-----|
| 1. How comfortable do you feel living in Japan? | 1-----2-----3-----4-----5-----6-----7 | | | [1] |
| 2. How comfortable do you feel interacting with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [2] |
| 3. How satisfied are you with your Japanese friends you have made? | 1-----2-----3-----4-----5-----6-----7 | | | [3] |
| 4. How satisfied are you with staying in Japan? | 1-----2-----3-----4-----5-----6-----7 | | | [4] |
| 5. How satisfied are you with the relationship with Japanese people? | 1-----2-----3-----4-----5-----6-----7 | | | [5] |
| 6. How satisfied are you with your intercultural experiences in Japan? | 1-----2-----3-----4-----5-----6-----7 | | | [6] |
| 7. How satisfied are you with attitudes of Japanese people toward you? | 1-----2-----3-----4-----5-----6-----7 | | | [7] |

VIII. The following statements are about some experiences you might have had in Japan. Please indicate to what degree you agree with each of these statements. [8]

	Totally disagree		Neutral		Totally agree	
1 I do not want to stay longer in Japan.	1-----2-----3-----4-----5-----6-----7					[9]
2 I feel depressed	1-----2-----3-----4-----5-----6-----7					[10]
3 I am frustrated in being in Japan.	1-----2-----3-----4-----5-----6-----7					[11]
4 I feel lonely	1-----2-----3-----4-----5-----6-----7					[12]
5 I do not enjoy staying in Japan	1-----2-----3-----4-----5-----6-----7					[13]
6 I feel awkward and out of place living in Japan.	1-----2-----3-----4-----5-----6-----7					[14]
7 I miss my home.	1-----2-----3-----4-----5-----6-----7					[15]
8 I feel that Japanese people do not care about me.	1-----2-----3-----4-----5-----6-----7					[16]
9 I want to go back to my country as soon as possible.	1-----2-----3-----4-----5-----6-----7					[17]

IX. The following items are concerned with attitudes of Japanese people toward you. Please circle the appropriate number that corresponds to yourself. [18]

	Totally disagree		Neither		Totally agree	
1 Japanese people accept me into their society.	1-----2-----3-----4-----5-----6-----7					[19]
2 Japanese people associate with me in order to impress others	1-----2-----3-----4-----5-----6-----7					[20]
3 Japanese people desire only superficial relationship with me.	1-----2-----3-----4-----5-----6-----7					[21]
4 Japanese people discriminate against me	1-----2-----3-----4-----5-----6-----7					[22]
5 Japanese people have a positive attitude toward me.	1-----2-----3-----4-----5-----6-----7					[23]
6 Japanese people would dislike me if I adopted too much of Japanese ways.	1-----2-----3-----4-----5-----6-----7					[24]
7 Japanese people have curiosity toward me but no intent to become my friends	1-----2-----3-----4-----5-----6-----7					[25]
8 Japanese people see me and my country favorably	1-----2-----3-----4-----5-----6-----7					[26]
9 Japanese people are genuinely interested in associating with me.	1-----2-----3-----4-----5-----6-----7					[27]
10 Japanese people think that I should adopt their life style	1-----2-----3-----4-----5-----6-----7					[28]

X. The following items are concerned with attitudes of Japanese people toward foreigners in general. Please circle the appropriate number that represents your opinion. [29]

	Totally disagree		Neither		Totally agree	
1 Japanese people accept foreign nationals into their society	1-----2-----3-----4-----5-----6-----7					[30]
2 Japanese people associate with foreign nationals in order to impress others.	1-----2-----3-----4-----5-----6-----7					[31]
3 Japanese people desire only superficial relationship with international students	1-----2-----3-----4-----5-----6-----7					[32]
4 Japanese people discriminate against certain groups of foreign nationals more than other groups.	1-----2-----3-----4-----5-----6-----7					[33]
5 Japanese people view my country positively	1-----2-----3-----4-----5-----6-----7					[34]
6 Japanese people dislike foreign nationals who have adopted too much of Japanese ways	1-----2-----3-----4-----5-----6-----7					[35]
7 Japanese people have curiosity toward foreign nationals but no intent to become friends	1-----2-----3-----4-----5-----6-----7					[36]
8 Japanese people favor certain groups of foreign nationals	1-----2-----3-----4-----5-----6-----7					[37]
9 Japanese people are genuinely interested in associating with international students.	1-----2-----3-----4-----5-----6-----7					[38]
10 Japanese people think that international students should adopt their life style	1-----2-----3-----4-----5-----6-----7					[39]

- XI. In the following, I will ask what kind of images or impressions you presently have about the Japanese people. For the 14 pairs of adjectives below, please indicate your images or impressions on Japanese people. If you feel Japanese people are NOT particularly characterized by the two adjectives, please check "4". [40]

Examples:

	1	2	3	4	5	6	7	
happy	___	___	___	<u>X</u>	___	___	___	unhappy
good	___	<u>X</u>	___	___	___	___	___	bad

		1	2	3	4	5	6	7		
1	dishonest	___	___	___	___	___	___	___	honest	[41]
2	noncompetitive	___	___	___	___	___	___	___	competitive	[42]
3	playful	___	___	___	___	___	___	___	studious	[43]
4	responsible	___	___	___	___	___	___	___	irresponsible	[44]
5	cold	___	___	___	___	___	___	___	warm	[45]
6	unprejudiced	___	___	___	___	___	___	___	prejudiced	[46]
7	lazy	___	___	___	___	___	___	___	diligent	[47]
8	unkind	___	___	___	___	___	___	___	kind	[48]
9	friendly	___	___	___	___	___	___	___	unfriendly	[49]
10	progressive	___	___	___	___	___	___	___	conservative	[50]
11	unreliable	___	___	___	___	___	___	___	reliable	[51]
12	sexually unequal	___	___	___	___	___	___	___	sexually equal	[52]
13	ability-oriented	___	___	___	___	___	___	___	status-oriented	[53]
14	collectivistic	___	___	___	___	___	___	___	individualistic	[54]

- XII. Please write any opinion about this survey.

Thank you very much for your cooperation!

Appendix 2

Japanese Questionnaire

_____ [1-3] _____ [4] _____ [5] _____ [6]

こんにちは。この調査の目的は、日本の留学生の日本での異文化体験をより深く理解するためのものです。ぜひ、少しの時間を取って記入してください。

ほとんどの質問は、単に○をつけたり、数字を書き込む形式です。ですから、15分から20分くらいで終わることができると思います。

この調査によって得られた結果はすべてコンピューターで処理されます。（〔7〕とか〔12-15〕のような数字があるのはそのためです。これらの数字は無視して結構です。）ですから、あなたの個人に関する情報は絶対にだれにも漏れることはありません。

すべての質問に答えていただくようお願いいたします。貴重なお時間、ありがとうございます。

平成3年6月

オクラホマ大学コミュニケーション学部

博士課程 丸山真純

表と裏両方に質問があるので、お間違いのないよう
にお願いします。

1. 次の質問はあなた自身に関する事柄です。与えられたところに答えを書いてください。 [7]

- ① 国籍はどこですか? _____ [8-9]
- ② 年齢: _____ 才 [10-11]
- ③ 性別: 1. 男 2. 女 (どちらかに○をつけてください) [12]
- ④ 日本にどのくらい滞在していますか? _____ 年 _____ カ月 [13-14][15-16]
- ⑤ 自国での学歴は何ですか? (○をつけてください) [17]
1. 中学校卒 2. 高校卒 3. 短大卒 4. 大学卒 (4 年制)
5. 修士課程卒 6. 博士課程卒 7. その他 (具体的に _____)
- ⑥ 今、どの課程で勉強していますか? (○をつけてください) [18]
1. 学部 2. 修士課程 3. 博士課程
4. その他 (具体的に _____)
- ⑦ 専攻は何ですか? _____ [19-20]
- ⑧ 日本に来た、最大の目的は何ですか? ふたつ以上ある場合は、重要なものから順番に番号をつけてください。(1=いちばん重要; 2=その次に重要 etc.) [21]
- () 学位を取るため (もしそうなら、何の学位ですか?) _____
() 日本語を勉強するため
() 日本文化を勉強するため
() 言語以外の特別な技術を取得するため
() _____ (もしそうなら、何の技術ですか?) _____
() 珍しさ・冒険心
() その他の理由 (具体的に) _____
- ⑨ 日本以外の国に滞在したことがありますか?
(「はい」または「いいえ」に○をつけて下さい。) [22]
1. はい -----> 具体的に、国の名前と滞在期間を教えてください。
もし2カ国以上あるのであれば一番長い滞在について書いてください。
国名: _____ [23-24]
滞在期間: _____ 年 _____ カ月 [25-26][27-28]
2. いいえ
- ⑩ 日本にくる前に、異文化トレーニングまたは、オリエンテーションに参加しましたか?
1. はい [29]
- ⑩- a トレーニング・オリエンテーションの主要目的は何でしたか? [30]
1. 文化トレーニング
2. 言語トレーニング
3. 文化・言語トレーニングの両方
4. その他 (具体的に _____)
- ⑩- b そのトレーニングはどのくらいの期間 (何日) でしたか?
_____ 日 [31-33]
2. いいえ

II. 次の質問はあなたの日本語能力と日本文化の知識に関するものです。 [0]

A. あなたは次のことをする日本語能力は十分にありますか？あなたに当てはまる数字に○をつけてください。

	十分である	十分である
① 日常生活に必要な用を足す。	1---2---3---4---5---6---7	[1]
② 友達と会話をする。	1---2---3---4---5---6---7	[2]
③ 電話で話しをする。	1---2---3---4---5---6---7	[3]
④ 教授に質問や議論する。	1---2---3---4---5---6---7	[4]
⑤ 講義を理解する。	1---2---3---4---5---6---7	[5]
⑥ ラジオやテレビのニュースを理解する。	1---2---3---4---5---6---7	[6]
⑦ 新聞を読む。	1---2---3---4---5---6---7	[7]
⑧ 友達に手紙を書く。	1---2---3---4---5---6---7	[8]
⑨ 研究論文を書く。	1---2---3---4---5---6---7	[9]

B. あなたに当てはまる適切な数字に○をつけてください。 [10]

	完全に 十分ではない	どちらとも 言えない	完全に 十分である
① 私は日本の規範がわかる。	1---2---3---4---5---6---7		[11]
② 私は日本人の価値観がわかる。	1---2---3---4---5---6---7		[12]
③ 私は日本人の言語コミュニケーション・ ルールがわかる。	1---2---3---4---5---6---7		[13]
④ 私は日本人の非言語コミュニケーション・ ルールがわかる。	1---2---3---4---5---6---7		[14]
⑤ 私は日本人の考え方（思考様式）がわかる。	1---2---3---4---5---6---7		[15]

III. 次の質問それぞれに、自分に当てはまる数字に○をつけて下さい。 [16]

	全くない	まあまあ	とてもある
① 日本人の友達を作ることについてどれくらい 関心がありますか？	1---2---3---4---5---6---7		[17]
② 日本語を学ぶことについてどれくらい 関心がありますか？	1---2---3---4---5---6---7		[18]
③ 日本人の行動様式・思考様式を学んだり、 理解することにどれくらい関心がありますか？	1---2---3---4---5---6---7		[19]
④ 現在の日本の政治・経済・社会状況を 知ることについてどれくらい関心がありますか？	1---2---3---4---5---6---7		[20]
⑤ 日本人とコミュニケーションをしたいと、 どの程度（強く）思いますか？	1---2---3---4---5---6---7		[21]
⑥ 日本文化・社会に適応したいと、どの程度 （強く）思いますか？	1---2---3---4---5---6---7		[22]

VI. 次の質問は、あなたの日本での行動に関する事です。それぞれの質問に回答して下さい。 [54]

- | | 全くない | 多少 | いつも | |
|-----------------------------------|---------------------------|----|---------|---------|
| ① どのくらい、日本のテレビを見ますか？ | 1---2---3---4---5---6---7 | | | [55] |
| ② どのくらい、日本の新聞や雑誌を読みますか？ | 1---2---3---4---5---6---7 | | | [56] |
| ③ どのくらい、日本人と社会問題について話しますか？ | 1---2---3---4---5---6---7 | | | [57] |
| ④ どのくらい、日本人と一緒に食事（昼食・夕食）をしますか？ | 1---2---3---4---5---6---7 | | | [58] |
| ⑤ どのくらい、日本人の友達を家に招きますか？ | 1---2---3---4---5---6---7 | | | [59] |
| ⑥ どのくらい、日本人の家へ招かれますか？ | 1---2---3---4---5---6---7 | | | [60] |
| ⑦ どのくらい、日本人と一緒に出掛けますか（映画・買物など）？ | 1---2---3---4---5---6---7 | | | [61] |
| ⑧ どのくらい、日本人といつしよに学校の宿題・研究などをしますか？ | 1---2---3---4---5---6---7 | | | [62] |
| ⑨ どのくらい、日本人と一緒にクラブ活動に参加しますか？ | 1---2---3---4---5---6---7 | | | [63] |
| ⑩ どのくらい、日本人と電話で話しますか？ | 1---2---3---4---5---6---7 | | | [64] |
| ⑪ 一日の会話のうち、何パーセントが日本人とですか？ | | | _____ % | [65-67] |
| ⑫ 日本人と話すとき、言語は何を使いますか？ [68] | | | | |
| 1. 日本語 | 2. 英語 | | | |
| 3. 日本語と英語の両方 | 4. その他の言語（具体的に | | | |

VII. 次の質問は、日本や日本人に対するあなたの気持ちについてお聞きします。あなたの気持ちに当てはまる適切な数字に○をつけて下さい。 [0]

- | | 全く満足していない | どちらともいえない | とても満足している | |
|---------------------------------|---------------------------|-----------|-----------|-----|
| ① どのくらい、日本で生活することに満足していますか？ | 1---2---3---4---5---6---7 | | | [1] |
| ② どのくらい、日本人との付き合いに満足していますか？ | 1---2---3---4---5---6---7 | | | [2] |
| ③ どのくらい、あなたの日本人の友達に満足していますか？ | 1---2---3---4---5---6---7 | | | [3] |
| ④ どのくらい、日本に滞在することに満足していますか？ | 1---2---3---4---5---6---7 | | | [4] |
| ⑤ どのくらい、日本人との関係に満足していますか？ | 1---2---3---4---5---6---7 | | | [5] |
| ⑥ どのくらい、日本での異文化経験に満足していますか？ | 1---2---3---4---5---6---7 | | | [6] |
| ⑦ どのくらい、日本人のあなたに対する態度に満足していますか？ | 1---2---3---4---5---6---7 | | | [7] |

VIII. 次の事柄は、あなたがおそらく日本で経験したであろうことです。それぞれに、賛成・不賛成の度合を○で囲んでください。 [8]

	賛成 させい	どちらとも いえない	賛成 させい
① 私は、日本にこれ以上いたくない。	1---2---3---4---5---6---7		[9]
② 私は、落ち込んでいる。	1---2---3---4---5---6---7		[10]
③ 私は、日本にすることに欲求不満を感じる。	1---2---3---4---5---6---7		[11]
④ 私は、寂しいと感じている。	1---2---3---4---5---6---7		[12]
⑤ 私は、日本滞在を楽しんでいない。	1---2---3---4---5---6---7		[13]
⑥ 私は、日本に住むことに自信がなく、 場違いのように感じる。	1---2---3---4---5---6---7		[14]
⑦ 私は、自分のふるさとが恋しい。	1---2---3---4---5---6---7		[15]
⑧ 私は、日本人が私のことを気にもとめていない と感じる。	1---2---3---4---5---6---7		[16]
⑨ 私は、自分の国にすぐに帰りたい。	1---2---3---4---5---6---7		[17]

IX 次の質問は日本人のあなたに対する態度についてです。あなたにあてはまる適切な数字に○をつけてください。 [18]

	賛成 させい	どちらとも いえない	賛成 させい
① 日本人は、私を日本人の社会に受け入れてくれる。	1---2---3---4---5---6---7		[19]
② 日本人は、他人により印象を与えるために 私とつきあっている。	1---2---3---4---5---6---7		[20]
③ 日本人は、私とうわべだけの関係を望んでいる。	1---2---3---4---5---6---7		[21]
④ 日本人は、私を差別している。	1---2---3---4---5---6---7		[22]
⑤ 日本人は、私に対して肯定的な態度をもっている。	1---2---3---4---5---6---7		[23]
⑥ 私が日本的になると、日本人は私を嫌うだろう。	1---2---3---4---5---6---7		[24]
⑦ 日本人は、私に興味を持っているが、私と 友達になる意志はない。	1---2---3---4---5---6---7		[25]
⑧ 日本人は、私と私の国を好意的に見ている。	1---2---3---4---5---6---7		[26]
⑨ 日本人は、私とつきあうことに本当に興味がある。	1---2---3---4---5---6---7		[27]
⑩ 日本人は、私が日本人の生活スタイルを 身につけるべきだと考えている。	1---2---3---4---5---6---7		[28]

X. 次の質問は日本人の外国人一般に対する態度についてです。あなたの意見を表す適切な数字に○をつけてください。 [29]

	全然 反対	どちらか 反対	どちらか 賛成	全然 賛成
① 日本人は、外国人を日本人の社会に受け入れてくれる。	1---2---3---4---5---6---7			[30]
② 日本人は、他人により印象を与えるために外国人とつきあっている。	1---2---3---4---5---6---7			[31]
③ 日本人は、外国人とうわべだけの関係を望んでいる。	1---2---3---4---5---6---7			[32]
④ 日本人は、ある特定の外国人を他の外国人より差別している。	1---2---3---4---5---6---7			[33]
⑤ 日本人は、私の国にいいイメージを持っている。	1---2---3---4---5---6---7			[34]
⑥ 日本人は、日本の様子を身につけた外国人を敬う。	1---2---3---4---5---6---7			[35]
⑦ 日本人は、外国人に興味を持っているが、友達になる意志はない。	1---2---3---4---5---6---7			[36]
⑧ 日本人は、ある特定の外国人のグループを好む。	1---2---3---4---5---6---7			[37]
⑨ 日本人は、留学生とつきあうことに本当に興味がある。	1---2---3---4---5---6---7			[38]
⑩ 日本人は、留学生が日本人の生活スタイルを身につけるべきだと考えている。	1---2---3---4---5---6---7			[39]

XI. 次に、現在あなたが日本人についてどのようなイメージや印象をもっているかお尋ねします。下にある14組の形容詞について、あなたの日本人に対するイメージや印象をお答えください。もし、日本人がどちらの形容詞にも当てはまらないと思うなら、「4」をチェックしてください。

[40]

例： 1 2 3 4 5 6 7
 幸福な： _____ : _____ : _____ : X : _____ : _____ : _____ : 不幸な
 良い： _____ : X : _____ : _____ : _____ : _____ : _____ : 悪い

	1	2	3	4	5	6	7		
①	不正直な	_____	_____	_____	_____	_____	_____	正直な	[41]
②	競争心の弱い	_____	_____	_____	_____	_____	_____	競争心の強い	[42]
③	遊び好き	_____	_____	_____	_____	_____	_____	勉強好き	[43]
④	責任感のある	_____	_____	_____	_____	_____	_____	責任感のない	[44]
⑤	つめたい	_____	_____	_____	_____	_____	_____	あたたかい	[45]
⑥	偏見のない	_____	_____	_____	_____	_____	_____	偏見のある	[46]
⑦	なまけもの	_____	_____	_____	_____	_____	_____	勤勉な	[47]
⑧	不親切な	_____	_____	_____	_____	_____	_____	親切な	[48]
⑨	つきあいやすい	_____	_____	_____	_____	_____	_____	つきあにくい	[49]
⑩	考えが新しい	_____	_____	_____	_____	_____	_____	考えが古い	[50]
⑪	信頼できない	_____	_____	_____	_____	_____	_____	信頼できる	[51]
⑫	男女不平等の	_____	_____	_____	_____	_____	_____	男女平等の	[52]
⑬	能力主義	_____	_____	_____	_____	_____	_____	身分主義	[53]
⑭	集団主義的な	_____	_____	_____	_____	_____	_____	個人主義的な	[54]

XII. 最後に、もしこの調査について何かあれば、ご自由に意見をお書きください。

ご協力ありがとうございました。

Appendix 3

Chinese Questionnaire

敬启者

此份问卷调查的目的是了解您在日本的异国经验。

您的参与关系着这份研究计划的成败,所以在此先对您的参与表达感谢之意,请用一点时间填写这份问卷调查。

这份问卷调查大约15-20分钟,大部分问题只需要用圈选出您的答复或填入数字,这些数据将会以组的方式处理,所以当您读到像[1]或是[12-15]的符号时不需要理会这些数字。您的回答不会被洩露给他人。最后,除了感谢您的参与外,请确定您已回答所有的问题。再次谢谢您的合作,以及您的宝贵时间。

丸山真纯

博士候选人

Department of Communication

University of Oklahoma

I. 以下的问题是有关您个人的背景资料. 请将您的回答填在空格中

[7]

(1) 国籍: ()

[8-9]

(2) 年龄: ()

[10-11]

(3) 性别: 男 女 (请选一项)

[12]

(4) 居住在日本的时间: () 年 () 月

[13-14] [15-16]

(5) 您在您国家的最高学历 (请圈选)

[17]

1. 初中 2. 高中 3. 专科 4. 学士
5. 硕士 6. 博士 7. 其他 (请详述)

(6) 您现在在日本攻读什么学位? (请圈选)

[18]

1. 学士 2. 硕士 3. 博士 4. 其他 (请详述)

(7) 您主修科目: ()

[19-20]

(8) 您到日本主要目的是什么? 如果您的目的为于一项, 请依目的的重要性依次编号

[21]

- () 取得学位 (请指明学位)
() 学习日语文
() 学习日本文化
() 学习特殊技术 (除了日语之外)
请指明是什么样的技术: ()
() 新鲜及冒险经验
() 其他理由: ()

(9) 除了日本之外, 您到过其他国家吗? (请圈出“是”或“否”)

[22]

1. 是 → 请指出除了您的国家之外待过最久的国家: ()
时间: () 年 () 月

[23-24]

2. 否

[25-26] [27-28]

(10) 在您到日本之前, 您是否参加过任何跨文化训练 (intercultural training) 或是座谈会?

[29]

1. 是

10-a 训练或座谈会的目的

[30]

1. 文化训练
2. 语言训练
3. 文化及语言训练
4. 其他 (请指明)

10-b 训练时间长达 () 天

[31-33]

2. 否 (请直接回答第二部份)

II. 以下问题是有关您的日语能力及您对日本文化的了解程度 [0]

A. 以您目前的日语能力, 您能完成以下各项目的程度
(请圈选一个数字)

	完全不能 理解	1	2	3	4	5	6	7	完全 能理解	
① 应付简单的日常需要	1	2	3	4	5	6	7			[1]
② 与朋友交谈	1	2	3	4	5	6	7			[2]
③ 用电话交谈	1	2	3	4	5	6	7			[3]
④ 向教授或老师提问题 并与其讨论	1	2	3	4	5	6	7			[4]
⑤ 理解讲课内容	1	2	3	4	5	6	7			[5]
⑥ 通过电视或广播中译 知地方及全国新闻	1	2	3	4	5	6	7			[6]
⑦ 阅读报纸	1	2	3	4	5	6	7			[7]
⑧ 写信给朋友	1	2	3	4	5	6	7			[8]
⑨ 写研究报告	1	2	3	4	5	6	7			[9]

B. 请圈选出最能描述您目前状况的数字 [10]

	完全不能 理解	1	2	3	4	5	6	7	完全 能理解	
① 我了解日本社会的行为规范	1	2	3	4	5	6	7			[11]
② 我了解日本的价值观	1	2	3	4	5	6	7			[12]
③ 我了解日本社会书面上及 口语上的交际沟通规则 (verbal communication)	1	2	3	4	5	6	7			[13]
④ 我了解日本社会非语言 (nonverbal) 交际沟通规则	1	2	3	4	5	6	7			[14]
⑤ 我了解日本人的思维方式	1	2	3	4	5	6	7			[15]

III. 请圈选出最能表达您对以下项目感兴趣的程度 [16]

	完全不感 兴趣	1	2	3	4	5	6	7	非常 感兴趣	
1. 交日本朋友	1	2	3	4	5	6	7			[17]
2. 学习日本语言	1	2	3	4	5	6	7			[18]
3. 学习/了解日本人的行为及 思维方式	1	2	3	4	5	6	7			[19]
4. 了解当前日本的政治、经济及 社会状况	1	2	3	4	5	6	7			[20]
5. 与日本人交往	1	2	3	4	5	6	7			[21]
6. 试图溶入日本社会/文化	1	2	3	4	5	6	7			[22]

IV. 以下问题是有关您与日本人沟通或交流的状况, 请圈选一个数字. [23]

	完全 不同	中等	完全 同意	
1. 我与日本人打交道和沟通有困难	1--2--3--4--5--6--7			[24]
2. 我能恰如其分的与日本人打交道	1--2--3--4--5--6--7			[25]
3. 我与日本人能顺畅地交流	1--2--3--4--5--6--7			[26]
4. 与日本人沟通时, 我难以表达 到我想要达到的目的 (achieve what I want)	1--2--3--4--5--6--7			[27]
5. 与日本人沟通时, 我是个好的 交谈对象	1--2--3--4--5--6--7			[28]
6. 与日本人沟通时, 我觉得笨 拙不自然	1--2--3--4--5--6--7			[29]
7. 与日本人沟通时, 我能应付自如	1--2--3--4--5--6--7			[30]
8. 我认为与日本人交谈很具 挑战性	1--2--3--4--5--6--7			[31]

V. 下列问题是有关您在日本认识的人及朋友 [32]

1. 下列各组中, 您有多少平时见面时会打招呼或闲聊的朋友?

a. 日本人: () 人 [33 - 35]

b. 从您国家来的人: () 人 [36 - 38]

c. 从其他国家来的人: () 人 [39 - 41]

2. 上列打招呼、闲聊的朋友中, 有多少人可以称得上是好朋友?
(所谓好朋友指的是那些会互相拜访或一起做一些事
的朋友)

a. 日本人: () 人 [42 - 43]

b. 从您国家来的人: () 人 [44 - 45]

c. 从其他国家来的人: () 人 [46 - 47]

3. 在以上那些朋友中, 有多少是好朋友是你会与他/她分享或
透露私人问题的

a. 日本人: () 人 [48 - 49]

b. 从您国家来的人: () 人 [50 - 51]

c. 从其他国家来的人: () 人 [52 - 53]

VI. 下列问题是有关您在日本的社交活动(请圈选适当的数字) [54]

	从不	有时	经常	
1. 您经常看日本电视节目吗?	1--2--3--4--5--6--7			[55]
2. 您经常阅读日本报纸和杂志吗?	1--2--3--4--5--6--7			[56]
3. 您经常与您的日本朋友讨论日本的重要事件吗?	1--2--3--4--5--6--7			[57]
4. 您经常与您的日本朋友一起共进午餐或晚餐吗?	1--2--3--4--5--6--7			[58]
5. 您经常邀请您的日本朋友到您家吗?	1--2--3--4--5--6--7			[59]
6. 您经常被邀请到日本人家吗?	1--2--3--4--5--6--7			[60]
7. 您经常与日本人一起外出吗? (例如看电影逛街)	1--2--3--4--5--6--7			[61]
8. 您经常与日本人合作学校功课或小组作业吗?	1--2--3--4--5--6--7			[62]
9. 您经常参加日本人的社团吗?	1--2--3--4--5--6--7			[63]
10. 您经常打电话给日本人吗?	1--2--3--4--5--6--7			[64]
11. 您在日常对话中, 有()%是与日本人交谈				[65-67]
12. 当您与日本人沟通或交谈时, 您用的是哪种语言?				[68]
	a. 日语	b. 英语		
	c. 日语及英语	d. 其他(请指明_____)		

VII. 以下是您对日本及日本人的感觉满意程度?(请圈选适当的数字) [0]

	非常 不满意	一般	非常 满意	
1. 您对住在日本满意或自在吗?	1--2--3--4--5--6--7			[1]
2. 您与日本人应对时, 感觉满意吗?	1--2--3--4--5--6--7			[2]
3. 您对您所交的日本朋友满意吗?	1--2--3--4--5--6--7			[3]
4. 您对留在日本感到满意吗?	1--2--3--4--5--6--7			[4]
5. 您对您与日本人的关系感到满意吗?	1--2--3--4--5--6--7			[5]
6. 您对您在日本的异国经验感到满意吗?	1--2--3--4--5--6--7			[6]
7. 您对日本人(民族)对您的态度感到满意吗?	1--2--3--4--5--6--7			[7]

Ⅲ. 下列问题是您在日本可能有的经验 (请圈选适当的数字)

[9]

	完全 不同	中	完全 同	
1. 我不愿在日本久留	1--2--3--4--5--6--7			[9]
2. 我觉得沮丧	1--2--3--4--5--6--7			[10]
3. 在日本让我感到挫折	1--2--3--4--5--6--7			[11]
4. 我觉得孤单	1--2--3--4--5--6--7			[12]
5. 我不喜欢留在日本	1--2--3--4--5--6--7			[13]
6. 在日本让我觉得偏促 不安而且身处异地	1--2--3--4--5--6--7			[14]
7. 我想家	1--2--3--4--5--6--7			[15]
8. 我觉得日本人并不在乎我	1--2--3--4--5--6--7			[16]
9. 我想尽快回到自己的国家	1--2--3--4--5--6--7			[17]

Ⅳ. 以下问题是有关日本人对您的态度 (请圈选适当的数字)

[18]

	完全 不同	中	完全 同	
1. 日本人接受我进入日本社会	1--2--3--4--5--6--7			[19]
2. 日本人与我交友只为了在他人之 中与众不同	1--2--3--4--5--6--7			[20]
3. 日本人只想与我保持平淡肤浅 的关系	1--2--3--4--5--6--7			[21]
4. 日本人歧视我	1--2--3--4--5--6--7			[22]
5. 日本人对我有正面积极的 态度	1--2--3--4--5--6--7			[23]
6. 日本人不喜欢我采纳太多 日本方式	1--2--3--4--5--6--7			[24]
7. 日本人对她虽然好奇,但 并不想变成我的朋友	1--2--3--4--5--6--7			[25]
8. 日本人对她及我的国家持 正面积极的看法	1--2--3--4--5--6--7			[26]
9. 日本人诚心诚意与我交往	1--2--3--4--5--6--7			[27]
10. 日本人认为我会采纳他们的 生活方式	1--2--3--4--5--6--7			[28]

V. 以下问题是有关日本人对外国人的态度(请圈选适当的数字)

229

	完全 不同意	完全 同意	
1. 日本人接受外国人进入 日本社会	1--2--3--4--5--6--7		[30]
2. 日本人与外国人交友只为了 在他人之中与众不同	1--2--3--4--5--6--7		[31]
3. 日本人只想与外国学生 保持平淡肤浅的关系	1--2--3--4--5--6--7		[32]
4. 日本人会特别歧视某些 异国种族	1--2--3--4--5--6--7		[33]
5. 日本人以正向积极面看待 我的国家	1--2--3--4--5--6--7		[34]
6. 日本人不喜欢外国人不过 溶入, 或采纳本为日本式	1--2--3--4--5--6--7		[35]
7. 日本人对外国人虽然好奇 但并不想交成朋友	1--2--3--4--5--6--7		[36]
8. 日本人特别喜欢某一种族 外国人	1--2--3--4--5--6--7		[37]
9. 日本人是诚心诚意结交 外国朋友	1--2--3--4--5--6--7		[38]
10. 日本人认为外国学生应该 采纳他们的生活方式	1--2--3--4--5--6--7		[39]

XI. 以下问题是有关您对日本人的印象, 请在下列14组形容词中找出最接近您印象的形容词. 如果您觉得两个形容词都无法刻画日本人, 请选4

[40]

例

	1	2	3	4	5	6	7	
快乐:	—	—	—	X	—	—	—	不快乐
好:	—	X	—	—	—	—	—	坏

	1	2	3	4	5	6	7		
1. 不诚实:	—	—	—	—	—	—	—	诚实	[41]
2. 不具竞争性:	—	—	—	—	—	—	—	具竞争性	[42]
3. 好玩乐:	—	—	—	—	—	—	—	好学的	[43]
4. 有责任感:	—	—	—	—	—	—	—	无责任感	[44]
5. 冷漠:	—	—	—	—	—	—	—	温暖	[45]
6. 无偏见:	—	—	—	—	—	—	—	具偏见	[46]
7. 懒惰:	—	—	—	—	—	—	—	勤奋	[47]
8. 无情的:	—	—	—	—	—	—	—	亲切的	[48]
9. 友善的:	—	—	—	—	—	—	—	不友善的	[49]
10. 前卫的:	—	—	—	—	—	—	—	保守的	[50]
11. 不可靠:	—	—	—	—	—	—	—	可靠的	[51]
12. 性别不平等:	—	—	—	—	—	—	—	性别平等	[52]
13. 能力取向:	—	—	—	—	—	—	—	身份取向	[53]
14. 集体的:	—	—	—	—	—	—	—	个人的	[54]

XII. 请写下您对这份问卷调查的意见

谢谢您的合作!

Appendix 4

Taiwanese Questionnaire

敬啟者

此份問卷調查的目的是了解您在日本的異國經驗。您的參與關係著這份研究計劃的成敗，所以在此先對您的參與表達感激之意。請用一點時間填寫這份問卷調查。

這份問卷調查大約費時15-20分鐘，大部分問題只需要用圈選出您的答覆或填入數字。這些數據將會以組的方式處理，所以當您會讀到像[7]或是[12-15]的符號時不需要理會這些數字。您的回答不會被洩露給他人。

最後，除了感謝您的參與外，請確定您已經回答所有的問題。再次感謝您的合作，以及您的寶貴時間。

丸山真純
博士候選人
Department of Communication
University of Oklahoma

1. 以下的問題是有關您的個人背景資料。請將您的回答填在空格中。 [7]

1. 國籍：_____ [8-9]
2. 年齡：_____ [10-11]
3. 性別：男 女 (請選一項) [12]
4. 居住在日本的時間：_____年_____月 [13-14] [15-16]
5. 您在您的國家最高學歷 (請圈選) [17]
1 初(國)中 2 高中 3 專科 4 學士
5 碩士 6 博士 7 其他 (請詳述_____)
6. 您現在在日本攻讀什麼學位? (請圈選) [18]
1 學士 2 碩士 3 博士 4 其他 (請詳述_____)
7. 您主修科目 _____ [19-20]
8. 您到日本主要目的為何? [21]
如果您的目的多於一項,請依目的的重要性依序編號
() 取得學位 (請指明學位 _____)
() 學習日本語文
() 學習日本文化
() 學習特殊技術(除了日語之外),請指出是什麼樣的技術_____
() 新鮮及冒險經驗
() 其他理由 _____
9. 除了日本之外,您到過其他國家嗎? (請圈選出是或否) [22]
1 是
請指出除了您的國家之外您待過最久的國家_____, [23-24]
時間 _____年_____月 [25-26] [27-28]
2 否
10. 在您到日本之前,您是否參加過任何跨文化訓練(intercultural training)或是座談會? [29]
1 是
10-a 訓練或座談會的目的 [30]
1 文化訓練
2 語言訓練
3 文化及語言訓練
4 其他 (請指明_____)
10-b 訓練時間長達_____天 [31-33]
2 否

II. 以下問題是有關您的日語能力及您對(日本)文化的瞭解程度。請圈選適當的數字[0]

A. 以您目前的日語能力,您能完成以下各項目的程度

	完全無 法應付	完全能夠 應付
a. 應付簡單的日常需要	1—2—3—4—5—6—7	[1]
b. 與朋友交談	1—2—3—4—5—6—7	[2]
c. 用電話交談	1—2—3—4—5—6—7	[3]
d. 向教授或老師提問題並與其討論	1—2—3—4—5—6—7	[4]
e. 理解講課內容	1—2—3—4—5—6—7	[5]
f. 通過電視或廣播中得知地方及全國新聞	1—2—3—4—5—6—7	[6]
g. 閱讀報紙	1—2—3—4—5—6—7	[7]
h. 寫信給朋友	1—2—3—4—5—6—7	[8]
i. 寫研究報告	1—2—3—4—5—6—7	[9]

B. 請圈選出最能描述您目前狀況的數字 (請圈選適當的數字) [10]

	完全 不正確	完全 正確
a. 我瞭解日本的社會行為規範	1—2—3—4—5—6—7	[11]
b. 我瞭解日本的價值觀	1—2—3—4—5—6—7	[12]
c. 我瞭解日本社會字面上及口語上的 交際溝通規則 (verbal communication)	1—2—3—4—5—6—7	[13]
d. 我瞭解日本社會的非語言(nonverbal) 交際溝通規則	1—2—3—4—5—6—7	[14]
e. 我瞭解日本社會的思考模式	1—2—3—4—5—6—7	[15]

III. 請圈選出最能表達您對以下項目感興趣的程度 (請圈選適當的數字) [16]

	完全不 感興趣	非常 感興趣
1. 交日本朋友	1—2—3—4—5—6—7	[17]
2. 學習日本語文	1—2—3—4—5—6—7	[18]
3. 學習/瞭解日本人的行為及思想方式	1—2—3—4—5—6—7	[19]
4. 瞭解當前日本的政治、經濟及社會狀況	1—2—3—4—5—6—7	[20]
5. 與日本人交往	1—2—3—4—5—6—7	[21]
6. 試圖融入日本社會/文化	1—2—3—4—5—6—7	[22]

IV. 以下問題是有關您與日本人溝通或交流的狀況（請圈選一個數字） [23]

	完全 不同意	中等	完全 同意	
1. 我與日本人打交道有溝通上的困難	1—2—3—4—5—6—7			[24]
2. 我能恰如其分的與日本人打交道	1—2—3—4—5—6—7			[25]
3. 我與日本人能順暢的交流	1—2—3—4—5—6—7			[26]
4. 與日本人溝通時,我難以達成我想達到的目的 (achieve what I want)	1—2—3—4—5—6—7			[27]
5. 與日本人交流溝通時,我是個好的交談對象	1—2—3—4—5—6—7			[28]
6. 與日本人溝通時,我覺得笨拙不自然	1—2—3—4—5—6—7			[29]
7. 與日本人溝通時,我能隨機應變	1—2—3—4—5—6—7			[30]
8. 我認為與日本人交談很具挑戰性	1—2—3—4—5—6—7			[31]

V. 下列問題是有關您在日本認識的人及朋友 [32]

1. 下列各組中,您有多少平時見面時會打招呼或閒聊的朋友?
 - a. 日本人_____人 [33-35]
 - b. 從您國家來的人_____人 [36-38]
 - c. 從其他國家來的人_____人 [39-41]
2. 上列打招呼,閒聊的朋友中,有多少人可以稱得上一般朋友?(所謂一般朋友指的是那些會互相拜訪或一起做一些事的朋友)
 - a. 日本人_____人 [42-43]
 - b. 從您國家來的人_____人 [44-45]
 - c. 從其他國家來的人_____人 [46-47]
3. 在以上那些朋友中,有多少是好朋友是你會與他/她分享或透露私人問題
 - a. 日本人_____人 [48-49]
 - b. 從您國家來的人_____人 [50-51]
 - c. 從其他國家來的人_____人 [52-53]

VI. 下列問題是有關您在日本的社交活動(請圈選適當的數字) [54]

	從不	有時	經常	
1. 您多常看日本電視節目?	1—2—3—4—5—6—7			[55]
2. 您多常閱讀日本報章雜誌?	1—2—3—4—5—6—7			[56]
3. 您多常與您的日本朋友討論日本的重要事件?	1—2—3—4—5—6—7			[57]
4. 您多常與您的日本朋友一起共進午餐或晚餐?	1—2—3—4—5—6—7			[58]
5. 您多常邀請您的日本人到您家?	1—2—3—4—5—6—7			[59]
6. 您多常被邀請到日本人家?	1—2—3—4—5—6—7			[60]
7. 您多常與日本人一起外出 (例如看電影, 逛街)	1—2—3—4—5—6—7			[61]
8. 您多常與日本人合作學校功課或小組作業?	1—2—3—4—5—6—7			[62]
9. 您多常參加日本人的社團?	1—2—3—4—5—6—7			[63]
10. 您多常打電話給日本人?	1—2—3—4—5—6—7			[64]
11. 您在日常生活對話中, 有 _____ %是與日本人交談?				[65-67]
12. 當您與日本人溝通或交談時, 您用的是哪種語言?				[68]
a. 日語		b. 英語		
c. 日本語及英語		d. 其他 (請指明 _____)		

VII. 以下是您對日本及日本人的感覺滿意程度? (請圈選適當的數字)[0]

	非常 不滿意	一般	非常 滿意	
1. 您對住在日本滿意或自在嗎?	1—2—3—4—5—6—7			[1]
2. 您與日本人應對時感覺滿意嗎?	1—2—3—4—5—6—7			[2]
3. 您對您所交的日本朋友滿意嗎?	1—2—3—4—5—6—7			[3]
4. 您對留在日本感到滿意嗎?	1—2—3—4—5—6—7			[4]
5. 您對您與日本人的關係感到滿意嗎?	1—2—3—4—5—6—7			[5]
6. 您對您在日本的異國經驗感到滿意嗎?	1—2—3—4—5—6—7			[6]
7. 您對日本人(民族)對您的態度感到滿意嗎?	1—2—3—4—5—6—7			[7]

VIII. 下列問題是您在日本可能有的經驗 (請圈選適當的數字) [8]

	完全 不同意	中 等	完全 同意
1. 我不想在日本久留	1—2—3—4—5—6—7		[9]
2. 我覺得沮喪	1—2—3—4—5—6—7		[10]
3. 在日本讓我感到挫折	1—2—3—4—5—6—7		[11]
4. 我覺得孤單	1—2—3—4—5—6—7		[12]
5. 我不喜歡留在日本	1—2—3—4—5—6—7		[13]
6. 在日本讓我覺得侷促不安而且身處異地	1—2—3—4—5—6—7		[14]
7. 我想家	1—2—3—4—5—6—7		[15]
8. 我覺得日本人並不在乎我	1—2—3—4—5—6—7		[16]
9. 我想儘快回到我自己的國家	1—2—3—4—5—6—7		[17]

IX. 以下問題是有關日本人對您的態度 (請圈選適當的數字) [18]

	完全 不同意	中 等	完全 同意
1. 日本人接受我進入日本社會	1—2—3—4—5—6—7		[19]
2. 日本人與我交友只為了在他人之中 與眾不同	1—2—3—4—5—6—7		[20]
3. 日本人只想與我保持平淡膚淺的關係	1—2—3—4—5—6—7		[21]
4. 日本人歧視我	1—2—3—4—5—6—7		[22]
5. 日本人對我有正面積極的態度	1—2—3—4—5—6—7		[23]
6. 日本人不喜歡我採納太多日本方式	1—2—3—4—5—6—7		[24]
7. 日本人對我雖然好奇,但並不想變成 我的朋友	1—2—3—4—5—6—7		[25]
8. 日本人對我及我的國家持正面積極的看法	1—2—3—4—5—6—7		[26]
9. 日本人誠心誠意與我交往	1—2—3—4—5—6—7		[27]
10. 日本人認為我會採納他們的生活方式	1—2—3—4—5—6—7		[28]

X. 以下問題是有關日本人對外國人的態度（請圈選適當的數字） [29]

	完全 不同意	中等	完全 同意	
1. 日本人接受外國人進入日本社會	1—2—3—4—5—6—7			[30]
2. 日本人與外國人交友只為了在他人之中 與眾不同	1—2—3—4—5—6—7			[31]
3. 日本人只想與外國學生保持平淡 膚淺的關係	1—2—3—4—5—6—7			[32]
4. 日本人會特別歧視某一些異國種族	1—2—3—4—5—6—7			[33]
5. 日本人以正向積極面看待我的國家	1—2—3—4—5—6—7			[34]
6. 日本人不喜歡外國人太過融入， 或採納太多日本方式	1—2—3—4—5—6—7			[35]
7. 日本人對外國人雖然好奇， 但並不想變成朋友	1—2—3—4—5—6—7			[36]
8. 日本人特別喜歡某一種族外國人	1—2—3—4—5—6—7			[37]
9. 日本人是誠心誠意結交外國朋友	1—2—3—4—5—6—7			[38]
10. 日本人認為外國學生應該採納 他們的生活方式	1—2—3—4—5—6—7			[39]

XI. 以下問題是有關您對日本人的印象。請在下列14組形容詞中找出最接近您印象的形容詞。如果您覺得兩個形容詞皆無法刻劃日本人，請選4 [40]

例：

	1	2	3	4	5	6	7	
快樂：	_____	_____	_____	X_____	_____	_____	_____	不快樂
好：	_____	X_____	_____	_____	_____	_____	_____	壞

	1	2	3	4	5	6	7		
1.	不誠實：	_____	_____	_____	_____	_____	_____	誠實	[41]
2.	不具競爭性：	_____	_____	_____	_____	_____	_____	具競爭性	[42]
3.	好玩樂：	_____	_____	_____	_____	_____	_____	好學的	[43]
4.	可靠任勞：	_____	_____	_____	_____	_____	_____	無責任感	[44]
5.	冷漠：	_____	_____	_____	_____	_____	_____	溫暖	[45]
6.	無偏見：	_____	_____	_____	_____	_____	_____	具偏見	[46]
7.	懶惰：	_____	_____	_____	_____	_____	_____	勤奮	[47]
8.	無情的：	_____	_____	_____	_____	_____	_____	親切的	[48]
9.	友善的：	_____	_____	_____	_____	_____	_____	不友善	[49]
10.	前衛的：	_____	_____	_____	_____	_____	_____	保守的	[50]
11.	不可靠：	_____	_____	_____	_____	_____	_____	可靠的	[51]
12.	性別不平等：	_____	_____	_____	_____	_____	_____	性別平等	[52]
13.	能力取向：	_____	_____	_____	_____	_____	_____	身份取向	[53]
14.	集體的：	_____	_____	_____	_____	_____	_____	個人的	[54]

XII. 請寫下您對這份問卷調查的意見。

謝謝您的合作!!

Appendix 5

Korean Questionnaire

_____ (1-3) _____ (4) _____ (5) _____ (6)

II. 다음은 일본어와 일본 문화에 대한 질문입니다. [10]

A. 다음 각항에 대해서 귀하는 일본어(日本語)를 어느 정도 할 수 있습니까? (매당 번호에 0표 채워주세요.)

1. 단종(단종)을 사할 때 1---2---3---4---5---6---7 [1]
2. 친구와 대화할 때 1---2---3---4---5---6---7 [2]
3. 전화로 대화할 때 1---2---3---4---5---6---7 [3]
4. 교수에게 질문하거나 문제를 풀 때 1---2---3---4---5---6---7 [4]
5. 강의할 때 1---2---3---4---5---6---7 [5]
6. 라디오나 텔레비전의 국내의 프로그램을 볼 때 1---2---3---4---5---6---7 [6]
7. 신문을 읽을 때 1---2---3---4---5---6---7 [7]
8. 신문을 읽을 때 1---2---3---4---5---6---7 [8]
9. 친구들에게 편지를 쓸 때 1---2---3---4---5---6---7 [9]

B. 양쪽은 번호에 0표 채워주세요. [10]

그렇지 않다 또는 둘도
않다 그렇다

1. 나는 일본인의 규범(規範)을 이해한다 1---2---3---4---5---6---7 [11]
2. 나는 일본인의 가치관(価値観)을 이해한다. 1---2---3---4---5---6---7 [12]
3. 나는 일본인들이 람모사 의사 소통(意思疎通)하는 방법(方法)을 안다. 1---2---3---4---5---6---7 [13]
4. 나는 일본인들의 비언어적(非言語的) 의사소통 방법들에 대해 잘 알고 있다. 1---2---3---4---5---6---7 [14]
5. 나는 일본인의 사고방식(思考方式)을 이해한다. 1---2---3---4---5---6---7 [15]

[16]

전혀 없다 보통으로 매우 많이

1. 일본인 친구를 사귀는 것에 대해 어느 정도 관심이 있습니까? 1---2---3---4---5---6---7 [17]
2. 일본어를 배우는 데 어느 정도 관심이 있습니까? 1---2---3---4---5---6---7 [18]
3. 일본인의 행동양식과 사고방식을 배우고 이해하는데 어느 정도 관심이 있습니까? 1---2---3---4---5---6---7 [19]
4. 문화, 일본의 정치, 경제, 사회 문제에 대해 어느 정도 관심이 있습니까? 1---2---3---4---5---6---7 [20]
5. 얼마나 자주 일본인들과 서로 만날까요? 1---2---3---4---5---6---7 [21]
6. 일본의 문화나 사회에 적응하려는 의사가 어느 정도 있습니까? 1---2---3---4---5---6---7 [22]

IV. 다음은 귀하와 일본인과의 의사소통에 관한 질문입니다. 귀하에게 알맞은 번호에 0 표 해 주십시오. [23]

	전혀 그렇지 않다	어느 쪽도 아니다	아주 그렇다
1. 나는 일본인과 의사 소통하는 것이 어렵다.	1---2---3---4---5---6---7 [24]		
2. 나는 일본인들을 적절하게 대우할 수 있다.	1---2---3---4---5---6---7 [25]		
3. 나는 일본인과 뵈 막힘 없이 쉽게 의사 소통을 할 수 있다.	1---2---3---4---5---6---7 [26]		
4. 나는 일본인과의 접촉에서 내가 바라는 바를 성취한 경우가 거의 없다.	1---2---3---4---5---6---7 [27]		
5. 나는 일본인과 접촉할 때 의사소통을 잘한다.	1---2---3---4---5---6---7 [28]		
6. 나는 일본인과 대화할 때 괜히 어색하고 부자연스럽다.	1---2---3---4---5---6---7 [29]		
7. 나는 일본인과 대피시 유연(柔軟)하게 임기응변(臨機應變)도 할 수 있다.	1---2---3---4---5---6---7 [30]		
8. 나는 일본인과 접촉하는 것이 어렵다	1---2---3---4---5---6---7 [31]		

IV. 다음은 일본에서 귀하가 아는 사람들에 관한 질문입니다. 각 문항에 응답해 주시기 바랍니다. [32]

1. 아래 그중에 속하는 사람 중 귀하가 알고 지내는 사람은 몇 명쯤 됩니까? (여기서 알고 지내는 사람이란 귀하가 그들을 만났을 때 서로 인사를 하고 대화도 나눌 정도의 사람을 말합니다).

- a. 일본인 _____ 명 [33-35]
b. 귀하의 나라에서 온 사람 _____ 명 [36-38]
c. 귀하의 나라의 다른 외국에서 온 사람 _____ 명 [39-41]

2. 문항 1에서 언급한 사람들 중에서 어느 정도 가까운 친구는 몇 명쯤 됩니까? (여기서 어느 정도 가까운 친구란 서로 방문도 하고 같이 무언가 하기도 하는 사이 정도를 말합니다).

- a. 일본인 _____ 명 [42-43]
b. 귀하의 나라에서 온 사람 _____ 명 [44-45]
c. 귀하의 나라의 다른 외국에서 온 사람 _____ 명 [46-47]

3. 문항 2에서 언급한 사람들 중 친한 친구들은 몇 명쯤 됩니까? (여기서 친한 친구란 당신의 사생활(私生活)이고 개인적인 문제들을 서로 상의하는 정도를 친구를 말합니다).

- a. 일본인 _____ 명 [48-49]
b. 귀하의 나라에서 온 사람 _____ 명 [50-51]
c. 귀하의 나라의 다른 외국에서 온 사람 _____ 명 [52-53]

VI. 다음은 귀하의 사회 활동에 관한 설문입니다. 다음 각 질문에 답해 주시기 바랍니다. [54]

	전혀	가끔	자주	
1. 일본 텔레비전을 얼마나 자주 봅니다?	1---2---3---4---5---6---7	[55]		
2. 일본 신문과 잡지를 얼마나 자주 읽습니까?	1---2---3---4---5---6---7	[56]		
3. 중요한 사회 문제에 관해 일본인이 얼마나 자주 이야기합니까?	1---2---3---4---5---6---7	[57]		
4. 일본인과 점심식사나 저녁식사를 얼마나 자주 함께 합니까?	1---2---3---4---5---6---7	[58]		
5. 일본인 친구를 귀하의 집에 얼마나 자주 초대합니까?	1---2---3---4---5---6---7	[59]		
6. 일본인 친구 집에 얼마나 자주 초대받을습니까?	1---2---3---4---5---6---7	[60]		
7. 일본인과 외출을 얼마나 자주 합니까? (계통 등면, 영화를 보거나, 쇼핑 등을 하기 위해서).	1---2---3---4---5---6---7	[61]		
8. 일본인과 함께 학교의 축제, 연구 등을 얼마나 자주 함께 합니까?	1---2---3---4---5---6---7	[62]		
9. 얼마나 자주 일본인과 클럽 활동을 함께 합니까?	1---2---3---4---5---6---7	[63]		
10. 얼마나 자주 일본인과 전화 통화를 합니까?	1---2---3---4---5---6---7	[64]		
11. 하루 일상대화중 일본인과 하는 대화는 몇 퍼센트 정도 됩니까? _____ %	[65-67]			
12. 일본인과 대화 할 때 어떤 언어를 씁니까?	[68]			
a. 일본어 b. 영어 c. 영어와 일본어 둘다				
d. 기타 (구체적으로 기입해주시시오)				

VII. 다음은 일본과 일본인에 대한 귀하의 느낌에 관한 설문입니다. 가장 가깝다고 생각되는 번호에 O표 해주십시오. [0]

	전혀	보통으로	아주 많이	
1. 일본에 살기가 어느 정도 편안하다고 생각합니까?	1---2---3---4---5---6---7	[1]		
2. 일본인과 접촉하는 것이 어느 정도 편리하다고 생각합니까?	1---2---3---4---5---6---7	[2]		
3. 일본인 친구들에 대해 어느 정도 만족합니까?	1---2---3---4---5---6---7	[3]		
4. 일본에 비유하고 있는 것에 대해 얼마나 만족하고 있습니까?	1---2---3---4---5---6---7	[4]		
5. 일본인과의 인간관계에 대해 어느 정도 만족합니까?	1---2---3---4---5---6---7	[5]		
6. 일본에서의 다른 문화 경험에 대해 어느 정도 만족합니까?	1---2---3---4---5---6---7	[6]		
7. 귀하에 대한 일본인의 태도에 대해 어느 정도 만족하십니까?	1---2---3---4---5---6---7	[7]		

VIII. 다음 사람들은 어째면 귀하가 일본에서 경험했을 수도 있습니다. 각항에 어느 정도 산정하시는지 0표 해 주십시오. [8]

	전혀	어느 쪽도	아주
	그렇지 않다	아니다	그렇다
1. 나는 일본에 더 오래 있고 보지 않다.	1---2---3---4---5---6---7 [9]		
2. 나는 의기소심(意氣消沈)해 있다.	1---2---3---4---5---6---7 [10]		
3. 나는 국구불만(欲求不滿)을 느낀다.	1---2---3---4---5---6---7 [11]		
4. 나는 외롭다.	1---2---3---4---5---6---7 [12]		
5. 나는 일본에서 지내는 것이 즐겁지 않다.	1---2---3---4---5---6---7 [13]		
6. 나는 일본에 사는 것이 불편하고 편지 잘못 온 것 같다고 느낀다.	1---2---3---4---5---6---7 [14]		
7. 나는 고향이 그리운다.	1---2---3---4---5---6---7 [15]		
8. 일본인들은 나에게 대해 별로 신경을 써 주지 않는 것 같다.	1---2---3---4---5---6---7 [16]		
9. 나는 가난한 할리 나의 나라에 돌아가고 싶다.	1---2---3---4---5---6---7 [17]		

IX. 다음 항목은 일본인들이 당신을 대하는 태도에 관한 것들입니다. 귀하에게 가장 서
선하다고 생각되는 번호에 0표 해 주십시오. [18]

	전혀	어느 쪽도	아주
	그렇지 않다	아니다	그렇다
1. 일본인들은 나를 그들의 사회 속에 받아 준다.	1---2---3---4---5---6---7 [19]		
2. 일본인들은 다른 사람들에게 좋은 인상을 받기 위해 나와 가깝게 지낸다	1---2---3---4---5---6---7 [20]		
3. 일본인들은 나와 친밀로만 친한 것 같려고 한다	1---2---3---4---5---6---7 [21]		
4. 일본인들은 나를 차별대우한다.	1---2---3---4---5---6---7 [22]		
5. 일본인들은 나에게 호감(好感)을 보여준다	1---2---3---4---5---6---7 [23]		
6. 만약에 내가 너무 일본화 되어있으면 일본사람들은 나를 싫어 할 것이다.	1---2---3---4---5---6---7 [24]		
7. 일본인은 나에게 호기심은 있으나 친구가 되기를 원하지는 않는다.	1---2---3---4---5---6---7 [25]		
8. 일본인은 나와 나의 조국에 대해 아주 호의적으로 본다.	1---2---3---4---5---6---7 [26]		
9. 일본인들은 정말로 나와 교제하는 것에 관심이 있다	1---2---3---4---5---6---7 [27]		
10. 일본인은 내가 그들의 생활양식제 작을 해야 한다고 생각한다.	1---2---3---4---5---6---7 [28]		

X. 다음 항목은 일본인들의 외국인에 대한 일반적인 태도에 관한 질문입니다. 사실하다고 생각하는 번호에 0표 해주십시오. [29]

- | | 전혀
그렇지 않다 | 어느 쪽도
아니다 | 아주
그렇다 |
|--|--------------|--------------|------------------------|
| 1. 일본인은 외국인들을 자기 사회 속에 받아
들인다 | 1--- | 2--- | 3---4---5---6---7 [30] |
| 2. 일본인들은 다른 사람들에게 좋은 인상을
받기 위해 외국인들과 사귄다. | 1--- | 2--- | 3---4---5---6---7 [31] |
| 3. 일본인들은 외국에서 온 학생들과 결혼
친하게 지내려고 한다. | 1--- | 2--- | 3---4---5---6---7 [32] |
| 4. 일본 사람들은 어느 특정한 외국인을 다른
외국인 보다 특별 대우한다. | 1--- | 2--- | 3---4---5---6---7 [33] |
| 5. 일본인들은 우리 나라를 우호적으로 생각한다. | 1--- | 2--- | 3---4---5---6---7 [34] |
| 6. 일본인은 너무 일본화(日比化)된 외국인은
싫어한다. | 1--- | 2--- | 3---4---5---6---7 [35] |
| 7. 일본인은 외국인에게 호의성을 잃었다.
친구가 외국을 원하지 않는다. | 1--- | 2--- | 3---4---5---6---7 [36] |
| 8. 일본인은 외국인 중 특히 좋아하는 나라
사람들이 있다. | 1--- | 2--- | 3---4---5---6---7 [37] |
| 9. 일본인들은 정말로 외국에서 온 학생들과
사귀는 것에 관심이 있다. | 1--- | 2--- | 3---4---5---6---7 [38] |
| 10. 일본인들은 외국에서 온 학생들이 일본인의
생활 방식에 적응해야한다고 생각한다. | 1--- | 2--- | 3---4---5---6---7 [39] |

XI. 다음 항목들은 귀하가 일본사람들에 대해 어떤 인상을 가지고 있는가에 대한 질문입니다. 다음에 14 개의 형용사들이 나열되어 있습니다. 귀하가 가지고 있는 일본인에 대한 인상과 가장 적절하다고 생각되는 번호에 0표 해주십시오. 만약 아래 형용사들 중에서 일본인을 서술하기에 적당하지 않은 표현이라고 생각되면, 그 해당 형용사들 사이의 "4"번에 x표 해주십시오. [40]

보기:

	1	2	3	4	5	6	7	
행복한:	___	___	___	x	___	___	___	불행한
좋은:	___	x	___	___	___	___	___	나쁜

	1	2	3	4	5	6	7		
1.	부정직함:	___	___	___	___	___	___	정직한	[41]
2.	경성심이 약함:	___	___	___	___	___	___	경성심이 강함	[42]
3.	놀이 좋아하는:	___	___	___	___	___	___	공부를 좋아하는	[43]
4.	책임감 있는:	___	___	___	___	___	___	책임감 없는	[44]
5.	차가운:	___	___	___	___	___	___	따뜻한	[45]
6.	편견 없는:	___	___	___	___	___	___	편견 있는	[46]
7.	깨으른:	___	___	___	___	___	___	근면한	[47]
8.	불친절한:	___	___	___	___	___	___	친절한	[48]
9.	사귀기 쉬운:	___	___	___	___	___	___	사귀기 어려운	[49]
10.	진보적인:	___	___	___	___	___	___	보수적인	[50]
11.	신뢰할 수 있는:	___	___	___	___	___	___	신뢰할 수 없는	[51]
12.	남녀 불경동간:	___	___	___	___	___	___	남녀 경동간	[52]
13.	능력주의의:	___	___	___	___	___	___	신분주의의	[53]
14.	집단주의적인:	___	___	___	___	___	___	개인주의적인	[54]

XII. 이 설문지 조사에 대해 어떠한 의견이라도 있으면 아래에 써 주시기 바랍니다.

• 귀하의 협조에 진심으로 감사드립니다.

NOTE TO USERS

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Appendix 6

Interview Question Items

I. Background Information

Information about nationality, age, major, length of residence in Japan etc.

II. Communication with Japanese People

What kinds of contacts and/or communication do you have with Japanese people (in school and/or holidays).

During daily contacts with Japanese people, you may have some difficulty in communicating. Could you tell us about some of the specific difficulties and/or problems you have had communicating with Japanese people and staying in Japan?

III. Impressions of the Host Environment

You, no doubt, have some impressions of Japan and Japanese people based on your experiences. Could you tell us your frank impressions of Japan and Japanese people?

(follow-up)

Are there any specific incidents that lead you to form such impressions? Could you tell us about them?

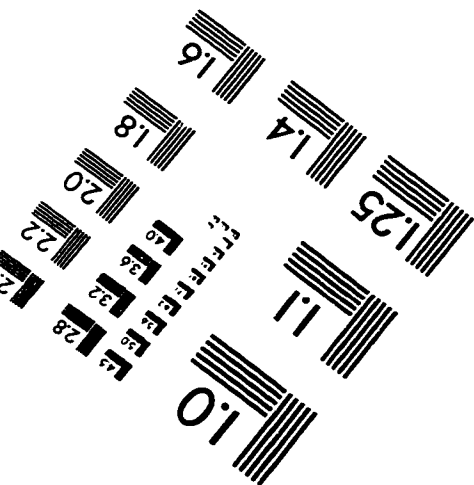
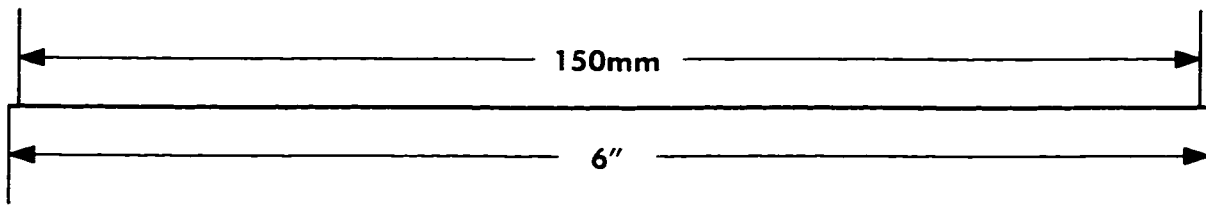
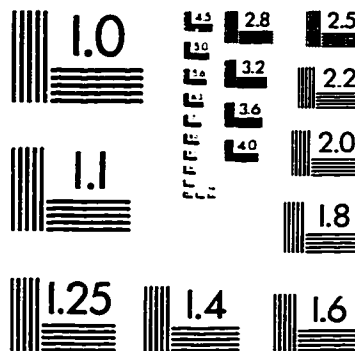
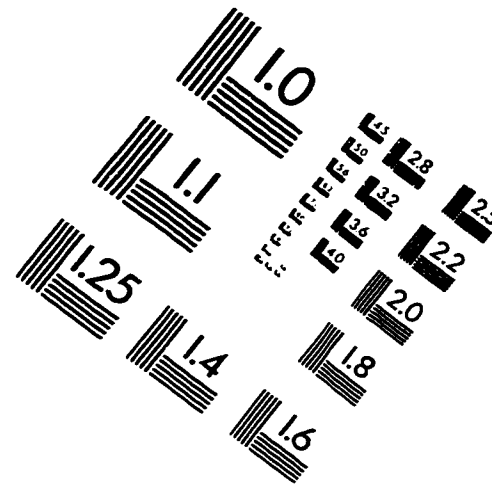
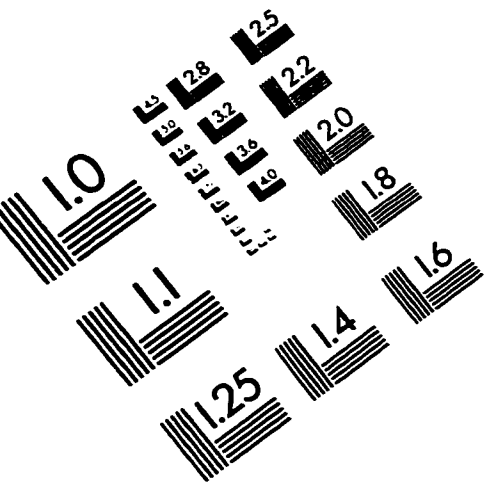
IV. Attitudes of Japanese People toward Foreigners

In your view, what do you think about the attitudes of Japanese people toward foreigners?

Have you ever had experiences during which you felt you were treated differently than Japanese people because you are an international student (foreigner)?

Discriminated or treated nicer? Could you tell us about specific experiences?

IMAGE EVALUATION TEST TARGET (QA-3)



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