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# Korean International Students in the Midwest: How Do They Understand Integration?

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KOREAN INTERNATIONAL STUDENTS IN THE MIDWEST:

HOW DO THEY UNDERSTAND INTEGRATION?

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A thesis

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Department of Higher Education and Student Development

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Master of Arts in Higher Education and Student Development

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by

Jordan T. Bolte

May 2015

CERTIFICATE OF APPROVAL
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MASTER'S THESIS
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This is to certify that the Thesis of

Jordan Thomas Bolte

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Korean International Students in the Midwest:
How Do They Understand Integration?

has been approved by the Examining Committee for the thesis requirement for the

Master of Arts degree
in Higher Education and Student Development

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Abstract

South Korean international students represent a significant portion of international students in the United States, yet research shows they have a difficult time integrating at American institutions. These students face challenges socially, culturally, academically, and emotionally when they come to the US. Many higher education institutions try to provide support programming and services for these international students, but the students still do not integrate into the larger student body. The present study sought to determine how South Korean international students understood integration and how they integrated at two American higher education institutions. The researcher conducted ten semi-structured interviews with ten participants, coded and transcribed the interviews, and looked for major themes. The researcher found stress, cultural differences, barriers, understanding of integration, and support significantly affected understanding of integration and the actual integration of the participants. The study highlighted the importance of English language support for international students, the need of a "buddy system," the value of removing acculturative stressors, and the fact a definition of integration and how integration applied to a participant's life may prove incongruent. Further research should study similar institutional types, different groups of international students, and American participants.

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**Chapter 1**

**Introduction**

International student enrollment in higher education continues to increase across the globe (Carpenter, Glanzer, & Lantinga, 2014), and the United States remains the leading host nation. In fact, U.S. higher education experienced a 7.2% increase in the 2011-12 school year, going from 764,495 international students enrolled to 819,644 (Institute of International Education, 2013). Because international students who come to study in the US commonly pay the full price to attend, many higher education institutions actively pursue increased international student enrollment (Bloomberg News, 2013).

During 2012-13, 70,627 international students, or 8.6% of the total international student population in the US, came from South Korea, the third highest country of origin (Institute of International Education, 2013). South Korean students come from a distinctly different culture than most college-age students in the US. Therefore, understanding the perceptions and feelings of South Korean students allows higher education practitioners to develop programs and resources directly targeted to them and to assist them in their transition to life in the US.

**International Student Integration**

Students from 222 countries attended U.S. institutions of higher education during the fall 2013 semester (Institute of International Education, 2013). Faculty, staff, and domestic students at American higher education institutions expect international students

to adapt quickly to life abroad.  Adaptation takes place through a process called acculturation or integration.  No singular aspect of acculturation becomes more important than any other.  To truly integrate, international students must come to an assimilated view of their academic, mental, social, and physical lives in relation to their first (heritage) culture and new (host) cultural environment (Berry, 2004).

U.S. higher education and the general public both understand the importance of having globally connected campuses, citizens, and students.  International student programming and incorporation into U.S. university life thus stand as now widely discussed issues (Fischer, 2011, 2012; Jaschik, 2012; Redden, 2013, 2014).  As international student enrollments increase, U.S. colleges must focus on the quality of programming and experience for international students as a primary institutional goal (Levine & Dean, 2012).

Colleges and universities currently offer many programs, services, and opportunities for international students.  Yet the US has no federal guideline to establish the quality of international student programming.  Because no federal guideline exists, higher education institutions approach international student services in a variety of ways.  Each institution independently develops the structure and programming for international students based upon the research and best practices of organizations and associations like OACAC (Overseas Association of College Admissions Counseling) or NAFSA (Association for International Educators) (Vapa-Tankosic & Caric, 2009).  Institutional accreditation rarely connects to international student support, and,without industry-wide guidelines to dictate the quality or quantity of international student support, programming can vary widely between institutions.

A lack of true integration may lead to improvements in educational opportunities, personal development, and institutional success. Despite the focus on international student participation and attendance in U.S. colleges and universities, actual levels of integration vary depending upon the sending culture, the support available to international students, the receptivity of the U.S. institution, and the individual student's level of comfort and development in the host culture (Sodowsky & Plake, 1992).

Many studies have highlighted the benefits and outcomes of increased integration for international students on U.S. college campuses. Few universities, however, make unified, campus-wide efforts to improve international students' experience and integration (Sewall, 2010). For integration to achieve full realization on a campus, faculty, staff, domestic students, and international students must have a strong understanding of what international student integration within an American university actually means. International students have the responsibility for adapting to U.S. higher education and culture, not adopting the culture. Faculty, staff, and domestic students remain responsible for accepting students from different backgrounds to their institutions.

In addition, offices of international student services do not hold sole responsibility for international student integration. Executive Director of the Association of International Education Administrators Darla K. Deardorff (Redden, 2004) emphasized the need for U.S. colleges to do a better job integrating international students on their campuses:

It's not enough to just say, "Look, we have X number of international students on

campus." . . . So what?  What's the impact?  What difference does it make?  How

can we better utilize those resources, as well as our international faculty and

scholars, and thinking broadly, the international backgrounds of staff on our

campuses?  I think we're falling far short.  (para. 2)

As international student integration increasingly becomes a prominent issue

within U.S. higher education, practitioners must understand what integration means for

international college students and the campuses where they live.

**Purpose of Study**

The present study sought to understand the integration of South Korean students

traveling to the US for the first time to study at U.S. higher education institutions.  Thus,

the information gathered in the study contributed to the understanding of international

student integration specifically by expanding the knowledge of how South Korean

students at two Midwestern universities—differing in size, structure, and overall

purpose—understand the concept of integration. The study sought to highlight a common

experience of South Korean international students in the US, despite location and

institutional type.  The study highlighted the impact on-campus, off-campus, and

extracurricular programs and services have on international students' perceptions of the

schools, perspectives on domestic students, and observations regarding their own

personal development.

**Definition of Key Terms**

For purposes of the research, the present study refers to a South Korean student enrolled at a United States institution of higher education as a non-immigrant student in the US with South Korean citizenship.

Integration ideally refers to a dynamic and principled process in which all members of a society participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean coerced assimilation or forced integration (Department of Economic and Social Affairs, 2015). In contrast, social integration offers a multi-stakeholder process of mutual accommodation in social transformation towards more peaceful and just social relations and institutions. Peaceful cohabitation, mutual learning, and increased respect for the both stakeholders remain the primary goals of integration. Social integration must become a potential and a choice. Imposed social integration cannot exist (Department of Economic and Social Affairs, 2010).

**Need for Study**

The present study assessed South Korean students' understanding of integration and revealed barriers in current efforts to promote integration amongst these students. The researcher believed the current study revealed what expectations South Korean students hold, which can help to shape South Korean student programming, student services, and resources provided to them by higher education professionals. Additionally, the findings of the study further supported existing findings about coping methods of South Korean students, the need for intercultural competencies with South Korean students, and effective programming that promotes integration for this particular international student population.

**Research Question**

Research findings highlight the importance of international student acculturation, integration, and support in U.S. higher education. The current literature, however, does not discuss South Korean students' understanding of integration. Therefore, the researcher posed the following question: How do South Korean students traveling to America for the first time understand their integration within a U.S. higher education institution?

**Chapter 2**

**Literature Review**

**Introduction**

This chapter surveys the literature about transition theory, high and low cultural context models, acculturation theories, acculturative stress, coping mechanisms to deal with acculturative stress, intercultural competency theory, programs U.S. higher education institutions use to develop intercultural competency, the lack of studies about international student integration, and the case for the present study.

**Transition Theory**

Higher education professionals provide good service when their work stems from a greater concept and context of understanding of the impact of students' transitions. The transition theory by Schlossberg (1981) provided a structural framework and vocabulary for this process. This understanding allowed programming to address specific issues among a student group or type, thus improving the overall experience of the student. Schlossberg's transition theory represented an integrated theory of psychosocial development that examined the life experiences and choices of a person, providing insight into how such choices or experiences influence their development (Evans, Forney, Guido, Patton, & Renn, 2010). Specifically, Schlossberg (1981) focused on how individuals can move successfully through transitions and how counselors can provide support for such transitions (Goodman, Schlossberg, & Anderson, 2006).

Schlossberg (1981) suggested multiple elements that can promote or inhibit movement and growth through a transition. Transitions remain fundamentally based in the individual's perception: a event only constitutes a transition when the individual perceives the event as such. Goodman et al. (2006) noted the context, type, and daily impact affect an individual's perception of a transition's difficulty. Factors such as social support, the current setting, self-perception, and coping behaviors allow individuals to perceive and effectively cope with transitions (Schlossberg, 1981). Individuals with a healthy environment, social support, strong self-perception, and adaptive coping behaviors tend to manage transitions more easily than those with unhealthy transition and/or who lack of the previously mentioned factors.

For example, an 18-year-old South Korean student comes to the United States to study, leaving his parents and his country. He knows of major cities like New York City and Los Angeles, yet he ends up at a higher education institution in the Midwest. Perhaps younger than his South Korean peers, he feels isolated. As the school year progresses, he finds he feels depressed, does not understand why his professors continually ask him questions in class, finds American students annoying, and has begun to drink to deal with the stress.

When viewed as an example of Schlossberg's (1981) transition, this student has a difficult time because he has no support. Without support, the student falls into maladaptive coping behaviors (drinking) and only sees himself as an outsider. A better understanding of Schlossberg's transition theory and student integration could dramatically reshape the way such students integrate into U.S. institutions.

**Differences in High and Low Context Cultures**

When considering how international students could integrate into U.S. colleges and universities, everyone involved must understand the important differences between an international student's culture and U.S. culture. Since culture essentially entails a construct of a community, a variety of cultures can co-exist alongside one another, thus increasing the confusion and complexity of a definition of culture (Hall, 1977). Hudelson (2004) defined culture as follows:

The shared set of (implicit and explicit) values, ideas, concepts, and rules of behavior that allow a social group to function and perpetuate itself. Rather than simply the presence or absence of a particular attribute, culture is understood as the dynamic and evolving socially constructed reality that exists in the minds of social group members. It is the 'normative glue' that allows group members to communicate and work effectively together. (p. 345)

According to Hall (1977), the social and communicative structure of culture appears on a continuum of high context and low context cultures. Aspects of a high context culture include high levels of collectivism, a diminished view of oneself as an individual, a focus on close relationships, strong social hierarchy, avoidance of direct confrontation, lack of flexibility within a new system/culture, high social commitment levels, individual feelings kept under strong self-control, and leaders responsible for a subordinate's actions (Hall, 1977; Mak & Kim, 2011; Markus & Kitayama, 1991).

An example of high context culture in South Korea appears in language used on a daily basis. A Korean may ask, "Where going?" leaving out the "you" normally understood within the context of the conversation. Similarly, if a person walked away

from a group, "Where going?" remains the question because the context conveys the assumption that the questions means, "Where is he going?" The significance of expectation within a high context culture relies upon shared information or experiences. As a result, assumptions and implications commonly exist in communication.

On the other hand, low context cultures do not assume another individual knows information, therefore rendering communication typically more descriptive and informational (Hall, 1977). Low context cultures allow participants high levels of individualization and autonomy. Individuals often feel alienated from one another, place a higher priority on individualism, and interact relatively less with others. They have great flexibility and adaptability when confronted with new issues or problems. In addition, the overall culture feels more mixed or fragmented (Hall, 1977). Markus and Kitayama (1991) understand an aspect of a low context culture through the "independent construal of the self" (p. 226), or the idea that people in western cultures often practice autonomy and independence, effectively summarizing Hall's (1977) high/low context culture theory.

Entrepreneurship offers an example of a highly valued trait in a low context culture; it exemplifies autonomy, individualization, and a belief that an individual's thoughts and work impact society in an important way. South Korean culture does not widely share these beliefs, as many entrepreneurs find themselves kicked out of their parents' homes for starting successful companies, become branded as traitors by their countrymen, and struggle to raise investment capital for business (Chafkin, 2011).

**Acculturation and Acculturative Stress**

Organista, Marin, and Chun (2010) defined acculturation as:

A dynamic and multidimensional process of adaptation that occurs when distinct

cultures come into sustained contact.  It involves different degrees and instances

of culture learning and maintenance that are contingent upon individual, group,

and environmental factors.  Acculturation is dynamic because it is a continuous

and fluctuating process and it is multidimensional because it transpires across

numerous indices of psychosocial functioning and can result in multiple

adaptation outcomes. (p. 105)

Acculturation occurs for both parties involved in engaging a new culture,

regardless of their size or influence.  Berry (2004) defined such cultures as the dominant,

larger, and more powerful culture in addition to the smaller, non-dominant, and less

powerful culture.  While contact with another culture affects both cultural parties in some

manner, the non-dominant culture appears impacted more significantly than the dominant

culture (Berry, 2004).  Acculturative stress comes as an effect of the cross-cultural

adaptation required for successful acculturation (Mak & Kim, 2011).

Yasuda and Duan (2002) reported acculturation as originally viewed as a "bipolar

phenomenon" (p. 2), with traditional values of a culture on one end and complete

acculturation or assimilation on the other.  Upon further study of the acculturation model

by Berry (2004), the bipolar argument of acculturation loses validity.  Berry suggested

four strategies of acculturation: integration; assimilation; separation; and marginalization

(see Figure 1).  Within Berry's model, integration preserves the original culture along

with normal interaction with the dominant group.  Assimilation occurs upon abandoning

the original culture and fully adopting the new culture.  Separation occurs when an

individual maintains his or her original culture and does not interact with the new culture.

Finally, marginalization happens when individuals regard original culture as unimportant

fail to interact with the new dominant culture.

Figure 1

*Berry's (2004) Acculturation Model: Acculturation Strategies Based on Attitudes Toward Learning a New Culture and Keeping the Heritage Culture*

|  |  | Attitude Toward Keeping Heritage Culture and Identity | |
| --- | --- | --- | --- |
|  |  | *Positive* | *Negative* |
| Attitude toward Learning and Interacting with New Culture | *Positive* | Integration | Assimilation |
|  | *Negative* | Separation | Marginalization |

*Note*: From *The Psychology of Ethnic Groups in the United States,* p. 111

**Acculturative Stress and Implications for International Students**

As individuals begin an acculturation process, they initiate a transition, and, as the study by Schlossberg (1981) showed, any transition includes stress. People engaging in a new culture, such as international students studying in the US, experience acculturative stress from their transition. U.S. students could experience acculturative stress when they study abroad or find themselves in a setting as part of the non-dominant culture. How an individual understands and manages acculturative stress affects experience, learning, and mental and physical health through the transition and acculturation processes. International students must develop the vital skill of acculturative stress management. Higher education professionals thus need must learn of the symptoms and signs of negative coping mechanisms, trained in how to assist with the acculturation process, and effective in developing healthy stress management environments.

the social and psychological condition of acculturative stress can produce symptoms of depression, difficulties in forming bonds with others, poor psychological health, social isolation, academic failure, and loneliness if not managed correctly and effectively (Bybell, Jackson, & Ray, 2013; Yeh & Inose, 2003). Cultural competency in an original culture may not translate well into another culture. For example, culturally competent South Korean men often have a harder time adapting to U.S. university life than do South Korean women because South Korean men experience a greater loss of social status and mobility in U.S. culture than their female counterparts (Lee & Padilla, in press). When cultural competencies do not transfer into a new culture (e.g. common cultural values, ethics, morals, clothing styles, professional status, etc.) the transition between cultures becomes more difficult (Organista et al., 2010). Individuals find cultural adaptation challenging when they do not have the understanding or ability to fully communicate in the new cultural context. Because many international students do not count English as their first language, they have difficulty with cultural adaptation.

Research highlights the difficulty many international students have when they encounter U.S. culture because of the significant dissimilarities from their host cultures (Bybell et al., 2013; Lee & Padilla, in press; Mak & Kim, 2011; Yasuda & Duan, 2002; Yeh & Inose, 2003; Zhang, 2012). According to Ye (2006), Asian students have a harder time adapting to U.S. culture than do other nationalities because of the significant difference between Asian culture and U.S. culture. Kim, Pan, and Park (1998) found South Korean students have the strongest correlation with Hall's description of a high context culture, showing South Korean students often have the most difficult time adapting to U.S. culture, even among their Asian friends and classmates.

Individuals who view themselves as interdependent (high context cultures) express an urgent and normative need to understand a social context, further accentuating the acculturative stress of uncomfortable social situations (Markus & Kitayama, 1991). Without a good understanding of the social context and how one fits into it, an individual from a high context culture has the potential to lose some of their self-identity. U.S. higher education institutions need to address this important issue as Asian students comprise well over half of all international students enrolled at U.S. institutions (Institute of International Education, 2013).

**Acculturative Stress among International Students in U.S. Higher Education**

Often, international students arrive in America ecstatic about moving to another country for their education. However, they soon begin to experience the negative effects of cultural fatigue (Kadison & DiGeronimo, 2004). In spite of previously stated findings concerning how acculturation occurs, acculturative stress shapes the lives of international students in a variety of ways, both positive and negative. International students thus experience more psychological, social, and emotional stress than U.S. students (Chen, Mallinckrodt, & Mobley, 2002; Lee & Padilla, in press; Mori, 2000; Yeh & Inose, 2003).

International students commonly achieve a functional level of American acculturation in order to accomplish their educational goals but do not exceed or continue acculturation that leads to true integration and intercultural competencies (Yasuda & Duan, 2002). International students often stop their pursuit of acculturation because of the amount of time they plan on spending in America. English language proficiency, social and academic support from their host culture, and maladaptive coping strategies then also complicate the acculturation process.

**Academic**. U.S. classrooms often seem less formal than classrooms in other cultures (Gebhard, 2012; Kadison & DiGeronimo, 2004). In countries such as South Korea, the professor stands as the ultimate authority in the classroom, exemplified by the focus on lectures as the predominant teaching style (Song, 2012). By expectation, students maintain silence, never ask questions, never look the teacher in the eye, and never disagree with the instructor. Students should act like sponges, soaking up information and squeezing it back out when asked (Kadison & DiGeronimo, 2004).

Since non-American learning styles often focus on memorization, students respect teachers and the author of a text when they memorize and copy content word-for-word (Song, 2012). In contrast, American education focuses on knowledge and application, often incorporating critical thinking alongside memorization of a topic. Asking questions, viewing the classroom as a fun environment, and engaging with a teacher have become encouraged expectations in the American classroom.

Gebhard (2012) found international students often have difficulty with the quantity and type of academic reading in U.S. institutions, specifically U.S. academic reading that proves challenging to comprehend or follow. The difference in academic structure and requirements can cause acculturative stress for students from other countries where they sit in neat and straight rows, dress professionally to attend class, and take notes in formal lectures (Kadison & DiGeronimo, 2004). Finally, U.S. educational systems aggressively try to avoid plagiarism. However, educational structures in other countries may never mention plagiarism (Kadison & DiGeronimo, 2004; Mori, 2000). Ignorance of academic dishonesty presents a challenge for international students, as many do not even have a basic understanding of plagiarism. Most South Korean students could

not correctly cite a source upon their arrival to America, as APA, MLA, and other style sheets rarely exist in South Korea (Song, 2012).

**Social**. The social cues in U.S. culture often differ vastly from the social cues in host countries and cultures. As a result, international students struggle significantly in a variety of social contexts (Kadison & DiGeronimo, 2004). In a study by Yeh and Inose (2003), an international student's feelings of social connectedness predicted that individual's level of acculturative stress while at a U.S. institution. Chen et al. (2002) found actual social connectedness or social support did not help international students deal with acculturative stress; rather, *perceived* social support had a significant effect on stress from acculturation.

As long as international students feel socially connected, they manage acculturative stress. Mak and Kim (2011) found social connectedness represented the most important aspect of a South Korean student's ability to deal with acculturative stress and proved more significant than even academic self-efficacy. Individuals who come from a high context culture, such as South Korea, often find the most comfort and social identity in the interactions of the group rather than as individuals. Highly individualized and non-hierarchical social interactions like those on an American college campus thus become quite challenging (Song, 2012).

The social life of the typical South Korean university student differs from the typical American student. Most university students in South Korea live with their parents or in apartments off campus. For those who live on campus, rigid gender separation of residence halls does not allow for "open house" hours (Song, 2012). The social structure in Korean society establishes strict rules of hierarchy. For example, a younger individual

would disrespect an older individual by challenging his or her knowledge; therefore, such challenges rarely occur.

In addition, Lee and Padilla (in press) found that, among South Korean students, men tend to experience significantly more acculturative stress than women because of internal cultural expectations. The cultural expectation of a South Korean man includes (though not exclusively) two years of service in the South Korea military, assumed financial support of his parents, the capacity for professional success, start a family, etc. (Song, 2012). South Korean men exist as an example of how a single international student population can struggle to integrate because of cultural expectations. Initially, international students often lack the cultural proficiencies to have smooth interactions with dominant group members. They therefore lack the ability to integrate well into their new cultural roles, thus adding to acculturative stress factors (Yeh & Inose, 2003).

When campus resources do not provide support, international students dealing with acculturative stress rely upon the social support of a non-dominant group, such as other international students. (Abe, Talbot, & Gellhoed, 1998; Bybell et al., 2013; Chen et al., 2002; Yeh & Inose, 2003). In a study of Chinese, Japanese, and South Korean international students by Mak and Kim (2011), social support predicted the depressive symptoms of international students studying in America, and social support came from within international student populations. If students did not feel socially supported, they had decreased competency in completing everyday tasks, in academics, and self-efficacy. Bybell et al. (2013) found more social support led to higher degrees of hope and optimism, ultimately leading to fewer depressive symptoms and more sociocultural adjustment to the host country's culture. Sumer, Poyrazli, and Grahame (2008) found

students had higher levels of anxiety and depression when they had lower levels of social support. Ongoing, organization social events proved the most successful institutional programming mentioned in a study by Abe et al. (1998), further validating the need for strong social support.

Social support for international students remains complex because the source of the social support matters. For many international students, social support comes from other international students. For example, many international students, third culture students, and "missionary kid" students find support from Mu Kappa an organization on many campuses (Mu Kappa International, 2014). Perceived social support and actual social support remain significant factors attributed to international students' acculturation (e.g. environment, behavioral changes, shifts in a student's personal values, etc.). Typically, healthy acculturation and integration strategies incorporate social support.

**Coping Mechanisms When Moving Through Acculturative Stress**

College campuses serve as centers of living and learning. They provide a host of services for all of the institution's participants. Despite the benefits, most international students do not utilize campus resources in large numbers. Kadison and DiGeronimo (2004) found talking about stress and its effect on health remains primarily a U.S. phenomenon. Many international students come from cultures in which they learn to feel ashamed of and avoid talking about their personal problems or do not realize the existence of treatment options (Mori, 2000). A study by Abe et al. (1998) found 78.3% of international students never use a counseling center, 71.7% never used career services, 45.0% never used a health center, and 83.3% never used student volunteer programs. In a 2012 survey from Fusch (2012), none of the surveyed international students

participated in Greek life. In comparison, the 2014 CIRP student survey showed up to 60% of domestic seniors use counseling services, almost 15% of freshman plan to join a fraternity or sorority, and 33% of freshman utilize tutoring services (Higher Education Research Institute [HERI], 2014; Saenz, Hurtado, Barrera, Wolf, Yeung, 2007).

International students may not use campus resources for a number of reasons: to avoid stigma from group members, because they do not realize they exist, and/or because they face cross-cultural language barriers (Bybell et al., 2013; Mori, 2000).  As mentioned, international students often do not utilize campus resources to help them deal with acculturative stress and hardship.  Research shows, however, high levels of availability and use of coping resources correlates to higher levels of psychological well-being and cultural adaptation (Abe et al., 1998; Bybell et al., 2013; Chen et al., 2002; Mak & Kim, 2011; Yeh & Inose, 2003).

The Offices of International Services at Indiana University and the University of Southern California provide examples of meaningful programming to help international students develop cultural competencies that then equip them to handle acculturative stress in a healthy manner.  Such programming at those schools include English conversation groups, cultural exchanges among international students and American students, one-on-one partnerships/tutoring with American students, holiday match-up programs, and daytrips to other locations (Bloomberg News, 2013; Indiana University, 2014).

**International Student Integration**

**Intercultural competency**. In a 2012 survey of 53 U.S. higher education institutions, 75% reported they had orientation programs in place to help international students transition to an American college or university, yet few of these programs

emphasized integration into campus communities (Grasgreen, 2011).  Only one third of schools surveyed had any sort of programming focused upon intercultural competencies for international students, despite the fact research shows international student integration depends upon proficient intercultural competency (Fusch, 2012).

Darla Deardorff, Executive Director of the Association of International Education Administrators at Duke University, stated intercultural competencies lead to international student integration (Fusch, 2012).  According to Deardorff, the impetus for developing intercultural competencies does not rest solely upon international students.  In contrast, adaptable intercultural competencies require staff and faculty to learn and develop such skills.  Institutions serious about developing programs and services that help international students integrate begin by training the employees of the university.

The intercultural competency model by Deardorff (2008) highlights the lifelong process of developing intercultural competencies through attitudes, knowledge and skills, thus leading to ideological and external/operational outcomes of intercultural competency.  A foundational component of Deardorff's model, intercultural competency begins with a respectful and curious attitude toward another culture.  Knowledge, including the ability to understand the world from another's perspective, functions as the next major component in developing intercultural competency.  Healthy intercultural competency develops from the knowledge of one's own culture in relation to another's culture.  Finally, competent intercultural interactions require the skills of listening, observing, evaluating, and relating.

Upon achievement of appropriate attitudes, knowledge, and skills, individuals develop internal adaptability, flexibility, and intercultural empathy.  This internal

intercultural competence leads to effective and appropriate behavior and communication, the final component in the model (Deardorff, 2008). To achieve positive learning outcomes in application of the intercultural competency model, Deardorff suggested a substantial amount of time and space for reflection after intercultural experiences, training, and interactions (Fusch, 2012). Through times of reflection individuals develop more empathetic attitudes or behaviors, thus supporting the intercultural development model. In the model, Deardorff (2008) provided significant understanding into the process of acculturation and developing intercultural competence yet does not highlight specific areas in which international students often struggle.

Mori (2000) suggested international students, in tandem with counselors, learn assertive communication skills, stress management techniques, and the principles of the U.S. education system. These skills allow international students to manage social anxiety and stress, to improve cross-cultural communication strategies and methods, and to develop study skills necessary to limit social stressors. Sicat (2011) suggested international students begin to receive cultural education while still in their country of origin, specifically through documentaries, orientations, discussions, etc. Social support critically affects the life of international students. As a result, colleges ought to provide more institutionally supported opportunities to integrate international students into the overall institution.

**Conclusion**

The expectations South Korean students have regarding integration requires higher education professionals to consider cultural differences between U.S. and South Korean culture, the negative coping mechanisms that some students adopt, and the

importance of intercultural competency.  If higher education institutions want to develop programs and campuses that engage international students in a healthy way, they need to first understand why these students have a difficult time, what the students themselves expect when studying in America, and where services provided fall short of expectations. By clearly understanding the student experience, colleges and universities can systematically promote international student integration.

**Chapter 3**

**Methodology**

The present study sought to understand the integration of South Korean international students within U.S. higher education institutions. The study utilized a qualitative research method with a phenomenological design. Bricki and Green (2007) stated, "Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis" (p.2). The internal and external understanding of what "integrating" within a campus means significantly affects the experiences of South Korean students while studying in U.S. higher education. The experience of the students dictates the outcome, therefore integration functions as "the central phenomenon that needs to be explored" (Creswell, 2008, p. 129). Through semi-structured interviews, the researcher hoped to identify an understanding of South Korean student expectations, hopes, and fears in relation to their integration within a U.S. higher education institution.

**Participants**

Approximately ten South Korean students currently enrolled at two Midwestern institutions—five students from each institution—participated in the study. The difference in the demographics of each institution significantly affected this study; therefore, the researcher details some of the institutional differences in Table 1.

Table 1

*Institutional Demographics*

| Institutional Type | Institution 1 *4 year, public, R1, Big Ten, NCAA, Division 1* | Institution 2 *4 year, private, faith-based, liberal arts, NAIA* |
|---|---|---|
| International Student Enrollment | 3,359 | 71 |
| Countries Represented by International Students | 73 | 36 |
| Average Underweighted GPA | 3.55 | 3.70 |
| Average ACT | 27 | 27 |
| Percentage of International Students | 3.3% | 7.6% |
| Gender Ration | 50% M / 50% F | 45% M / 55% F |

*Note*: Source (Collegedata, 2014a, 2014b)

The male-to-female ratio for the study comprised of six females to four males. The researcher intended to have balanced gender representation, but attaining male participants proved challenging. International Student Service offices and Korean Student Associations at each institution helped select suitable participants by sending an email to South Korean students (Appendix A). The email listed certain demographic stipulations including age (above 18 years of age), nationality (South Korean), ethnicity (South Korean), undergraduate degree seeking, student year (freshman to senior), and travel experience in America (first time in the United States). The researcher selected South Korean students living for the first time in the US in order to capture the initial response to U.S. higher education and the integration process rather than the responses of

South Korean students who have progressed through acculturation and transition through prior years of study in America.

**Instruments and Measurements**

The researcher collected data through semi-structured interviews. Multiple studies about international students have utilized qualitative interviews to conduct international student research (Choi, 2012; Gebhard, 2012; Kim, 2010; Lee & Koro-Ljungberg, 2007; Sicat, 2011). The researcher developed a topic guide (Appendix B) to give to interview participants one week prior to the interview, allowing them to consider and form thoughts about their answers beforehand. During the interview, the researcher used a set of semi-structured interview questions (Appendix C), expanded from the topic guide, to elicit richer and more nuanced answers.

**Procedure**

The researcher selected participants based upon their nationality, ethnicity, year in college, student status, and travel experience in America. The researcher invited the qualifying students to participate in this study and offer the incentive of a ten-dollar Starbucks gift card. The researcher then communicated with eligible participants who responded to the email to set up interviews. In order to avoid confusion about the study because of possible language barriers, the researcher sent the recruitment email in English and in Korean.

The provided interview protocol questions intended to identify an understanding of the following topics: the process of acculturation the South Korean internationals students experienced, the students' view of what healthy integration into a U.S. college campus, and the participants' view of how to achieve healthy integration. The researcher

asked additional questions during the interview via added protocol questions (Bricki &

Green, 2007).

Prior to the interviews, the researcher piloted the questions with two South

Korean students not included in the study.  While the questions did not address overly

complicated concepts and ideas, the researcher felt cautious of simplistic or confused

responses to questions because of language barriers between the researcher and the

participants.  The researcher used the pilot interviews to determine the validity of the

interview questions because miscommunication became a prominent factor during the

English interviews for the native Korean-language-speaking participants and the native

English-speaking researcher.  The study does not include data from the pilot interviews;

however, pilot interview data helped shape the interview questions and allowed the

researcher to practice communication with participants.

The interviews lasted for an average of 30-45 minutes and took place via phone or

skype.  Before the interview, the researcher explained the informed consent form and

requested that participants sign to participate (Appendix C).  The consent form stated the

researcher would audio record the interviews for later transcription.  The researcher took

notes during the recordings to ensure important aspects of the participants' recorded

responses.  For the sake of confidentiality, the researcher used password protection for

the audio files and the names of the participants.

**Data Analysis**

The researcher transcribed the audio recordings into a written format, numbering

the lines to aid in the annotation process.  Using the transcriptions, the researcher coded

the data, annotated the interviews through initial readings, and wrote out the main ideas.

After the initial annotations, the researcher identified the generalized major themes of the transcriptions based upon grouped main ideas revealed in the transcription and annotation processes (Creswell, 2013).

After identifying major themes, the researcher developed a coding prompt to help clarify ideas and the reoccurrence of major themes.  The researcher and a professional methodologist developed a coding prompt to ensure code accuracy and to avoid too narrow of information fields.  After properly coding the data through all the interviews, the researcher grouped the coded materials together to see major trends throughout the research.  Additionally, the researcher reviewed the transcriptions for major narrative trends.  Further triangulation of the data, identification, and explanation of deviant cases strengthened and validated the research (Bricki & Green, 2007).

## Chapter 4

## Results

The following chapter presents the themes and findings from the ten interviews conducted by the researcher. Based on the primary research question of this study—How do South Korean students traveling to America for the first time understand their integration within a U.S. higher education institution?— the researcher organized themes into five categories and a number of sub categories. The researcher presented themes in order of frequency from participant answers.

**Transition and Stress**

All South Korean international students who participated in the interviews went through a transition process. The interviews revealed transitional experiences ranging from highly positive to highly negative. No matter the positive or negative experience of the student, all participants found transitions stressful in some way. How each participant responded to the stress and transition varied significantly in their resiliency to such transition. Important traits of healthy transition for the participants included optimism, personal responsibility, and confidence.

**Positive transition**. Five participants explicitly expressed excitement about coming to America. All but one participant felt excited about this opportunity before they came to study at their American institution. When asked about how she felt coming to America, Eun Seo said,

There was nobody that I know . . . and all people are American; like black

American, white American. . . . And I saw Barack Obama, President at the…

poster! It says, 'Welcome to United States something something. . .' Yes, I am in

United States!  This is the like land of opportunity!  Like this like I'm free!  I have

freedom I can do whatever I want!  Yeah, it's like American dream.  So I was

excited cuz I have a lot of things I wanna do when I am here in as an exchange

student. . . . So I was excited, and how do I feel? . . . Yeah.  I was full of

excitement.

**Why study at an American university**?  All participants expressed some sort of

a positive view of America and American culture prior to their arrival in the US and for a

short period after they arrived, even if not outright excitement.  Ye Jun felt, ". . . excited

and nervous because in this university I felt very comfortable, but when I'm going to you

know, outside, it's very not familiar for me."  Min Seo stated that her Korean university

professor strongly encouraged her to come and study in America, citing it as "a great

opportunity" and that she "can't waste this opportunity."

Participants listed a number of reasons for choosing an American institution over

a Korean university.  Joo Won stated, ". . . I guess the education system in Korea didn't

fit me well . . ." and ". . . I always had a dream of to come to America to study."  Three

participants said improving their English served as the main motivation for studying in

America.  Nine participants mentioned new experiences as their reason, and all wanted to

experience some aspect of American culture.

**Feelings about the United States**.  The researcher asked the following question

in the interview: How did you feel when coming to the US for the first time?  Participants

responded first by expressing excitement but typically qualified the excitement with another statement, pairing excitement with some aspect of their transition.  Min Seo said,

> So, I was very excited, um, and then like I- after I came to [institution] like at first it was goo- good but then like maybe after like two months and then I, I was like oh its very . . . try not to hang out with Korean international students.

Ji Woo said, "I thought all the city in the U.S.A. kind of looks like New York or big city but it is not true . . ."  Ji Min mentioned food: "People are so nice. And I didn't like, I like American food but I miss Korean food. But now I adjusteded and I like to eat American food."  Seo Hyeon cheerfully mentioned, "Lots of snow (laugh) while studying uh I was like oh it was great."  Ye Jun said, "Oh it's . . . [The U.S.A.] Really big."  Each response showed some sort of surprise at an aspect of America and an adjustment in expectation.

**Personal responsibility for transition**.  The individuals who believed they had a personal responsibility to change and manage the stress they experienced managed their transition the best.  When asked about his difficulties integrating into American university culture, Ye Jun said improvement of his situation ". . . hangs on my effort because I just came about six weeks [ago]."  He said, ". . . the problem will be solved naturally" with more time in the country.  When asked how her institution could help her integrate, Seo Hyeon responded, "I think it's not like [institution] is thing, it's a job for individuals I guess."  Her ability to perceive change, integration, and transition as factors within her control allowed her to transition more smoothly in comparison to some of the other participants in the study.

For example, Ji Hoon recognized he had some control of his transition but did not take personal responsibility and act upon it: "I could at join the club but I was kind of

busy and only go to class so yea . . ." Ji Hoon also said, "I don't think I ever really tried to meet those [American students] so yea that's it . . ." When asked about support from others, Ji Hoon said, "In classmate? Um basically I go to class alone so I don't think I get any support." While the most extreme example, Ji Hoon and four other participants in the study did not personally recognize their actions had a negative effect on their ability to manage a transition.

Optimism emerged as a major factor in a student's perceived ability to deal with transition. Many participants felt personal responsible for improving their English language ability, understanding of American culture, and relationships with Americans. Overall, the students who had healthier, more optimistic views of their situation and transition engaged well with their institution. While the students felt a responsibility to improve their cross-cultural skills, they did not allow the necessity for continued effort to discourage them.

**Negative Transition**

**"It's hard."** While all participants in the study experienced some positive transition when coming to America, seven participants expressed strong negative emotions during the transition in the US. Lonely, miserable, sad, depressed, uncomfortable, hard, regret, concern, anxiety, and fear emerged as some descriptors participants used for their negative emotional states during their transitions. These emotions most commonly correlated with actions participants took, such as speaking in English in front of Americans or deciding between socializing and academics. Two participants experienced homesickness and regret for coming to America, though these emotions did not remain consistent throughout their experience.

**"I can't understand."** Language seemed the leading reason participants had a difficult transition, ongoing challenges, and failure to integrate. All participants mentioned some challenge in relation to speaking English. Many participants expressed frustration that they could not understand what people said around them, explaining many people speak quickly or use slang unfamiliar to Korean students. Ji Min said, ". . . and even if they [American domestic students] didn't mean to, but sometime I feel like I am isolated in their conversation . . ." When asked about personal harassment at her school, Min Seo said, ". . . If I have like heavy accent or if I like my, my, sometimes if someone can't understand my English they, they say like "WHAT?" like then I fee- like I it really hurt my feelings."

Academically, students had a difficult time keeping up with lectures or discussions in class because of the required translation process: they hear a word in English, translate it to Korean in their minds, think of a response in Korean, and then translate the answer back to English. At one point during the interview, Ha Eun became visibly frustrated when talking about language and academics and said, "But Americans cause their, it's in English, it not takes time, but for us it us, it takes time. And writing too. So we don't have time to get alone with friends." Lectures, discussions, and substantial reading in English make it difficult for these students to participate easily in an American classroom environment.

## Support

Support—both good and bad—emerged as the second major theme in the participants' responses. Participants recognized the value and importance of support, and they seemed acutely aware when sufficient support proved unavailable. Participants'

ideas of support ranged from institutional support, social support, and academic support. Participants made no distinction between perceived support and actual support. Each participant found some type of support at their American institution.

  **Institutionally**. Overall, the institutional support mentioned by the participants seemed very encouraging. Both institutions had extensive professional staff and support systems in place for international students. All participants mentioned at least one program, staff member, or student group who advocated for their needs and interests. All participants knew their visa-type and status, and all mentioned an institutional organization that helped them know information relevant as an international student. Some participants mentioned language exchange programs, international student orientations, cultural appreciation events, general campus student clubs, academic and English support tutoring, and cultural immersion experiences. No participant used the counseling center or career center, while all participants used the gymnasium and the library. All five participants from the larger public university did not utilize academic tutoring services while all five participants from the private liberal arts university did.

  Three participants suggested their American institution provide a domestic student helper for the first few weeks of a semester to help South Korean international students adjust to American university life. All three indicated international students at their colleges in South Korea had some sort of student support position, and all expressed surprise their American institutions did not. Three participants mentioned they felt unsupported by the American institution because they received no financial support.

  Seven participants reported they did not feel harassment by American domestic students, faculty, or staff. The three participants who mentioned harassment went to the

larger public institution, and two specifically indicated the behavior came from intoxicated freshman.  Three participants gave examples of harassment from individuals not affiliated with either institution.  All five participants from the small private college said they had never felt any kind of harassment whatsoever.

One participant mentioned they felt like their professors did not have patience with them as they tried to engage during class time:

> Sometimes when I talk to some faculty and staff, they would give me a look or an attitude that I'm not comfortable with because they have a hard time understanding what I am saying.  For example, one time, I went to see one of my professors to ask a question on the materials that we covered in class, and he would cut me off in the middle of what I was asking and said "I don't understand what you are saying.  Is this what you are asking?" and would rephrase my sentence.

The participant felt offended by this response.

While not directly harassment, three participants mentioned difficulties with policies or procedures at their institutions.  One participant was not able to eat at a grab-and-go lunch counter because the institution wanted international students to eat in the cafeteria with American students, despite schedules or any inconveniences.  Also, some of the South Korean international students at one institution could not sign up for classes until after the classes were available to American domestic students, keeping them from enrolling in all the classes they expected to take.

**Feeling supported**.  Support seemed different for the context of each participant, but all participants said they receive the most support from their other Korean friends.

Joo Won felt like he spent more time with Korean American friends than South Korean international students, and his overall experience of integrating at an American institution appeared better and healthier than many other participants. Conversely, Ji Hoon stated he never tried to engage with non-South Korean students unless required to do so in class.

In addition, several participants felt strongly supported by the academic faculty at their institution. Min Seo mentioned her professor provided Korean-English dictionaries for a test, which put her mind at ease. Joo Won felt pleased the academic faculty did not "go easy" on international students and expected them to produce work and participate in class the same way as American students. When asked about potential improvements to the international student program at his institution, Ye Jun said, ". . . I'm sorry I don't have any idea to improve things because I, now I'm very satisfied with this system." Overall, participants felt supported by faculty, staff, and institutional programs.

Ye Jun discussed at length the support he felt from Korean and American friends, calling them "angels." Four participants did not feel supported by the general student population at their institutions, while five did. One participant said support felt contingent upon an individual and the effort they would put forth socially and academically. Seo Hyeon illustrated this point further: "Difficulty? Personality? If one are very active or want to say more then they can be friends or talk more and be friendly to the others, but if someone is shy then it's hard." Jinjoo said,

> What I do is I reach out to people first. I just don't wait till the other people come
> to me first that's what I do but I don't think there will be a systemical way to
> solve the problem...

**Socially**. All participants mentioned some sort of social support. Among the participants, social support differed between Korean international students and American students. Only three participants in the study felt socially supported by a group of American friends, whereas all participants felt they had a close group of Korean international friends at their institution. Support from either population, American or Korean students, seemed critical to the wellbeing of all participants, and all participants mentioned this support as an important component of integration at a U.S. institution.

Two students felt they did not receive appropriate structures to develop relationships with American students. For example, one participant had a room by herself in a residence hall. Roommates seemed a significant factor in the students' transitional process to American culture; participants placed with American roommates—in or out of a residence hall—expressed more comfort with American students, more English language opportunities, and more conversational skill in English.

**Integration**

How South Korean international students understood integration emerged as the third major theme, which directly answers the research question for the study: How do South Korean students traveling to America for the first time understand their integration within a U.S. higher education institution? Participants had a variety of definitions of the word integration. The complexity of the integration concept communicated in English may have confused participants. As participants said their definition of integration, they further qualified and nuanced their answers to see if the researcher understood. Additionally, definitions of the word and application of integration varied. Participants

did not raise issue when a definition of integration and the application of their concept of integration differed, further validating their confusion of the term/concept.

**Understanding of integration**. When asked about their understanding of the word "integration," participants gave varied responses.  Three participants related integration to unification.  Six participants stated integration consisted of adding two separate parts of something together, or, "becom[ing] one."  Other words mentioned by participants to describe integration included harmony, blending, coordination, getting involved, multicultural, and sharing from the heart.  Ji Min said, "I think perfect integration is um, not just um, include in other culture losing oneself, but keeping oneself, but being able to accept other cultures in understand other cultures and be able to understand other cultures."  Ye Jun stated integration has a positive connotation.

The closest word for integration in the Korean language, "tonghab" or "통합" *can* mean integration.  When comparing the word "integration" to "tonghab" in the interviews, participants agreed the words seemed similar and would further nuance their answers.  While generally understanding the term "integration," participants drew the context of integration from a variety of fields.  When asked how they came to develop their understanding of integration, participant answers ranged from South Korean politics, South Korean and North Korean relations, mathematics, business, and sciences.

**Perfect integration**.  Eun Seo said, "Is it possible?" when asked about integration, which reflected the feelings of many participants.  When asked about perfect integration at a US institution, Joo Won said he wanted the same rights as U.S. citizens, such as financial aid and in-state tuition.  Seven participants thought multiculturalism or cultural diversity relates to perfect integration at their institution.  One participant framed

perfect integration from an academic perspective: ". . . I think more like integrate at the university South Koreans should be like motivated and then more participated in class and study English." One participant said perfect integration related to faith and the faith of the Americans at the institution.

**Barriers and Feeling Invisible**

The barriers present between South Korean international and American students came as another major theme from the current study. All participants felt as though something significantly inhibited the relationship between the two groups. Alarmingly, three participants mentioned they felt invisible as they tried to integrate into American collegiate life. When asked about feeling invisible, participants said that they felt as though Americans seemed unconcerned about how the South Korean international students felt or unappreciative of their concerns. One participant said they felt as though Americans seemed neutral toward them—neither positive nor negative. Feeling invisible did not appear a desirable trait or feeling for the participants of the study.

   **From Americans**.

   *Apathy toward international students*. Participants identified a general apathy from U.S. students toward them. The American students from both institutions seemed initially friendly but did not pursue further conversations or relationships once relationships became challenging. Ji Min said, ". . . even for example, "[American students say] do you want to join the card game?" and I say I have assignment to do, I cannot. So they don't ask me there now." Joo Won stated many of his friends believed all Korean students, even Korean Americans, often felt avoided by American students because they thought the Koreans would not know English well enough to communicate

with them.  Eun Seo said, ". . . do [institution] students, American students really have interest in the other to know about their cultural? I don't know. I don't think so, so yea." She also stated she felt like Americans ignore her because of her racial and ethnic background.

   *International student perspective*.  Because many American students know very little about South Korean culture, the participants felt as though little social connection exists.  Su Bin said,

> Koreans go to Noraebang . . . the first thing we [South Korean students] do when
> we party, we just like drink a lot and all kinds of drinking games, stuff like that…
> They [Americans] drink a lot too, but it's a different kind of alcohol too, that's the
> way we drink: we play the drinking games a lot, but in America the only drinking
> game is like beer pong… so people [South Korean students] kinda feel bored…
> So one of the reasons is because we hang out and have fun is different from the
> way Americans like to have fun.

   **From South Koreans**.  The cultural expectations and cues of the participants created barriers that hampered communication and relationships with American students. Joo Won noted a number of his South Korean international friends did not want to engage with American students because they did not receive what they perceived as proper respect from them, in particular, because of age.  Also, American friends did things that do not interest South Korean students, such as going to football games or having Super Bowl parties.  Many participants felt as though they could not engage in the social structures already established in American culture, or the cost of attempting to

engage felt too high or too difficult.  One participant expressed the belief white people or Americans perceived South Korean people as inferior to in American culture.

*No facial expression*.  Three participants identified the lack of reaction and response in conversation as a barrier with American students.  Four participants seemed physically expressive themselves during the interviews and did not mention lack of expression and response as a difficulty.  Three participants who seemed less expressive mentioned this difficulty.  Lack of emotive response eroded participants' confidence, as they did not know how Americans interpreted what they said.  In an effort to not offend others, these participants became more reserved when communicating with Americans.

*Language*.  Five participants said language created the biggest barrier between American and South Korean students integrating.  All participants at some point felt challenged, embarrassed, ashamed, and anxious of their own English language ability.  Additionally, at some point during their time in America, all participants could not understand what Americans said.  Participants stated many Americans they interacted with spoke too quickly, used too much slang, or did not try to invite South Korean international students into conversations oriented around some aspect of American culture, such as a specific dating relationship.

Academically, six participants had a hard time keeping up with class content from their courses, which made them hesitant to express their views in the classroom.  Because of the language barrier, participants spent a majority of their time reading and studying just to keep up with the course content.  Because of the need to spend more time on academics, they routinely had to choose between studying—and thus succeeding academically—or socializing with American domestic students.

**Cultural Differences**

American culture and South Korean culture share common traits but also significantly deviate from one another. The fifth theme in the study included the cultural differences between American and South Korean culture, specifically in relation to an individualist versus collectivist mindset.

**Collectivist**.

*Strong group mentality*. Six participants identified South Korean students as a group with collective power. Participants felt as though they needed to bond together in order to have the influence to effect change. South Korean international students at both institutions clustered together in similar racial and ethnic groups. Ji Woo said, ". . . I think South Koreans take care of each other more than Americans do. I mean, like we have, I consider less friends, like family- not exactly, but just yea, like a family . . ." Seo Hyeon felt frustrated by the fact that a conflict within the South Korean student group at her institution seemed to limit the ability of South Korean international student to advocate for and support each other.

South Korean international students who participated in this study openly discussed their difficulties integrating into American collegiate life with other South Korean students. Su Bin said South Koreans have an orientation toward not talking with people different from them, people perceived as strangers, or people with whose opinions they might disagree. Eun Seo said a South Korean international student would not assume he or she had a good idea or become a self-appointed leader because South Korean culture views such behavior as rude; she highlighted how other South Korean

international students may act judgmental and critical of a South Korean international student who "stuck out like that."

Interestingly, Su Bin mentioned South Korean students felt more comfortable socializing and communing with other Asians from other high context cultures than with white Americans, black Americans, or other racial groups.  She said,

> …When I go to club in America there are only a couple clubs that a lot of Asians go.  For example my friends only go to a couple clubs, they don't even try out the other clubs.  There are tens of other clubs but they don't want to try that out because there are not many Asians but there are different kinds of races.  They like to go to clubs that have a lot of Asians that a lot of Asians go.

The participants rarely sought for support from Americans.  Participants viewed socializing with domestic American students as a battleground or that relationships with American students would take much more effort than relationships with fellow South Korean international students would.  Two participants said other international students, missionary kids, and third culture kids felt easier to connect with than domestic American students because they more easily relate with the challenge of entering a new culture.  One participant mentioned another South Korean student at his institution who intentionally would not socialize with South Korean students during the week but on the weekend would only spend time with South Korean students.  He reasoned he wanted to try to befriend Americans, and during the weekend he needed "bandaging up" from the effort of the week.

*Educational system*.  Nine participants mentioned the significant differences in the education styles of American and Korean classroom environments.  Three

participants said Korean education focuses on the SAT (among other national Korean tests) and test-taking, authoritative lecture styles, and reading/writing. American education, however, focuses on debate and discussion, critical thinking, and group projects. Three participants said they have significantly more homework in America than they did in South Korea.

One interview question asked, "Do South Korean students want to integrate?" Seven participants said yes, but three said South Korean students come to America not to integrate or have a cross cultural experience but to graduate from an American school so they have a better chance at getting a good job in South Korea.

Additionally, one participant said a number of South Korean international students attend American universities because they did not perform well academically in the Korean education system. He said,

> ...I heard a lot about how people who get really good SAT grades like go to good colleges end up failing in their college because they can't understand like lecture, or follow up, or write essays because Korean education system is based on how well you can do on a test while American culture or American education system is about how you communicate or how you deliver your message…

**Individualist**.

*Highly individualized*. Six participants said Americans did not seem to care about South Korean international students. American students seemed individualistic to a fault and motivated by more selfish motives than the South Korean population. Ha Eun said, "They just, like, give me a chance to say or let me do whatever I want. Not do something for me." This behavior caused stress for the South Korean students.

Additionally, three participants felt frustrated by how easily Americans adapted to college and university life in America. Ji Woo said,

> . . . when the people are first meeting, like get together, first meet, when they are first meet in Korea they don't talk very, like they don't talk very much to each other, and but like in the U.S. we just met for the first time and they like talked to each other like they have known each other forever . . . it was kind of awkward for me.

***Communication styles***. Seven participants wished for deeper relationships with American peers but could not connect with them at a deeper level due to communication. Language primarily inhibited these relationships was language, or specifically the South Korean student's English language ability. All participants had studied English since elementary school did not seem conversational from the beginning of their study. Other significant factors included the language American peers would use such as slang, culturally specific idioms and phrases, and highly contextual and situational dialogue (boyfriends, friends from the past, etc.). One participant said South Korean culture does not use sarcasm to a great extent for humor, whereas American culture feels highly sarcastic.

> When asked if Korean culture is a barrier to integration, Ji Min said,
>
> …not that active in discussion and very reluctant to express oneself. Yeah because we think being too unique or being too strong or being too expressive means sometimes rude, so we yeah, we always care about the situation or the atmosphere but here they just speak . . . Express themselves, yeah.

**Conclusion**

The major finding of the study came as the fact that South Korean international students do not need additional institutional programming to assist them in their transition to a U.S. institution. Instead, through internal motivation, confidence, strong English language ability, and support from others, South Korean international students can integrate effectively into an American higher education institution.

All participants held a high level of collectivist thinking and cultural orientation, and almost all saw this mentality as an important cultural trait they wished to retain. None of the participants expressed any desire to fully immigrate and/or integrate into American culture, and many expressed excitement about returning to South Korea at the end of their American education.

When dealing with transition, all participants recognized the need for external support. Only one participant intentionally did not pursue any sort of integration and consequently had the most negative acculturative symptoms. Participants who effectively managed the integration process had a variety of support systems in place, seemed willing to take social risks without worrying about their reputation, and actively pursued American friends and supports.

The participants had not thought deeply about integration prior to the study, and the answers reflected each participant's place in acculturation/integration. Some participants viewed integration as an acquisition of additional rights and services, while others saw it as multiculturalism and a fully diffused racial and ethnic diversity on their campus. Others perceived integration as increased effort from the South Korean population, socially and academically.

# Chapter 5

## Discussion

Chapter Five presents a discussion of the findings in light of previous research, implications for higher education professionals, and the limitations of the research project. The chapter also discusses the implications of the research for practice and recommendations for scholars interested in pursuing comparable lines of research.

### Support Is Vital for Integration

Support and perceived support emerged as critical components of South Korean international students' transition to U.S. higher education. Participants in the study who had support from American peers expressed greater levels of satisfaction with their American university experience. These participants felt supported socially and academically, had a strong sense of personal responsibility, and wanted to achieve high levels of integration at their institutions. While all participants had some type of support—emotional, social, academic—the students who experienced social support from peers appeared to have a healthier view of their situation and their transition, which supports the findings of Yeh and Inose (2003).

The present study partially confirmed the finding by Mak and Kim (2011) of social connectedness as the most important aspect of a South Korean student's ability to deal with acculturative stress and proved more significant than academic self-efficacy. Through the interviews, participants mentioned a variety of forms of support, not just

social support, in their integration into a U.S. institution. Lee and Padilla (in press) found

South Korean men experience more acculturative stress than women, and one participant

specifically said their male South Korean friends wanted more respect from Americans.

Social support from a variety of sources correlated with higher levels of

integration and less acculturative stress in the current study, confirming the research of

Bybell et al. (2013). The most integrated participants saw social, academic, and cultural

support as equally positive and helpful. The conjunction of all types of support working

in tandem helps South Korean international students integrate at American institutions.

**Understanding of Integration Is Based on Acculturative Stressors/Personal Desires**

A student's ability to understand integration depended on his or her current place

within transition, acculturative stressors, and his or her own personal desire to integrate.

Simply put, participants' definition of integration depended upon the acculturative stress

and the personal view of each individual. As mentioned in Chapter Four, participants had

a variety of definitions and examples when discussing integration. Situational awareness

and circumstance had a strong effect on understanding, which reflects the transitional

theory by Schlossberg (1981), particularly the isolation of situation and self-

understanding. Schlossberg stated transitions become managed through how participants

see their current situation (e.g. support, stress, cultural differences, etc.) and how they

view themselves (e.g. managing transition easily or not managing transition easily);

therefore, participants reasonably had positive or negative views of integration based on

personal experiences.

All participants found some aspect of their experience connected to their

understanding of ideal integration. Participants who had a difficult time adjusting to

American classrooms mentioned academic integration as ideal integration. One well-integrated participant said ideal integration entailed receiving U.S. student rights. That participant did not mention social or academic forms of support, additional friends, or sympathy from Americans. Instead, the participant wanted integration through the one area international and domestic students did not have equality. All participants wanted integration enacted in the place of their lives they felt the largest acculturative gap (e.g. well-acculturated → U.S. student rights; poorly acculturated → more English friends).

Participants who exhibited higher levels of intercultural competency and integration at their institution, such as Joo Won, saw integration not as a social or academic support, but rather as a balancing of rights. Conversely, Eun Seo had difficulty integrating socially, and her application of integration functioned as social cohesion amongst Americans and South Korean international students. All but one participant actively answered a question about integration. The single participant who had a hard time answering the question had the least amount of integration, the least amount of desire to integrate, and had the hardest time speaking and answering in English.

Additionally, South Korean international students varied in their desires to have positive relations with the dominant group (i.e. American domestic students) and to maintain cultural heritage. Because of these desires, participants fit into all four quadrants of the Acculturation Model by Berry (2004). The participants who wanted to engage American culture and keep their Korean culture effectively dealt with the transition to an American institution, while participants who did not engage American culture or felt separate from South Korean culture had difficulty adapting to an American university. The desires and attitudes of the participants also supported the Intercultural

Competency Model by Deardorff (2008) because those participants with changed attitudes, more fully developed cultural knowledge, skills, and different internal outcomes experienced the most integration at their institutions.

**Cultural Context Significantly Affects Ability to Integrate and Manage Stress**

Students who could change their cultural mindset had an easier time integrating into American higher education than their counterparts who struggled to change their cultural mindset. Participants willing to move out of a high cultural context—one of the traits of South Korean culture according to Hall (1977)—seemed to have an easier time managing transition, developing intercultural competency, and reducing acculturative stress. Additionally, once participants made an internal change in their mindset about cultural expectation, they seemed to develop stronger intercultural competencies, as suggested by Deardorff (2008).

The definition of integration and the application of integration as a theory highlighted an obvious disconnect in the participants' lives. Many participants applied the concept of integration at their institution based upon the specific issue or trouble they currently had. Because of immediate issues with which they dealt, participants' understanding of integration seemed affected by their current cultural mindset. Issues and troubles included barriers between American and South Korean students, difficulty managing academic workloads, homesickness, financial costs and support, and speaking English—all highlighted in previous research (Bybell et al., 2013; Gebhard, 2012; Mak & Kim, 2011; Song, 2012; Yasuda & Duan, 2002).

Participants answered questions about integration via a single tense or a plural tense. Participants who seemed to have a higher level of integration at their institution

talked about integration from a personal and first person perspective, saying they had a personal responsibility to change and integrate. Speaking from an individualistic viewpoint and taking personal responsibility for their actions represent traits of low-context cultures, thus identifying a change in participant mindset. Students who did not integrate as well at their institution seemed less likely to discuss ideal integration from a first-person perspective. Rather, less integrated students openly discussed integration from a South Korean international student collective, saying statements such as, "we need to . . ." and "together as a group . . . ." Such responses indicate a collectivist view, thus highlighting traits of a high-context culture. Both high and low context cultures and the traits of each provide examples of the high/low cultural context theory by Hall (1977).

**Implications for Higher Education Practice**

South Korean international students need to have a strong English language and American culture support system. Based on the number of participants who mentioned English as the most difficult aspect of integrating at an American institution, American universities should provide or improve English language support structures. In addition, participants said challenges with speaking English rendered them shy, anxious, and lacking confidence in their ability to communicate in English. Due to negative emotional effects of speaking English, U.S. institutions cannot expect South Korean international students to actively seek out English support programming. American colleges must proactively seek South Korean international students through their programming

Second, South Korean international students who do not yet attend American higher educational institutions should receive increased communication about cultural expectations. Based on responses from participants in the study, South Korean

international students have different and often unrealistic expectations of American life, culture, and higher education.  Additionally, colleges and universities should provide information and training about international student integration to American domestic students.  Such programming has the potential to alleviate harassment and cultural misunderstanding and promote increased social interaction and an overall healthier integrative experience for South Korean international students and American domestic students alike.  Ultimately, both Americans and South Korean international students need to continue developing intercultural competencies with each other.

Third, the development of a "buddy system" for South Korean international students who study in American higher educational institutions would yield considerable benefits.  A number of participants in the study wished they had access to an American professional who checked in with them throughout the semester with South Korean students to evaluate acculturative stress levels.  Participants expressed a helper of some sort would decrease stress levels, allow for increased interaction with Americans, and help them in the transition process.  The feasibility of such a position merits consideration, and residential assistants and residence hall directors, if trained, provide two possible examples.  However, the quality of a buddy relationship and therefore the outcomes sought by the position remain highly conditional.  A good buddy system requires trust, institutional collaboration, training, and resources.  Despite the potential risks and costs, American colleges and universities should consider check-in, buddy, or partnership systems as valuable international student support tools.

Finally, U.S. higher education institutions should seek to remove acculturative stressors to ease transition into a new system of education for international students.

Acculturative stressors include unintentional segregation (i.e. not allowing international students to eat at certain venues), information or resources only provided in English, and policies that discriminate against those without firsthand U.S. cultural knowledge (i.e. room draw). By developing intercultural competency in American domestic staff and students, such stressors should become more apparent. Additionally, removing sources of acculturative stress and cultural difference allows American higher educational institutions to provide programming and services for international students that meets specific and urgent student needs. As international student populations increase at U.S. colleges and universities, so must attention to the culture of the institution; such elements as food, programming, policies, and scheduling, must adapt and change.

**Limitations**

While the present study followed a qualitative and phenomenological research design, a number of limitations exist in the findings.

The difference in institutional type became the first major limitation. Originally, the study intended to collect participants from two large public institutions; however, gathering participants proved difficult. Due to this challenge, the researcher collected data at two significantly different institutions. The experience of the South Korean international student participants differed dramatically based upon campus populations, locations, number of international students, and programming available. The difference in institutional setting could significantly skew answers, results, and themes. Additionally, the study appears to have a comparative tone because of the difference in institutions; however, the researcher did not intend this outcome or purpose for the study.

Second, the researcher utilized qualitative research and semi-structured interviews, therefore rendering control for all variables impossible. The nature of these interviews relies upon unique answers, individual views and opinions, and unstructured follow-up questions by the researcher to gather information. Because of the unique contexts, situations, and emotional states of the participants, consistency in answers and results for all participants proves impossible.

Third, the small sample size (ten participants) from two institutions limited the study. Six females and four males participated in the study. The interviews did yield a considerable measure of consistency in terms of themes along with how those themes reflect findings present in the literature. However, the findings cannot completely represent the South Korean international student populations at either institution because the researcher did not interview all of the South Korean international students at each institution. Additionally, South Korean men and South Korean women may hold differing views among South Korean international students studying in American higher education; therefore, the imbalanced gender distribution of the study may have skewed results toward a South Korean international student female perspective.

Next, the researcher selected a large, public, research-intensive institution and a small, private, faith-based, liberal arts institution for the study. These institutional types offer a small selection of the larger American higher educational system (e.g. conservatories, community colleges, etc.), and they represent a fraction of the experiences of all South Korean international students' at all institutional types.

Fifth, the student statuses represented in the study varied, including both exchange students and/or fully matriculated international students. Both populations of

South Korean international students come from South Korea and fit into the demographics laid out in Chapter Three; however, these separate groups of students may view their integration at an American higher educational institution differently.

Finally, the bias of the researcher became inherently woven into the research in a number of ways that must receive acknowledgment. The researcher lived in South Korea, taught English to South Korean students at one of the institutions, and has a number of South Korean friends—all of which inform the researcher's view of South Korean integration. As a result, subsequent bias that emerged hopefully functioned to bring clarity and clear presentation to the voices of these students. Regardless, while arguably of benefit in certain ways to this study, such bias can prove limiting.

**Suggestions for Further Research**

While South Korean international students represent a significant population within the larger international student population in America, more perspectives could further validate research about integration. The researcher recommends subsequent researchers investigate other ethnic, racial, and international student groups to establish whether similar traits of acculturative stress, knowledge of integration, and cultural background affect the ability to integrate at an American college or university.

The researcher also understands the danger of a single group's perspective on research results. Therefore, further research with American faculty and staff at American institutions could determine what an American understanding of integration looks like. Finding a common understanding of integration at an American institution could provide common learning outcomes, cultural objectives, and greater inclusion into the American higher educational system for American domestic and international students.

Finally, the researcher suggests further study on the concept of integration. Additional research could clarify and determine meanings of integration. Further clarity on students' understanding of integration could help shape assessment, learning outcomes, and programming. Whether or not the concept of integration had a significant effect on the participants' lives remained unclear; therefore, more research could validate or invalidate such findings.

**Conclusion**

South Korean international students must undergo a period of transition, stress, and cultural shifting in order to effectively integrate into American higher educational institutions. Because a strong sense of personal responsibility and self-efficacy critically affect the integration process, higher education professionals should create programs, spaces, and relationships with international students that build the confidence of South Korean students. Similarly, higher education professionals can provide support for South Korea international students by providing more opportunities to socially engage among domestic students.

South Korean international students have a variety of challenges when engaging with American institutions. Student affairs professionals can help alleviate stress by listening to the hopes and desires of the students. While the results of the current study provide helpful information concerning how South Korean international students understand integration at two U.S. institutions, further research needs to address how to best serve all international students at American colleges and universities.

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**Appendix A**

**Recruitment E-Mails**

**English Email**

Hello _____,

I am Jordan T. Bolte, a master's student in the Higher Education and Student Development program at Taylor University. I am conducting a research study of South Korean international students' understanding of integration at U.S. colleges and universities.

I got your e-mail address from ___ who works in the Office of International Services at your institution. I am looking for South Korean students currently enrolled at your university, and in the U.S. for the first time. **I am requesting your participation, which will involve a conversational interview within a one hour time slot.** You will be asked to bring prepared answers to a small list of questions. The interview questions will not be difficult to answer, and we will talk about how you understand integration at your university.

Participation in this study is completely voluntary. All the material used for this study will be kept confidential. Your name will not be revealed in any of the results. There are no foreseeable risks or discomforts if you agree to participate in this study. **Once you have completed the study, you will receive a Starbucks gift card from me, the researcher.**

Your opinions and experiences regarding your understanding of integration are very important to me. Please consider participating in my research.

If you have any questions or would like to participate in the study, feel free to contact me.

Sincerely,
Jordan T. Bolte
Jordan_bolte@taylor.edu
859.492.3599

**Korean Recruitment E-Mail**

안녕하세요,

나는 Jordan T. Bolte 테일러 대학의 고등 교육 및 학생 개발 프로그램의 석사 학생입니다. 나는 미국 대학에서 통합의 신입생 한국 국제 학생들의 이해의 조사 연구를 실시하고있다.

나는 당신의 기관에서 국제 서비스의 사무실에서 작동하는 사람들 ___에서 전자 메일 주소를 얻었다. 저는 현재 대학교에 등록 학년 한국 유학생을 찾고, 그리고 처음으로 미국에 있어요. 나는 한 시간의 타임 슬롯 내에서 대화 인터뷰를

포함 할 것이다 참여를 요청합니다. 당신은 질문의 작은 목록에 준비된 답변으로 가져 가십시오.인터뷰 질문에 대답하기 어렵지 않을 것이다, 우리는 당신이 당신의 대학에서 통합을 이해하는 방법에 대해 이야기합니다.

　　　이 연구에 참여하는 것은 자발적인 것입니다. 본 연구에 사용 된 모든 재료는 비밀이 유지됩니다. 당신의 이름은 결과의 게시되지 않습니다. 이 연구에 참여하기로 동의하면 예측 가능한 위험과 불편 함이 없습니다. 이 연구가 완료되면, 당신은 나에게서 연구원 스타 벅스 선물 카드를 받게됩니다.

　　　통합의 이해에 대한 귀하의 의견과 경험은 나에게 매우 중요하다. 내 연구에 참여하고 고려하시기 바랍니다.

　　　당신은 질문이 있고 또는 연구에 참여하고 싶은 경우에, 저에게 연락 주시기 바랍니다.

　　　감사합니다
　　　Jordan T. Bolte
　　　Jordan_bolte@taylor.edu
　　　859.492.3599

**Appendix B**

**Protocol Questions**

**English Topic Guide**
Why did you want to study at an U.S. university?
What is your understanding of the word *integration*?
As a South Korean student, what do you think the ideal integration would look like at your university?
What is the biggest difficulty with integrating at your university?
What stops South Korean students from integrating at your institution?
What kind of support do you feel from the general student population?
What kind of support do you feel from faculty/staff at your institution?
How does your university help South Korean students integrate?


**Korean Topic Guide**
왜 미국 대학에서 공부하고 싶은거야?
단어 통합에 대한 이해는 무엇인가?
한국 유학생으로 당신은 이상적인 통합이 대학에서 어떻게 보이는지 생각하십니까?
대학 통합의 가장 큰 어려움은 무엇입니까?
귀하의 기관에서 통합에서 한국 유학생을 중지 무엇?
당신은 일반 학생 인구에서 어떤 종류의 지원을 어떻게 생각하세요?
당신은 당신의 교육 기관에서 교수 / 직원의 어떤 종류의 지원을 어떻게 생각하세요?
어떻게 당신의 대학은 한국 유학생들이 통합 할 수 있습니까?


**Follow-up Protocol Questions**
Remind the participants that the interview will be audio-recorded. Start with general use questions to get them in the conversational mood. Warm up.
The interview will last approximately one hour. I am interested in how you understand integration at an U.S. institution. You will be asked to tell me about your understanding and comprehension of integration and how that affects your educational experience. There are no right or wrong answers. I am interested in your point of view and your experiences. Examples and details are encouraged.

General interest in U.S. Higher Education
        Why did you want to study at a U.S. university?
                *Have you traveled outside of South Korea before?*

>> *If so, where?*
>> *With who?*
>> *For how long?*

General Questions
> How long have you been in the U.S.?
>> *How did you feel when coming to the U.S. for the first time?*
>> *Do you still feel that way?*
> What is your student status?
>> *How welcome did you feel when coming to America?*
> How long have you been speaking English?
>> *How do you feel speaking English here in the U.S.?*

Understanding of integration as a concept
> What is your understanding of the word *integration*?
>> *How did you come to develop your understanding of the word integration?*
> As a South Korean student, what do you think the ideal integration would look like at your university?
>> *Why do you think that the factors you mentioned contribute to ideal integration?*
> What is the biggest difficulty with integrating at your university?
>> *How do you think this problem could be solved?*
>> *Do you think this is a personal issue or does it apply to more than just you?*
> What stops South Korean students from integrating at your institution?
>> *Do South Korean students want to integrate?*
>> *How do South Korean cultural cues inhibit integration at your institution?*
>> *How do South Korean cultural cues help integration at your institution?*
> What kind of support do you feel from the general student population?
>> *Have you felt any kind of harassment or inhibition from the general student population?*
>> *Could you give me an example?*
>> *How do you feel like you relate the best with American students?*
> What kind of support do you feel from faculty/staff at your institution?
>> *Have you felt any lack of support or discrimination from the faculty and staff at the institution?*
>> *Could you give me an example?*
>> *What classroom environment do you feel most comfortable in?*
> How does your university help South Korean students integrate?
>> *Do you think these efforts be improved upon?*
>> *How?*
>> *Do you utilize campus resources?*
>> *If so, why?*

**Appendix C**

**Taylor University Informed Consent**

**English Informed Consent Sheet**

TITLE
South Korean International Students in the Midwest: How Do They Understand
Integration?

INVITATION
You are invited to participate in a research study of South Korean student perceptions of
integration on a U.S. higher education institution's campus. You were selected as a
possible subject because the study is focused upon the experiences, responses, and
observations of South Korean students. We ask that you read this form and ask any
questions you many have before agreeing to be in the study. The study is being
conducted by Jordan T. Bolte from the Masters of Arts in Higher Education and Student
Development at Taylor University.

STUDY PURPOSE:
The purpose of this study is to understand the integration of South Korean students into
U.S. research institutions. Thus, the information gathered in this study will contribute to
the understanding of international student integration specifically by expanding the
knowledge of how South Korean students at a Midwestern higher education University
understand the concept of integration. The study will highlight the experiences that on-
campus, off-campus, and extracurricular programs and services have on international
students' perceptions of the schools, their perspectives on the domestic students at the
schools, and their observations of their own personal development.

NUMBER OF PEOPLE TAKING PART IN THE STUDY:
If you agree to participate, you will be one of ten South Korean student subjects who will
be participating in this research from two different Midwestern U.S. higher education
institutions.

PROCEDURES FOR THE STUDY:
If you agree to be in the study, you will do the following things:
The research will be gathered through a one hour long conversational interview. You will
be asked to bring prepared answers to a small battery of questions. We will talk about
how you understand integration at your university. A Korean translator will be present to
assist with any responses that would be better explained in Korean. The entire interview

will be audio recorded and notes will be taken. I may ask you follow up questions to clarify answers you provide.

RISKS OF TAKING PART IN THE STUDY:
While interviewing, the risks are:
You, as a participant, may experience discomfort over unpleasant experiences and/or memories associated with your U.S. college experience. You may be uncomfortable answering questions. You may experience some loss of confidentiality because of your responses.

While completing the interview, you can tell the researcher that you feel uncomfortable or do not care to answer a particular question.  Because there is a possibility of mental distress, materials from your institutional counseling center will be available during the interview.

BENEFITS OF TAKING PART IN THE STUDY:
There are no benefits to participating in this study for the participants.

ALTERNATIVES TO TAKING PART IN THE STUDY:
Instead of being in the study, you have these options: You, as the participant, may choose not to participate in the study.

CONFIDENTIALITY:
Efforts will be made to keep your personal information confidential.  We cannot guarantee absolute confidentiality.  Your personal information may be disclosed if required by law.  Your identity will be held in confidence in reports in which the study may be published and databases in which results may be stored.  The interviews will be audio recorded for later transcription by the researcher.  All recordings, notes, and consent forms from the interviews will be password protected by the researcher on the researcher's computer or in the researcher's files.  Once the research has been completed, the researcher will destroy all materials associated with the study.

Organizations that may inspect and/or copy your research records for quality assurance and data analysis include groups such as the study investigator and his/her research associates, the Taylor University Institutional Review Board or its designees, the study sponsor, The Masters of Arts in Higher Education and Student Development program, and (as allowed by law) state or federal agencies, specifically the Office for Human Research Protections (OHRP) etc., who may need to access your research records.

COSTS:
Taking part in this study may lead to added costs to you or your insurance company.  You or your insurance company will be responsible for the following costs:  There will be no financial costs associated with the study apart from being present at the interviews and the travel costs associated with such.  You will not be responsible for these study-specific costs: travel for the researcher or costs of the researcher.

PAYMENT:
You will receive payment for taking part in this study. Once the interview is complete and the researcher has collected all data, asked all questions, and clearly stated that the interview has come to an end, the researcher will provide the participant a $10.00 Starbucks gift card.

COMPENSATION FOR INJURY:
In the event of physical injury resulting from your participation in this research, necessary medical treatment will be provided to you and billed as part of your medical expenses.  Costs not covered by your health care insurer will be your responsibility.  Also, it is your responsibility to determine the extent of your health care coverage.  There is no program in place for other monetary compensation for such injuries.  If you are participating in research which is not conducted at a medical facility, you will be responsible for seeking medical care and for the expenses associated with any care received.

FINANCIAL INTEREST DISCLOSURE:
There is no financial interest associated with this study or the data collected from this study.

CONTACTS FOR QUESTIONS OR PROBLEMS:
For questions about the study or a research-related injury, contact the researcher Jordan T. Bolte at (765)998-5382.  If you cannot reach the researcher during regular business hours e.g. 8:00AM-5:00PM), please call (859) 492-3599.  After business hours, please call (859) 492-3599.

VOLUNTARY NATURE OF STUDY:
Taking part in this study is voluntary.  You may choose not to take part or may leave the study at any time.  Leaving the study will not result in any penalty or loss of benefits to which you are entitled.  You decision whether or not to participate in this study will not affect your current or future relations with Taylor University.

SUBJECT'S CONSENT:
In consideration of all of the above, I give my consent to participate in this research study.

I will be given a copy of this informed consent document to keep for my records.  I agree to take part in this study.

**Subject's Printed Name:** _____

**Subject's Signature:** _____  **Date:** _____

**Printed Name of Person Obtaining Consent:** _____

**Signature of Person Obtaining Consent:** _____  **Date:** _____

**Korean Informed Consent Sheet**

제목
중서부에있는 한국 유학생 : 그들은 통합을 이해하려면 어떻게?

초청
　　　당신은 미국 고등 교육 기관의 캠퍼스에서 통합의 한국 학생의 인식의 연구
조사에 참여하도록 초대합니다.연구는 한국 학생들의 경험, 응답 및 관찰에 초점을
맞추고 있기 때문에이 가능한 대상으로 선정되었다. 우리는 당신이 양식을 읽고
연구에있을 동의하기 전에 당신이 많은이 어떤 질문을 부탁드립니다. 이 연구는
테일러 대학의 고등 교육 및 학생 개발의 예술 석사에서 요르단 T. Bolte에 의해
실시되고있다.

귀하는 미국 연구 기관의 캠퍼스에서 통합의 한국 학생들의 인식의 연구 조사에
참여하도록 초대합니다.연구는 한국 유학생의 경험, 응답 및 관찰에 초점을 맞추고
있기 때문에이 가능한 대상으로 선정되었다. 우리는 당신이이 양식을 읽고
연구에로 동의하기 전에 당신이 많은이 어떤 질문을 부탁드립니다. 이 연구는
테일러 대학의 고등 교육 및 학생 개발의 예술 석사에서 Jordan T. Bolte 에 의해
실시되고있다.

연구 목적 :
본 연구의 목적은 미국의 연구 기관에 한국 유학생의 통합을 이해하는 것입니다.
따라서, 본 연구에서 수집 한 정보는 특히 중서부 연구 대학의 한국 유학생들이
통합의 개념을 이해하는 방법에 대한 지식을 확대하여 국제 학생 통합의 이해에
기여할 것이다. 이 연구는 캠퍼스 오프 캠퍼스, 과외 프로그램과 서비스는 학교의
국제 학생의 인식, 학교에서 국내 학생들에 대한 자신의 관점, 자신의 개인 개발의
자신의 관찰에 가지고있는 경험을 강조합니다.

연구에 참여하는 사람들의 수:
당신이 참여에 동의하는 경우, 당신은 두 개의 서로 다른 중서부 미국의 연구
기관이 연구에 참여한다 열 한국 유학생 과목 중 하나가 될 것입니다.

연구를위한 절차:
당신이 연구에 참여하기로 동의하시면, 다음과 같은 일을 할 것입니다:

이 연구는 한 시간 긴 대화 인터뷰를 통해 수집됩니다. 당신은 질문의 작은
배터리로 준비된 답변으로 가져 가십시오. 우리는 당신이 당신의 대학에서 통합을
이해하는 방법에 대해 이야기합니다.한국어 번역기 더 한국어에 설명 할 것입니다
어떤 응답을 지원하기 위해 존재합니다. 전체 인터뷰는 녹음 된 오디오 될 것입니다
및 메모 이동합니다. 난 당신이 제공하는 답변을 명확히하기 위해 질문을 따르
요청할 수 있습니다.

연구에 참여하는 위험성:
인터뷰를하는 동안, 위험은 다음과 같습니다:
당신은 참가자로, 귀하의 미국 대학 생활과 관련된 불쾌한 경험 및 / 또는 메모리를
통해 불편 함이 발생할 수 있습니다. 당신은 불편 질문에 대답 할 수있다. 당신
때문에 당신의 응답의 비밀의 일부 손실이 발생할 수 있습니다.

인터뷰를 완료하는 동안, 당신은 당신이 불편하거나 특정 질문에 대한 답을
상관하지 않는 연구원을 알 수 있습니다. 정신적 고통의 가능성이 있으므로, 귀하의
기관 상담 센터 자료는 인터뷰를하는 동안 사용할 수 있습니다.

연구에 참여의 이점:
참가자에 대한이 연구에 참여에 아무런 혜택이 없습니다.

연구에 참여에 대한 대안:
대신 연구에있는, 당신은 이러한 옵션이 있습니다 : 당신은 참가자로, 연구에
참여하지 않을 수도있다.

기밀:
노력은 비밀의 개인 정보를 유지한다. 우리는 절대 비밀을 보장 할 수 없습니다.
법률에 따라 고객의 개인 정보가 공개 될 수 있습니다. 귀하의 ID 는 결과가 저장 될
수있는 연구가 발표 될 수있는 보고서 및 데이터베이스에 자신감에서
개최됩니다.인터뷰는 연구자에 의해 나중에 녹음을 위해 녹음 된 오디오 될
것입니다. 인터뷰에서 모든 녹음, 메모, 동의서는 연구자의 컴퓨터 나 연구자의
파일에 연구자에 의해 암호로 보호 될 것입니다.조사가 완료되면, 연구원 연구와
관련된 모든 물질을 파괴 할 것이다.

검사 및 / 또는 품질 보증 및 데이터 분석에 대한 연구 기록을 복사 할 수 있습니다
조직은 연구 조사 등의 그룹과 그 / 그녀의 연구 동료를 포함, 테일러 대학위원회
(Institutional Review Board) 또는 그 지명자, 연구 스폰서, 예술의 석사에 고등 교육
및 학생 개발 프로그램, 그리고 당신의 연구 기록에 액세스해야 할 수 있습니다 주
또는 연방 정부 기관 등 인간 연구 보호에 대한 구체적 사무소 (OHRP), (법에 의해
허용되는 경우).

비용:
이 연구에 참여하는 것은 귀하 또는 귀하의 보험 회사에 추가 비용이 발생할 수
있습니다. 귀하 또는 귀하의 보험 회사는 다음과 같은 비용에 대한 책임을
져야합니다: 따로 인터뷰 등과 관련된 여행 경비에 존재하는에서 연구와 관련된
금융 비용이 없습니다.연구원 또는 연구원의 비용을 여행: 당신은이 연구 관련
비용에 대해 책임을지지 않습니다.

지불:
이 연구에 참여에 대한 지불을 받게됩니다. 인터뷰가 완료되고 연구자가 모든 데이터를 수집하면, 모든 질문, 명확하게 인터뷰가 종료되었습니다 것을 주장, 연구원은 참가자에게 $ 10.00 스타 벅스 선물 카드를 제공 할 것입니다.

상해에 대한 보상:
이 연구에 참여하는 결과로 신체적 상해의 경우, 필요한 치료가 제공됩니다 및 의료 비용의 일부로 청구. 건강 관리 보험이 적용되지 비용은 귀하의 책험이 될 것입니다. 또한, 건강 보험 혜택의 범위를 결정하는 것은 귀하 자신의 책임입니다. 이러한 부상에 대한 다른 통화 보상을위한 장소에는 프로그램이 없습니다. 당신이 의료 시설에서 실시되지 않은 연구에 참여하는 경우, 진료를 추구과받은 치료와 관련된 비용에 대한 책임이 있습니다.

관심 금융 개시:
본 연구 또는 본 연구에서 수집 된 데이터와 관련된 재무 적 이해 관계가 없습니다.

질문이나 문제에 대한 연락처:
연구 또는 연구 관련 부상에 대한 문의 사항은 (765) 998-5382 에서 연구원 Jordan T. Bolte 에 문의하십시오. 당신은 정규 업무 시간, 예를 들면 동안 연구원에 도달 할 수없는 경우 오전 8 시에서 오후 5 시까지은), (859) 492-3599 로 전화 해주십시오. 업무 시간 후, (859) 492-3599 로 전화 해주십시오.

연구의 자발성:
이 연구에 참여하는 것은 자발적이다. 당신은 참여 언제든지 연구를 남겨 둘 수 있습니다하지 않을 수도 있습니다. 벌금 또는 이익의 손실이 발생할되지 않습니다 연구를 떠나는 것은 어떤 당신은 자격이 있습니다. 이 연구에 참여할 수 있는지의 여부가 결정 테일러 대학과 현재 또는 미래의 관계에 영향을 미치지 않습니다.

주체의 동의:
위의 모든 고려하여, 이 연구 조사에 참여하는 내 동의를.

나는 나의 기록을 위해 보관이 동의 문서의 사본을 받게됩니다. 나는이 연구에 참여하기로 동의합니다.

주제의 인쇄 이름: _____

주제의 서명: _____ Date: _____

사람 구하기 동의의 인쇄 된 이름: _____

사람 구하기 동의 서명: _____ Date: _____